

*Pearls of Inner Wisdom  
from a Master of Wisdom*



## *Abstract and train of thoughts*<sup>1</sup>

### **Who exactly are the cis-Himalayan Mahatmas?**

**They are Great Souls and Masters of Wisdom; their higher individuality is en rapport with the Universal Soul.**

Through occult training in successive births, the hold of lower Manas weakens until the whole Manas identifies with the Universal Soul, which runs through humanity at large, and lo and behold! a new Saviour of Mankind is born. 4

Only a pure and unexpected soul, whose brotherly love has uplifted his Manas above the fog of separateness, can ever hope to approach the majesty of a Mahatma. 4

Manasic perception is enlightened belief without intellectual understanding. That is the real meaning of faith, not the blind belief implied by the religious meaning of faith. 4

Occult letter-transmission by thought transference explained. 6

### **Pearls of Inner Wisdom from a Master of Wisdom.**

The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse. 7

**Their three higher aspects are merged into One.**

A Planetary Spirit can roam the interstellar spaces in full consciousness, while continue living on earth in his original body. 7

That is highest form of adeptship man can hope for on our planet. 7

Only an Occultist, by analysing and experiencing sentient life in all its phases, whether on earth or beyond, whether mineral, vegetable, animal, or spiritual life, can figure out the Great Problem of Consciousness. 8

The three extant centres of Occult Brotherhood, though widely separated geographically, and as widely exoterically, promulgate the same esoteric doctrine. 10

Self is a passing guest, whose concerns are all like a mirage of the great desert. 10

Master on human nature and prejudice. 10

Master on Self-spiritualisation. 11

**Prerequisites for Inner Wisdom.**

It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. 11

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy. 12

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<sup>1</sup> Frontispiece: Celestial Hills Mill (2019), courtesy of Michaela MacBlake Matthews, Art [Surrealismac](#), featuring sculpture by the "Life of a Paintbrush."

By subduing the lower Manas and thus identifying with his higher counterpart, man can become master and ruler over blind molecular motion. 12

**A Disciple en rapport with his Master.**

Be not diverted from your duty, be firm and true to your obligations, and no mortal man will hurt you. 13

**Suggested reading for students.**

From The Masters Speak Series. 14



## Who exactly are the cis-Himalayan Mahatmas?

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*From Five Years of Theosophy: Mystical, Philosophical, Theosophical, Historical, and Scientific Essays selected from "The Theosophist," July 1884, Vol. V, p. 233. London: Reeves & Turner, 1885; pp. 92-95. Also, in Blavatsky Collected Writings, VI pp. 239-41.*

A Mahatma is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation.<sup>1</sup> This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. NOW, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas*, the *pure man*, which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be

<sup>1</sup> [Consult "Woe for the living Dead," in our Constitution of Man Series. — ED. PHIL.]

said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Ātma* and its vehicle (the 6<sup>th</sup> principle) — a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to “see a MAHATMA,” they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body — a mere shell or mask — they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMA wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings — so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called “faith” which should not be confounded with *blind belief*. “Blind faith” is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word “faith.” This belief should at the same time be accompanied by *knowledge*, *i.e.*, experience, for “true *knowledge* brings with it faith.” Faith is the perception of the *Manas* (the 5<sup>th</sup> principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i.e.*, it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas*, the sixth and the seventh principles, should work as a unity, and then only can it obtain “divine wisdom,” for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.



## Occult letter-transmission by thought transference explained.

From *Mahatma Letter* 138 (135) pp. 463-64; 3<sup>rd</sup> Combined ed. [From H.P.B. to A.P.S.]

