

The Inner Group Teachings of H.P. Blavatsky

to her personal pupils (1890-91)
2nd, revised and enlarged edition



Compiled and Annotated
by
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with

A Historical Introduction

by

Daniel H. Caldwell and Henk J. Spierenburg



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H.P.B. on the Inner Group

H.P.B. said that the Inner Group was
the Manas of the Theosophical
Society,
The Esoteric School was the Lower Manas;
The Theosophical Society was the Quaternary.

[p- 27]

Publisher's Note

This fall of 1995 we publish the second, revised and enlarged edition of *The Inner Group Teachings of H.P. Blavatsky*.

As said in *Publishers Note* of our first edition (1985), these pages are “a reconstruction of the teachings given by her [H.P. Blavatsky, or H.P.B.] to the Inner Group in the last months of her life in London in 1890 and 1891...” and therefore we find in them “something that carries what one might call her last touch, for it was teaching then given only to ‘the few’”.

But now this second edition carries important new material, the result of extended research for which we are indebted and very grateful to Henk J. Spierenburg* and Daniel H. Caldwell.

Publishing this is indeed *an historical event to be noted worldwide by all Sections, Groups and Members of the great Theosophical Movement*.

San Diego, California, June 1, 1995

*Henk J. Spierenburg is compiler/annotator of the series of H.P. Blavatsky Reference Books, of which *The Inner Group Teachings* is lead-off volume.

Others of the Series:

The New Testament Commentaries of H. P. Blavatsky (1987)

The Buddhism of H. P. Blavatsky (1991)

The Vedanta Commentaries of H.P. Blavatsky (1993)

H.P. Blavatsky. On the Gnostics (1994)

And in preparation:

The Yoga of H P Blavatsky.

A Historical Introduction

by

Daniel H. Caldwell and Henk J. Spierenburg

The Formation of the Esoteric Section

H.P. Blavatsky, Head of the Esoteric Section

In the October 1888 issue of *Lucifer* the following announcement was published:

Official Notice¹

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric Students, to be organized on the ORIGINAL LINES devised by the real founders of the T.S., the following order has been issued by the President-Founden-

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the 'Esoteric Section of the Theosophical Society'.

II. The constitution and sole direction of the same is vested in Madame M.P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

¹ *Lucifer*, October 1888, last page; *Blavatsky Collected Writings*, vol. X, pp 154-5; vol XII, p. 481

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with:- Mme. H.P. Blavatsky, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H.S. OLCOTT,
President in Council,

Attest:- H.P. BLAVATSKY.

The Real Head of the E.S.

In the *Preliminary Memorandum* (dated December 14, 1888), H.P.B. wrote:²

The real Head of the Esoteric Section is a Master, of whom H.P. Blavatsky is the mouthpiece for this Section. He is one of those Adepts referred to in theosophical literature, and concerned in the formation of the Theosophical Society. It is through H.P. Blavatsky that each member of this Section will be brought more closely than hitherto under His influence and care if found worthy of it. No student, however, need inquire *which* of the Masters it is. For it does not matter in reality; nor is there any necessity for creating one more chance for indiscretion.

William Quan Judge's Appointment

On December 14, 1888, William Quan Judge was appointed by H.P.B. as her representative within the Esoteric Section for a part of the world: America:³

KNOW

DARE

[SEAL]

WILL

SILENCE

² The quoted text as given in the first edition of the *Preliminary Memorandum* has been published in *H.P. Blavatsky Collected Writings*, vol. XII, pp. 488-9. In the 2nd ed. of the *Preliminary Memorandum*, which was retitled *Book of Rules* and published September-October, 1890, the same text appeared on pp. 4-5.

³ The text, with its facsimile, has been published several times, *e.g.*, in *The Theosophical Forum*, vol. XXV, no. 12 (December 1947), facing p. 705; *H. P. Blavatsky Collected Writings*, vol. X, pp 194-5; vol. XII, pp. 482-3.

Esoteric [TS] Section

As Head of the Esoteric Section of the Theosophical Society I hereby declare that William Quan Judge of New York, U.S., in virtue of his character as a chela of thirteen years standing and of the trust and confidence reposed in him, is my only representative for said Section in America and he is the sole channel through whom will be sent and received all communications between the members of said section and myself, and to him full faith, confidence and credit in that regard are to be given..'. Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society..'.

