

ish in their light) the Master's sacramental phrase is:—"Satisfy so and so" to the chéla.

(2) When the Mahâtmas (or my Master for instance, who appeared to Olcott in America) appear or manifest themselves in their astral bodies—*Mâyâvi Rûpa*, (the whole of the fourth and portions of the fifth and even an emanation of the sixth Principle) it is Themselves—the Masters. *Never* would an elemental *dare* (if the creature were an intelligent being—which it is not) *to assume Master's form*. Those who say it blaspheme. They lower the powers of the Masters and Their sanctity, and moreover they have no idea of what an elemental really means.

(3) When one sees the Master *clairvoyantly*, and when the seer is pure and worthy of the blessing—his desire is sure to have attracted that Master's attention and it is then Himself. To produce the vision clairvoyantly, whether subjective or even objective, the Master has to make a very slight effort indeed (if the person is clairvoyant, otherwise it does involve a great loss of energy). He has only to send the astral reflection on the current that is thrown like a bridge between the seer and the Master he thinks of—not a ray of light, but on the Akâshic Cosmic-Magnetic fluid, or wave at the command of every Mahâtma or great Adept.

(4) In the case of ordinary persons who will themselves out of their physical bodies—the astral form (whether it becomes objective or remains subjective—which depends on the psychic constitution of that person) is composed of the second and third principles—the fluidic *perisprit* that every human (or even animal) being has inside himself. The Linga Sharira proper cannot be moved until death for it is part and parcel of the second or life principle, Jiva.

SEANCES.

There is no danger to be feared from communications with brainless and soulless elementals in themselves but because of their followers and suite. They never go about alone, but are ever accompanied by elementary spooks—suicides, criminals, brutes, unregenerate villains and so on. What's the use of meddling with such creatures when one does not know how to use the mystic weapon against them—the Svastika? I say it is dangerous, for if one is the least sensitive or has some *physical* flaw in him—even a pimple with corrupted matter in

it—he is sure to provoke an attempt on the part of those villainous creatures to fasten upon him and it will hurt his health, if they do not get hold of him altogether.

PERPETUAL FLAME AND MOTION.

Ever burning lamps are not fictitious, only Master says there is no such thing in Nature as a perpetually burning lamp—in Eternity, that is—or a perpetual motion machine. Not because there is neither perpetual fire, nor perpetual motion, *per se*—for there is. Every fire and every motion being sempiternal, if not eternal. But there is no such thing as differentiated matter on this earth that would last without wearing out at sometime and falling to atoms.

DEATH.

Life—as *Essence* and *Entity*—is eternal. When we die it is not life that is extinct (an absurd expression) but our bodies that leave the plane of life, that ooze out—so to say—from the plane of energy, into that of inertia. It is the clock-work, the machinery in us that wears out, not life. The garment that rots and falling to pieces, deserts the body of life, not *vice versa*. Life is ever present. for it is the Deity, unknown, nameless and unconscious (since it is *absolute consciousness*) against which your great philosopher—great indeed on the physical plane!—Herbert Spencer, kicks so unphilosophically, denying the reality of the Universal *Ego*—as of individual *Egos*. The greatest and most learned Adepts cannot contrive to live in one and the same body for more than—say 300 to 400 years; after which they are *forced* to change it for a new one—physically; for no bones, blood and sinews will last more than that, renew them as much as they like. You may prevent ossification and blood stagnation: you cannot prevent—by any alchemical process—all these things from wearing anatomically. (?) You may prolong life to nearly double its duration by arresting the incessant work of life in your organism during the hours of sleep, by paralysing and bringing to a standstill all the functions of life during the night and then you will have gained so many hours more to add to your conscious waking life—barring accidents. This is how Master makes me live more than my due.

PROPAGATION. HEREDITY.

There was "psychic" breeding before and there will be "psychic" breeding at the end of the 6th Race. There will come a time when the germinal cell—the hereditary cell which passes all the hereditary faculties and qualities, psychic and moral, from ancestor to father to son, (under the very nose of your Darwinian transformationists and "natural selection" theorists, at whom he laughs), when that cell will become deserted by its tenant, the Dhyān Chohanīc principle—the essence of the Kumāra and the so-called "fallen angels." It is the sorcery and sexual immorality of the Atlantean giants that precipitated their exit from this world, and the same fate awaits the sub-race of the 5th Race. There was a time when breeding was performed by men and animals in quite a different and more psychic fashion. Why, if you believe in the law of evolution, how can you believe that men, plants, animals, have all, appeared on earth as they are now, in their coats of skin? Evolution in Dzyan philosophy means evolving from within without. Darwin caught evolution at its middle point when all the inner principles had already budded out, and those coats of skin had become purely animal, and reached their *acme of materiality*.

The wicked father who brings diseased and sickly children into the world has injured *his own Karma* by creating *new causes*; and by injuring his miserable children he has done them good for the next incarnation. For he has helped the *Egos* in those poor children to atone, through the *apparently unjust* suffering in the present life, for their sins in their past life. Like attracts like. No Ego will incarnate in a foetus that does not magnetically attract him—unconscious as that Ego is at the time. There is no personal God except the God within us—the seventh principle. But, believe me, there are millions of personal *gods* who faithfully carry out the work—according to the immutable plan traced for them in the Universal Mind—*Ākāsa*—Itself a reflection of the One. Eternal. Undecaying, Changeless Cause of all causes. Monotheism is an unphilosophical absurdity, polytheism a logical scientific necessity. To worship one, or several of these gods is ridiculous, and would amount to surrendering the will of one who is no more than they, only different: because he is an *incarnated* spirit, while the others are disembodied *Egos* (not the men of our *Manvantara*, of course). But to remain in *harmony, solidarity of*

thought, and singleness of purpose with one's God—*i. e.*, one's Archetypal ancestor, the Father—and the son of the latter, our own seventh principle.

THE T. S.

The Parent Body *does* exist and will, so long as the last man or woman of the primitive Group of Theosophist Founders is alive. This, as a body. As for its moral characteristics, the Parent Society means that small nucleus of Theosophists who hold sacredly through storm and blows to the *original program* of the T. S. as established under the direction and orders of those whom they recognize—and will to their last breath—as the real originators of the movement: their *living, holy MASTERS and TEACHERS*.

[The members of the T. S. know and those who do not should be told that the term "Mahâtma" now so subtly analyzed and controverted—for some mysterious reason—had never been applied to our Masters before our arrival in India. For years they were known as the "Adept Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition on the fitness or unfitness of the qualification for the case in hand. As a *state*, Mahâtmarship is one thing; as a double name, Maha-Âtmâ (Great Soul) quite another one.]

The T. S. *cannot be destroyed as a body*. It is not in the power of either the Founders or their critics, and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of its leaders notwithstanding. That which was generated through and founded by "High Masters" and is under their authority—if not their instruction—*must and will live*. Each and all of us will receive his or her Karma in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of man or friend.

MASTERS.

Belief in the Masters was never made an article of faith in the T. S. But for its Founders, the commands received from Them when it was established, have ever been sacred. And this (pub. in *Lucifer*, Vol. I) is what one of them wrote in a letter preserved to this day.