I have often facilitated phenomena of letter-transmission by easier but still occult means. Only as none of the Theosophists, except occultists, know anything of either difficult or easy means of occult transmission, nor are they acquainted with occult laws, everything is suspicious to them. Take for instance this illustration as an instance: transmission by *mechanical* thought transference (in contradistinction with the conscious). The former is produced by calling first the attention of a chela or the Mahatma. The letter must be opened and every line of it passed over the forehead, holding the breath and never taking off the part of the letter from the latter until bell notifies it is read and noted. The other mode is to impress every sentence of the letter (consciously of course) still mechanically on the brain, and then send it phrase by phrase to the other person on the other end of the line. This of course if the sender permits you to read it, and believes in your honesty that you read it mechanically, only reproducing the *form* of the words and lines on your brain — and not the meaning. But in both instances the letter must be open and then burnt with what we call *virgin fire* (lit neither with matches, brimstone nor any preparation but rubbed with a resinous, transparent little stone, a ball that no naked hand must touch.) This is done for the ashes, which, while the paper burns become immediately invisible, which they should not, if the paper were lit otherwise; because they would remain by their weight and grossness in the surrounding atmosphere, instead of being transferred instantaneously to the receiver. This double process is done for double security: for the words transmitted from one brain to another, or to the *ākāśa* near the Mahatma or chela may, some of them be omitted, whole words slip out etc., and the ashes be not perfectly transmitted; and in this way one corrects the other. I cannot do that, and therefore speak of it only as an example how deception can be easily fathered.



## Pearls of Inner Wisdom from a Master of Wisdom.

Selections from A.T. Barker (*Transc. & Comp.*), edited by C. Humphreys & E. Benjamin. *The Mahatma Letters to A.P. Sinnett from the Mahatmas M. & K.H.* (1<sup>st</sup> ed. 1923). Madras: Theosophical Publishing House, 1962 (3<sup>rd</sup> ed.) [Combined ed.]<sup>1</sup>

**The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse.**

From *Mahatma Letter 2* (2) p. 6; 3<sup>rd</sup> Combined ed.

At no time have more than a scarcely appreciable minority of men possessed nature's secret, though multitudes have witnessed the practical evidences of the possibility of their possession. The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse.

**Their three higher aspects are merged into One.**

From *Mahatma Letter 15* (67) p. 97; 3<sup>rd</sup> Combined ed. [From K.H. to A.O.H.]

. . . Fathom the nature and essence of the sixth principle of the universe and man and you will have fathomed the greatest mystery in this our world — and why not — are you not surrounded by it? What are its familiar manifestations, mesmerism, Od<sup>2</sup> force, etc. — all different aspects of one force capable of good and evil applications.

**A Planetary Spirit can roam the interstellar spaces in full consciousness, while continue living on earth in his original body.**

**That is highest form of adeptship man can hope for on our planet.**

From *Mahatma Letter 9* (18) pp. 43-44; 3<sup>rd</sup> Combined ed. [From K.H. to A.P.S.]

When our great Buddha — the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; *i.e.*, his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of adeptship man can

<sup>1</sup> [Throughout our study notes, the *Mahatma Letters to A.P. Sinnett* are cited by two numbers: the first, corresponds to the “combined edition” of A.T. Barker, edited by C. Humphreys & E. Benjamin (1<sup>st</sup> ed. 1923); 3<sup>rd</sup> ed., Madras: Theosophical Publishing House, 1962. The second number (in parentheses), refers to the “Chronological edition,” as arranged and edited by V.H. Chin Jr. Quezon City: Theosophical Publishing House, 1993. — ED. PHIL.]

<sup>2</sup> [Or Odyle, Reichenbach's New Force.]

hope for on our planet. But it is as rare as the Buddhas themselves, the last Khobilgan<sup>1</sup> who reached it being Tsong-ka-pa of Kokonor (XIV<sup>th</sup> Century), the reformer of esoteric as well as of vulgar Lamaism. Many are those who “break through the egg-shell,” few who, once out, are able to exercise their *Nirira namastaka*<sup>2</sup> fully, when completely out of the body. *Conscious* life in Spirit is as difficult for some natures as swimming is for some bodies. Though the human frame is lighter in its bulk than water, and though every person is born with the faculty, so few develop in themselves the art of treading water that death by drowning is the most frequent of accidents. The planetary Spirit of that kind (the Buddha-like) can pass at will into other bodies — of more or less etherealised matter, inhabiting other regions of the Universe.

**Only an Occultist, by analysing and experiencing sentient life in all its phases, whether on earth or beyond, whether mineral, vegetable, animal, or spiritual life, can figure out the Great Problem of Consciousness.**

From *Mahatma Letter 23b* (93b) p. 155; 3<sup>rd</sup> Combined ed. [From K.H. to A.P.S.]