[Seal]

H.P. BLAVATSKY.'.

H.S. Olcott's Appointment

On December 25,1889, the President-Founder of the Theosophical Society was appointed by H.P.B. as her representative within the Esoteric Section for another part of the world: the Asiatic Countries:⁴

Theosophical Society, Esoteric Section
London, 25th December, 1889.

I hereby appoint Colonel H.S. Olcott my confidential agent and sole official representative of the Esoteric Section for the Asiatic Countries.

All correspondence relative to admission into, and resignation from, the Section shall be referred to him, and all Instructions transmitted by him, and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked "Private" on the envelope.

(Signed) H.P. BLAVATSKY

Appointment of Other E.S. Officials

Other appointments made by H.P.B. are listed in the *Book of Rules*, pp. 21-22:

⁴ Published in *Lucifer*, January 1890, p 437; *The Theosophist*, March 1890, suppl p cv; *H.P. Blavatsky Collectedd Writing*, vol XII, p 89 and p 484.

There are at present two Councils or executive bodies of the E.S., each consisting of seven members appointed by the Head of the Section, one of which exercises its functions in Europe, India, and the Colonies, and the other in America.

All matters of Organization, Administration, and Discipline are dealt with by the above mentioned Councils, and their unanimous decision will be final, if approved by the Head of the Section...

The Secretaries and Agents of the Head of the Section are:

Bertram Keightley and G.R.S. Mead for the general work of the Section at the London Headquarters...

The Treasurer of the Section is Countess Wachtmeister, at the London Headquarters.

The Relation between T.S. and E.S.

In *Lucifer* of February 1891,⁵ H.P.B. wrote in a commentary on an article by H.T. Patterson:

From the very beginning its second rule⁶ stated, that the “Esoteric Section has *no official or corporate connection* with the Exoteric Society”. Henceforth it will be called “the Esoteric School of Theosophy”, simply.

The Formation of the Inner Group

H.P.B.’s Announcement

H.P.B. announced the formation of the Inner Group to the general membership of the Esoteric Section in the new *Book of Rules*, pp. 34-5:

In consequence of the different rates of progress of members, it has been found necessary to form an inner circle of Esotericists, who are deemed to have progressed sufficiently to receive more advanced teaching than those of the outer circle, and who are accordingly pledged to secrecy even as regards other members of the E.S. as well as conforming to a stricter mode of life.

⁵*Lucifer*, February 1891, p. 451.

⁶Rule II in Olcott’s *Official Notice*, see our p. vii.

The names of those in the inner circle will remain unknown to those in the outer, so that no opportunity for personal jealousy will be afforded. Should such exist, however, in the mind of any Esotericist, it will be detrimental to him alone.

It will always be possible for those in the outer circle to become members of the inner, but this will depend entirely on their own progress and merits.

No one must apply for entrance into it, for any application will be regarded as an absolute disqualification.

Under instructions from the Head of the Section, the members of the inner circle may be empowered to correspond with those of the outer circle with a view to their further teaching.

In a circular issued to the E.S.-members, dated November 3, 1894, William Q. Judge wrote:⁷

An Inner Group was... formed by H.P.B.' at London, so that she might give out teachings to be recorded by the members, and, if possible, teach them practical occultism. Of this Mrs. Besant, with George Mead to help her, was made the Secretary.

A Letter of Invitation to Join the Inner Group

Under H.P.B.'s direction, Annie Besant and G.R.S. Mead wrote a letter dated August 19, 1890 to selected E.S. members inviting them to join the newly established Inner Group:⁸

Dear Fellow Student,

If you are ready to comply with the following conditions, H.P.B. is prepared to admit you as a Probationer into the "Inner Group" of the E.S.

⁷ *By Master's Direction*, p. 3; see also *The Theosophical Forum*, April 1940, p. 277.

