Dear Madame, Adyar (Madras) India — 11th May 1884.

I have just read carefully your letter of 29th March which came to my hands only two days ago. I have not read the letters of the Mahatma to Mr Sinnett, extracts from which Mr Judge appears to have sent you from London. But your chief anxiety seems to be to have yourself enrolled as a pupil. Now, in the first place I would draw your attention to my remarks on that subject in my article "The Metaphysical Basis of Esoteric Buddhism" published in the Theosophist for this month, which was out on the 1st instant. Your letter seems to raise the important question as to what is real knowledge. Many people seem to confound physical seeing with knowledge. They do not think deep enough to find out that one may see a thing and not know it, while he may know a thing and yet not see it. True perception is true knowledge. Perception is the capacity of the soul, it is the sight of that higher intelligence whose vision never errs. And that can be best exercised as the Mahatma observes — "It is upon the serene and placid surface of the unruffled mind that visions gathered from the invisible find a representation in the visible world." In short as the Hindu allegory has it, it is in the dead of night that Krishna is born. In occultism Krishna represents the same principle as Christ, namely the seventh principle, or the Atma of the Vedantins, the Logos of the Christians, in short, the Divine Spirit — the manifested Son of the unmanifested Father. In the dead of night, i.e., when all physical and mental disturbance is quieted, when there is perfect quiet and peace of mind, it is only then that the individuality of Man — his higher nature — becomes a fit vehicle for the manifestation of the Word. This is what the Bible teaches when it asks the Christian to try to obtain "redemption through Christ." Man's higher nature is indivisible, or rather the Divine Principle is. The Human Soul is universal and hence he who would live and enjoy eternal life must live in and through that Human Soul — the Divine Atma. Therefore it is that a sense of personal isolation brings on death and annihilation while genuine unselfish philanthropy puts the individual en rapport with the Divine Spirit and thus gives him the eternal life. That Divine Spirit being all-pervading, those that put themselves en rapport with it, necessarily put themselves en rapport with all the entities en rapport with it. Hence the Mahatmas who are in constant rapport with the Logos are necessarily in constant magnetic relation with those who succeed in extricating themselves from their lower, animal nature and by evolving their higher Manas (the fifth principle of the Occultist) to make it permanent in its strong union with the Buddhi and the Atma (the 6th and the 7th principles mentioned in the Occult Doctrine). It is by these

means that the Mahatmas must exist be known; for what is a Mahatma? Is it his physical body? No, for it must perish sooner or later. But He lives in his higher individuality and to know the Mahatma, in the true sense of the term, He must be known through that individuality in which He is centred. The body is a mere plenum of the lever through which physical results have to be produced but for him it is like a house He inhabits so long as it serves His purpose. It is a well recognised truth that knowledge increases in proportion to its use, i.e., the more we teach, the more we learn. In the same manner, the more an organ is exercised, the greater is its functional activity increased, provided of course that too much stress is not laid all at once. So also is the Will strengthened, the more it is exercised: and the more one meets with temptations — which can be only if he lives with his companions — the greater opportunities has he of exercising and thereby strengthening his Will. Of course, in this process there does come a time when the constitution of the person is so far changed as to incapacitate him from work on a physical plane and he must then work upon it through higher planes into which he must retire. But till that time arrives, he must be with humanity and unselfishly work for their real progress and advancement, which alone can bring true happiness.

Pray excuse me this long letter and this scribble as I have written it in haste.

Faithfully Yours

Dimodar K. Kavalankar

To
Mme. Laura C. Holloway
181 Schermerhorn Street
Brooklyn, New York, U.S. America