**Spirit and Matter are co-existent, inseparable, interdependent, and convertible to each other. This androgynous Force is Mind and Soul.**

**Since motion is all-pervading and absolute rest inconceivable, under whatever form or mask may appear, whether as light, heat, magnetism, chemical affinity or electricity — all these must be phases of One and the same universal omnipotent Force.**

**Consciousness is not only transformable into other aspects or phases of the all-pervading Force, but that it can be infused into, and animate, an artificial man.**

But what is “Spirit” pure and impersonal *per se*? Is it possible that you should not have realized yet our meaning? why, such a *Spirit* is a nonentity, a pure abstraction, an absolute blank to our senses — even to the most spiritual. It becomes *something* only in union with matter — hence it is always *something* since matter is infinite and indestructible and *non-existent* without Spirit which, in matter is *Life*. Separated from matter it becomes the absolute negation of *life* and *being*, whereas matter is inseparable from it. Ask those who offer the objection, whether they know anything of “life” and “consciousness” beyond what they now feel on earth. What conception can they have — unless natural born seers — of the state and consciousness of one’s individuality after it has separated itself from gross earthy body? *What is the good* of the whole process of life on earth — you may ask them in your turn — if we are as good as “pure” *unconscious* entities before birth, during sleep, and, at the end of our career? Is not death, according to the teachings of Science, followed by the same state of unconsciousness as the one before *birth*? Does not life when it quits our body become as *impersonal* as it was before it animated the foetus? Life, after all, the

<sup>1</sup> [Mongolian term for the initiated Lamas of Tibet, thought to be incarnations of the Buddha-like spirit.]

<sup>2</sup> [Mistranscription of *nirvva namastaka*, the highest nirvāna of the Buddhists, at the threshold of Parinirvāna.]



greatest problem within the ken of human conception, is a mystery that the greatest of your men of Science will never solve. In order to be correctly comprehended, it has to be studied in the entire series of its manifestations, otherwise it can never be, not only fathomed, but even comprehended in its easiest form — life, as a state of *being* on this earth. It can never be grasped so long as it is studied separately and apart from universal life. To solve the great problem one has to become an occultist; to analyse and experience with it personally in all its phases, as life on earth, life beyond the limit of physical death, mineral, vegetable, animal and spiritual life; life in conjunction with concrete matter as well as life present in the imponderable atom. Let them try and examine or analyse life apart from organism, and what remains of it? Simply a mode of motion; which, unless our doctrine of the all-pervading, infinite, omnipresent Life is accepted — though it be accepted on no better terms than a hypothesis only a little more reasonable than their *scientific* hypotheses which are all absurd — has to remain unsolved. Will they object? Well, we will answer them by using their own weapons. We will say that it is, and will remain for ever demonstrated that since motion is all-pervading and absolute rest inconceivable, that under whatever form or *mask* motion may appear, whether as light, heat, magnetism, chemical affinity or electricity — all these must be but phases of One and the same universal omnipotent Force, a Proteus they bow to as the Great “Unknown”<sup>1</sup> and we, simply call the “One Life,” the “One Law” and the “One Element.” The greatest, the most scientific minds on earth have been keenly pressing forward toward a solution of the mystery, leaving no bye-path unexplored, no thread loose or weak in this darkest of labyrinths for them, and all had to come to the same conclusion — that of the Occultists when given only partially — namely, that life in its concrete manifestations is the legitimate result and consequence of chemical affinity; as to life in its abstract sense, life pure and simple — well, they know no more of it to-day than they knew in the incipient stage of their Royal Society. They only know that organisms in certain solutions previously free from life will spring up spontaneously (Pasteur and his biblical piety notwithstanding) — owing to certain chemical compositions of such substances. If, as I hope, in a few years, I am entirely my own master, I may have the pleasure of demonstrating to you on your own writing table that life *as life* is not only transformable into other aspects or phases of the all-pervading Force, but that it can be actually infused into an artificial man. Frankenstein is a myth only so far as he is the hero of a mystic tale; in nature — he is a possibility; and the physicists and physicians of the last sub-race of the sixth Race will inoculate life and revive corpses as they now inoculate small-pox, and often less comely diseases. Spirit, life and matter, are not natural principles existing independently of each other, but the effects of combinations produced by eternal motion in Space; and they better learn it.