⁸ This letter was, without the text of the pledge, published in *The Theosophical Forum*, June 1940, pp 417-8. The complete text, including the pledge, now published here, can be found in the *Minutes* in the handwriting of Mrs Cleather, p. 1 (but see note 9 on p. xil)

- 1) That you observe strictly the rules of the E.S.
- 2) That you preserve the strictest secrecy on the instruction given, and on the fact of your membership in the "I.G."
- 3) That you abstain from meat-eating and preserve absolute chastity.⁹
- 4) That you agree to leave the Group immediately, if from any reason your presence interferes with its perfect harmony.
- 5) That you attend regularly the meetings of the Group, on the day and hour agreed on.
- 6) That you are prepared to take the following pledge

Pledge to be taken before the first meeting:

I declare once more, before my Higher Self, which I invoke, that my desire is to obtain instruction only in order to fit myself for the service of others: that I put away all worldly thought and personal ambitions: that I am free from all hatred and uncharitable feelings to others: That I submit myself as a humble and obedient student of Gupta-Vidyā.

Aum!

Formula to be used instead of the above before each meeting:

"I declare that I am ready.

So help me, my Higher Self."

Regulations:

Each member is expected to provide himself with a note book; and to prepare in writing from one to three questions which are to be handed to the Secretaries.

If you, therefore, can comply with all the above conditions, will you attend here at 8 p.m. on Wednesday evening, Aug. 20th.

Yours most sincerely and fraternally

Annie Besant

G.R.S. Mead

Secretaries.

⁹Dr. J.H. Fussell says in a note in *The Theosophical Forum*, June 1940, p. 438: "Number 3 of these 'conditions' is not given [in the *Minutes* in the handwriting of Mrs. Cleather]... In the... Notes of the I.G., part of which is in the handwriting of Claude Falls Wright, and part in another unrecognised handwriting, this omitted 'condition' appears as number 2)... The other 'conditions' are numbered and given identically..."

The Members of the Inner Group

There are only a few sources for the history of the Inner Group and most of these sources are written many years after H.P.B.'s death. There are three books written by one of the members of the Inner Group, Alice L. Cleather, who was pledged as a member on September 17, 1890, during the third meeting of the group. Each of these books contains some information on the Inner Group.

She [H.P.B.] selected six men and six women (the first time that half the traditional "Twelve Disciples" have been women) from among her most trusted workers, and formed them into an Inner group bound by a more solemn pledge.¹⁰

The Inner Group was formed, and held its weekly meetings at 19, Avenue Road, in a room which had been specially built for it, leading out of H.P.B.'s bedroom; into it no one but herself and her twelve pupils ever entered. We had each our own place, and our own chair; and H.P.B. sat with her six men pupils on her right, and the six women on her left hand side, in semi-circular formation, during our instructions.¹¹

The members of the Inner Group were, the following six women and six men; both groups in alphabetical order with their initials:

| | |
|----------|---|
| A.B. | Annie Besant (1847-1933) |
| A.L.C. | Alice L. Cleather (1856-1939) |
| Í.C.-O. | Isabel Cooper-Oakley (1854-1914) |
| L.M.C. | Laura M. Cooper (7-1924) |
| E.K. | Emily Kislingbury (?-?) |
| C.W. | Constance G.L. Wachtmeister (1838-1910) |
| | |
| H.A.W.C. | H.A.W. Coryn (1863-1927) |
| A.K. | Archibald Keightley (1859-1930) |
| G.R.S.M. | George R.S. Mead (1863-1933) |
| W.R.O. | Walter R. Old (1864-1927) |
| E.T.S. | E.T. Sturdy (1860-1957) |
| C.F.W. | Claude Falls Wright (1867-1923) |

¹⁰ Alice Leighton Cleather, *H.P. Blavatsky, Her Life and Work for Humanity*, Calcutta 1922, p. 68.

¹¹ Alice Leighton Cleather, *H. P. Blavatsky as I Knew Her*, Cillettilla 1923, p. 24

There were three “out-side” members of the Inner Group:

| | |
|----------|--|
| R.B.K.L. | Rai B.K. Laheri (?-?) |
| W.W.W. | William Wynn Westcott (1848-1925) |
| W.Q.J. | William Quan Judge (1851-1896) ¹² |

The Inner Group Meetings

There were twenty “regular” meetings of the Inner Group at which H.P.B. gave esoteric instruction. There were also two “special” meetings (Nov. 12, 1890 and Jan. 8, 1891) at which H.P.B. gave no teachings. All these meetings were held on Wednesday evenings, except the meeting on Jan. 8, 1891. In the diagram given on the next page one can see at a glance the dates of the Inner Group meetings and the attendance of the members at the meetings.