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<sup>1</sup> See Herbert Spencer.

**The three extant centres of Occult Brotherhood, though widely separated geographically, and as widely exoterically, promulgate the same esoteric doctrine.**

From *Mahatma Letter* 85 (120) p. 393; 3<sup>rd</sup> Combined ed.

Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream — whether its source be in the East, West, North, or South. As the course of the river depends upon the nature of its basin, so the channel for communication of Knowledge must conform itself to surrounding circumstances. The Egyptian Hierophant, the Chaldean Mage, the Arhat, and the Rishi, were bound in days of yore on the same voyage of discovery and ultimately arrived at the same goal though by different tracks. There are even at the present moment three centres of the Occult Brotherhood in existence, widely separated geographically, and as widely *exoterically* — the true esoteric doctrine being identical in substance though differing in terms; all aiming at the same grand object, but no two agreeing *seemingly* in the details of procedure. It is an everyday occurrence to find students belonging to different schools of occult thought sitting side by side at the feet of the same Guru. *Upāsika* (Madam B.) and Subba Row, though pupils of the same Master, have not followed the same Philosophy — the one is Buddhist and the other an Advaitī. Many prefer to call themselves Buddhists not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha’s philosophy, but because of the Sanskrit word “Buddhi” — *wisdom*, enlightenment; and as a silent protest to the vain rituals and empty ceremonials which have in too many cases been productive of the greatest calamities. Such also is the origin of the Chaldean term *Mage*.

**Self is a passing guest, whose concerns are all like a mirage of the great desert.**

From *Mahatma Letter* 45 (47) p. 260; 3<sup>rd</sup> Combined ed. [From K.H. to A.P.S.]

My Brother — I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back, I had to give all my time to duty, and all my thoughts to the Great Problem. It is all over now: the New Year’s festivities are at an end and I am “Self” once more. But what is *Self*? Only a passing guest, whose concerns are all like a mirage of the great desert.

**Master on human nature and prejudice.**

From *Mahatma Letter* 1 (1) p. 3; 3<sup>rd</sup> Combined ed.

As for human nature in general, it is the same now as it was a million of years ago:

- Prejudice based upon selfishness;
- A general unwillingness to give up an established order of things for new modes of life and thought — and occult study requires all that and much more;
- Pride and stubborn resistance to Truth if it but upset their previous notions of things.

such are the characteristics of your age, and especially of the middle and lower classes.

## Master on Self-spiritualisation.

From *Mahatma Letter 22* (90) pp. 140-41; 3<sup>rd</sup> Combined ed. [From K.H. to A.O.H.]

The world of force is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no-one but such an initiate can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that — to produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are as familiar to him as the feathers of your birds are to you.<sup>1</sup> No change in the etheric vibrations can escape him. He applies his knowledge, and behold a miracle! And he who started with the repudiation of the very idea that miracle is possible, is straightaway classed as a miracle worker and either worshipped by the fools as a demi-god or repudiated by still greater fools as a charlatan! And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail, but every one of us has to begin from the beginning, not from the end. Our laws are as immutable as those of Nature, and they were known to man an eternity before this strutting game-cock, modern science, was hatched.

## Prerequisites for Inner Wisdom.

**It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world.**

From *Mahatma Letter 65* (11) p. 64; 3<sup>rd</sup> Combined ed.

But for the attainment of your proposed object, *viz.*, for a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine, never allow the serenity of your mind to be disturbed during your hours of literary labour, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.



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<sup>1</sup> [Reference to Allan Octavian Hume's interest in ornithology. He was called "the Father of Indian Ornithology" and, by those who found him dogmatic, "the Pope of Indian ornithology."]

**Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy.**

From *Mahatma Letter 45* (47) pp. 263-64; 3<sup>rd</sup> Combined ed. [From K.H. to A.P.S.]

If you hear seldom from me, never feel disappointed, my Brother, but say — “It is *my* fault.” Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed your mind. We may move in cycles of activity divided — not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent.

**By subduing the lower Manas and thus identifying with his higher counterpart, man can become master and ruler over blind molecular motion.**

From *Mahatma Letter 22* (90) p. 134; 3<sup>rd</sup> Combined ed.