Present at the first meeting on August 20, 1890, Constance Wachtmeister, Annie Besant, G.R.S. Mead and Claude Falls Wright took the I.G. pledge and were told by H.P.B. about the “extreme seriousness of the instructions given”. The second meeting was held three weeks later on September 10th. The third meeting of the I.G. was held on September 17th; Alice Cleather and Laura Cooper were admitted and took the pledge. With ten members present at the fourth meeting on September 24th, H.P.B. gave answers to eight questions submitted to her.

Soon after the Sept. 24th meeting, “...the Inner Group... was suspended for... a time, *by the Master’s order*, ...for unseemly wranglings between two of its members”. Almost seven weeks later on Nov. 12th, the next meeting was convened; “after prolonged discussion, the group resolved to bind itself together by a special pledge”. H.P.B. resumed her oral esoteric instructions at the Nov. 26th meeting. Regular meetings continued weekly (except that no meeting was held on Dec. 10th up to and including the meeting of Feb. 11, 1891.

On Jan. 8, 1891 (the day after the regular weekly meeting), a special Inner Group gathering was held. At this meeting, Rai B.K. Laheri (one of the “out-side” members, who was on a visit to England) took the Inner Group pledge in the presence of H.P.B., Isabel Cooper-Oakley, Laura Cooper, Walter Old, Claude Falls Wright and G.R.S. Mead. Since Laheri could not attend the regular meetings, H.P.B. asked Alice Cleather to “copy and send the teachings after each meeting” to Laheri in India.

After the Feb. 11th meeting, Inner Group meetings were held on March 11, March 25, April 1, April 15 and April 22, 1891. Soon after this latter meeting, H.P.B. became seriously ill and died on the 8th of May.

¹²See p. xxvii, footnote 37, of this *Introduction*.

Looking at the “attendance” diagram, it is interesting to note that none of the Inner Group meetings had all twelve members in attendance. Archibald Keightley attended only the three I.G. sessions in September, 1890, for he had to leave England on an extended trip to New Zealand and America. Annie Besant was absent from the last three April, 1891 meetings of the I.G.; she left London on the morning of April 1st for a trip to the United States where she lectured on behalf of the Theosophical Society and attended the annual T.S. American Convention. Of the twelve members of the Inner Group, Claude Falls Wright was the only member to attend all meetings. G.R.S. Mead attended all but one of the I.G. gatherings.

| | |
|--------|---|
| Month: | 08 09 09 09 11 11 12 12 12 12 01 01 01 01 02 02 03 03 04 04 04 |
| Day: | 20 10 17 24 12 26 03 17 24 31 07 08 14 21 28 04 11 11 25 01 15 22 |
| Year: | 90 90 90 90 90 90 90 90 90 90 91 91 91 91 91 91 91 91 91 91 91 91 |
| | |
| AB | x x x x x x x x x x x x x x x x x |
| AK | x x x |
| ALC | x x x x x x x x x x x x x x x x |
| CFW | x |
| CW | x |
| EK | x x x x x x x x x x x x x x x x x |
| ETS | x x x x x x x x x x x x x x x x x |
| GRSM | x |
| HAWC | x |
| IC-O | x |
| LMC | x |
| WRO | x |

Annie Besant’s Appointment

A month before her death, April 1, 1891, H.P.B. appointed Annie Besant to an official position in the Inner Group. The text of the appointment was seen by U.P.B.’s representative for the E.S. in America, as can be seen at the end of the text of the document:

[Seal] E.S. Order

I hereby appoint in the name of the *Master*, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings.

H.P.B..’

To Annie Besant, C.S. of the I.G. of the E.S. and R. of the T.

April 1, 1891

Read and Recorded April 1 1/91. William Q. Judge, Sec. US.¹³

¹³ *The Theosophist* June 1932, pp 230-1 (text and facsimile); *H. P. Blavatsky Collected Writings*, vol XII, pp 484-5

H.P.B.'s Death

On May 8, 1891, H.P.B. died quite unexpectedly, after a prolonged illness. According to Laura M. Cooper's testimony, three members of the Inner Group were present at her death bed:¹⁴

When all hope was over the nurse left the room, leaving C.F. Wright, W.R. Old and myself with our beloved H.P.B.; the two former knelt in front, each holding one of her hands, and I at her side with one arm round her supported her head; thus we remained motionless for many minutes, and so quietly did H.P.B. pass away that we hardly knew the second she ceased to breathe; a great sense of peace filled the room, and we knelt quietly there until, first my sister [Isabel Cooper-Oakley], then the Countess [Constance Wachtmeister] arrived.

The Inner Group Defends H.P.B.

Shortly after the death of H.P.B., the members of the Inner Group published a declaration in defence of H.P.B.:

A Declaration¹⁵

We, the undersigned members of the Theosophical Society (and members of the Inner Group of the E.S.) at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H.P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H.P. Blavatsky's writings, owing to her imperfect knowledge of English

¹⁴ In *Memory of Helena Petrovna Blavatsky, by Some of Her Pupils*, London, New York, Madras, 1891, pp. 6-7; verbatim reprint London 1991.

¹⁵ *Lucifer*, May 1891, p. 247; *HP. Blavatsky Collected Writings*, vol. XIII, pp. 203-4.

and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, etc., have consequently crept into them.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H.P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others consider her "learning". From further instruction however, which we have received, we know for a fact that H.P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H.P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G.R.S. MEAD,
W.R.Old,
Laura m. Cooper,
Emily Kislingbury,
E.T. Sturdy,
H. A .W. CORYN,

Constance Wachtmeister,
Alice Leighton Cleather,
Claude F. Wright,
Archibald Keightley,
Isabel Cooper-Oakley,
Annie Besant.

The Reorganization of the E.S.

On May 27 1891, the British E.S. Council (consisting of the 12 members of the

Inner Group plus W. Wynn Westcott and William Kingsland) and William Q. Judge (representing the American E.S. Council) convened a meeting in London to discuss the future of the E.S. after H.P.B.'s death. The minutes of the meeting are as follows:¹⁶

Eastern School of Theosophy

To All Members of the E.S.T.

A full meeting of the Council, as appointed by H.P.B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, on May 27, 1891. The American Councillors were represented by Brother William Q. Judge, with full power, and Brother Judge attended as the representative of H.P.B. under a general power given as below:

[follows the document as given on pp. viii-

ix] The Council passed the following minute:

In virtue of our appointment by H.P.B. we declare:

That in full accord with the known wishes of H.P.B., the visible Head of the School, we primarily resolve and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure.

That it was recorded that there was ample proof by witnesses, members of this School, that her last words in reference to the School and its work were: "KEEP THE LINK. UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE"

That her words to Brother Judge in a recent letter were read stating that this Section (now School) is the "throbbing heart of the Theosophical Society".

That it was resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge, in accordance with the above-quoted order to William Q. Judge of December, 1888, and with the order of April 1, 1891, to Annie Besant, as well as with the written

¹⁶The complete text of the minutes of this meeting was published for the first time in *Echoes of the Orient*, vol. III, compiled by Dara Eklund, San Diego 1987, pp. 350-3.

declaration of H.P.B. in a letter to William Q. Judge dated March 27, 1891,¹⁷ which we now here have read, in which she wrote that Annie Besant should be so considered. The order of April 1, 1891, is as follows:

[follows the document as given on p. xv]

That it was resolved and recorded that the outer probationary degree should continue its existence and work with the material in hand, and that the 2nd and 7th clauses of the Pledge be altered as follows:

2. I pledge myself to support before the world the Theosophical Movement, and in particular to answer and obey, without cavil or delay, all orders given me through the outer Heads of this School in all that concerns my Theosophical duties and Esoteric work, so far as I can do so without violating my positive obligations under the moral law and the laws of the land; and I expressly agree that I may be expelled from the School and that the fact of such expulsion may be made known to its members, should I violate this pledge of obedience and secrecy.

7. I pledge myself to preserve inviolable secrecy as regards the signs and passwords of the School and all confidential documents; and to return the latter to one of the outer Heads of the School, or their agents, in case of my resignation, or when requested by them to do so.