Man has two distinct physical brains; the cerebrum with its two hemispheres at the frontal part of the head — the source of the voluntary nerves; and the cerebellum, situated at the back portion of the skull — the fountain of the involuntary nerves which are the agents of the unconscious or mechanical powers of the mind to act through. And weak and uncertain as may be the control of man over his involuntary [functions], such as the blood circulation, the throbbings of the heart and respiration, especially during sleep — yet how far more powerful, how much more potential appears man as master and ruler over the blind molecular motion — the *laws* which govern his body (a proof of this being afforded by the phenomenal powers of the Adept and even the common Yogi) than that which you *will* call God, shows over the immutable laws of Nature.

## **A Disciple en rapport with his Master.**

From Sven Eek (*Comp. & Anot.*) *Dāmodar and the Pioneers of the Theosophical Movement*. Adyar: Theosophical Publishing House, 1965; p. 516.

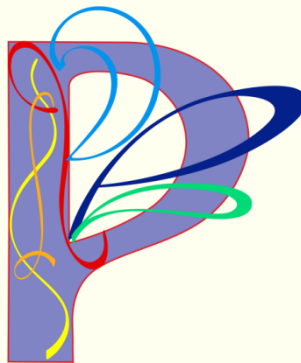
The Divine Principle in man is indivisible; the human soul is universal. He who would live and enjoy eternal life must live in and unite the human soul with the Divine Principle. Therefore, a sense of personal isolation brings on *death* and annihilation, while genuine unselfish philanthropy places the individual in touch with the Divine Spirit, and thus gives him eternal life.

The Divine Spirit is all-pervading, and those who put themselves *en rapport* with the Divine Spirit are necessarily *en rapport* with all other entities who are also *en rapport* with it. Hence, the Mahatmas, who are conscious of the Logos, are in constant magnetic relation to those who succeed in extricating themselves from the lower animal nature; and, by evolving the higher manas (the mind, the fifth principle of the occultist), [aspire] to unite it permanently with buddhi and ātma, the sixth and the seventh principles mentioned in the occult doctrine. It is by this means that the Mahatmas must first be known.

**Be not diverted from your duty, be firm and true to your obligations, and no mortal man will hurt you.**

From Sven Eek (*Comp. & Anot.*) *Dāmodar and the Pioneers of the Theosophical Movement*. Adyar: Theosophical Publishing House, 1965; pp. 485-86.

Do not feel so disheartened! . . . No need for that. Your fancy is your greatest enemy, for it creates phantoms which even your better judgement in unable to dispel. Do not accuse yourself and attribute the abuse lavished upon . . . to your imaginary crimes. Abuse! I tell thee, child, the hissing of a snake has more effect upon the old eternal, snow-covered Himavat, than the abuse of backbiters, the laugh of the sceptics, or any calumny on me. Keep steadily to your duty, be firm and true to your obligations, and no mortal man or woman will hurt you.<sup>1</sup>



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<sup>1</sup> [Master comforting his disciple, Dāmodar K. Māvalankar.]

## Suggested reading for students.



### From The Masters Speak Series.

- EARLY FRAGMENTS OF ESOTERIC COSMOGONY
- MAHA CHOCHAN'S VIEW ON THE TS
- MAHATMA LETTER NO. 10
- MAHATMAS AND THEIR BODIES
- MASTER KH DEFENDS MADAME BLAVATSKY
- MASTER KH ET ALII ON INGRATITUDE
- MASTER KH ON HIGHER METAPHYSICS
- MASTER KH ON THE DIVINE SELF SEEN BY SELF
- MASTER KH ON THE PANORAMIC VISION AT DEATH
- MASTER M ON ATMAN AND BRAVE SOLDIERS
- MASTER M ON THE MUSIC OF THE SPHERES
- ON DEATH AND RECOLLECTION OF OUR PREVIOUS LIVES
- PEARLS OF WISDOM FROM A MASTER OF WISDOM
- THE EUROPEAN HISTORY IS ENTIRELY AT SEA
- THE INFLUENCE OF GEOMAGNETISM ON WEATHER AND MAN
- THE MIGHTY POTENCY AND NOBLE AIM OF THE PROGRESSIVE MIND
- THE OLDEST ARMENIAN MONASTERY



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