That it was resolved that the said Annie Besant and William Q. Judge send notice to all members of the School, asking from them a declaration of allegiance to the School, and that they will reaffirm it in the new form above given.

That until replies to the said notice are received no more of the Instructions, as revised before the departure of H.P.B., nor any of Instructions No. IV,¹⁸ ought to be sent out or delivered.

That the names of all members who shall reply in the negative to said notice, and of all who shall fail to reply, shall be stricken off the list and a return of all their papers and documents of the School be required to be made to the said Annie Besant and William Q. Judge.

That when all members shall have replied to said notice, those whose answers shall be in the affirmative shall receive Nos. I, II and III of the Instructions, as corrected and reprinted, if not already forwarded.

That respecting No. IV of the Instructions, the same shall be sent under the rule laid down by H.P.B. before her departure, to wit, to those whose answers to the Examination Paper No. I indicate a fitness to profit by them;

¹⁷ The text of the letter is given on p. xxxvi

¹⁸ See the section about *Instruction* No IV on pp. xxii-xxiii

and that in future, as discretion shall show, a new edition of said Examination Paper shall be sent out to those whose replies were not up to the standard at first, as well as to later members who may never have received the said paper, and whenever upon any new edition of said Examination Paper - or any other sending out thereof - the standard shall be reached by any member in his or her answers to the questions put, then in every such case the member shall be admitted to the Second Degree, and Instruction No. IV shall be sent as promised by H.P.B. before her departure.

That applicants for admission to the School must show a knowledge of exoteric instructions so far given out, by answers to questions to be sent them.

That the questions to candidates be sent out signed by Annie Besant and William Q. Judge.

That the preliminary pledge be altered so as to include these questions among the documents not to be shown to anyone, and that the "Questions to Candidates" are to be returned with the answers thereto.

That having read the address drawn up by Annie Besant and William Q. Judge, we put on record our full accord with it.

That this Council records its decision that its appointment was solely for the purpose of assisting H.P.B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power to place the future conduct of the School on the basis directed and intended by her; therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School.

(Signed)

ANNIE BESANT,
Alice Leighton Cleather,
ISABEL COOPER-OAKLEY,
Laura M. Cooper,
H.A.W. Coryn,
Archibald Keightley,
William Kingsland,
Emily Kislingbury,
G.R.S. Mead,
W.R. Old,

Councillor E.S. T.

E.T. Sturdy,
Constance Wachtmeister,
W. Wynn Westcott,
Claude F. Wright,

WILLIAM Q. Judge, *for the entire American Council E.S.T., and individually.*

The Documents

The E.S. Instructions (I, II, and III) **and** **Other E.S. Papers by H.P.B.**

H.P.B. wrote three Esoteric Instructions for the members of the E.S. These three documents were issued as follows: No. 1: January/February 1889; No. II: March/April 1889; and No. III: December 1889/January 1890.¹⁹

Other important E.S. communications written by H.P.B. include the *Preliminary Memorandum*²⁰ (dated December 14, 1888); the *Preliminary Explanations to No. III of the Instructions*²¹ (12-page pamphlet issued October 1889); and the 2nd ed. of the *Preliminary Memorandum* enlarged and retitled the *Book of Rules*²² (issued September or October, 1890). Other miscellaneous letters and papers to members of the E.S. have been published in several different sources.²³ Unfortunately, there are many other miscellaneous E.S. notices/communications from H.P.B. that have never been published.

¹⁹ Published in *H. P. Blavatsky Collected Writings*, vol. XII, pp. 513-538; pp. 542-570 and 599-641 resp. The coloured plates I, II and III are bound opp. p. 580

²⁰ Published in *H. P. Blavatsky Collected Writings*, vol XII, pp. 488-498.

²¹ Published in *H. P. Blavatsky Collected Writings*, vol. XII, pp. 581-599.

²² Issued September/October 1890, 35 pp., 4.75" by 6.25"; not published by Boris do Zirkoff in *HP Blavatsky Collected Writings*.

²³ *H.P. Blavatsky Collected Writings*, vol X, pp 154-155, pp 194-195; vol XL p 295, pp. 306-311, pp 341-342, pp 178 184, pp 558-559; vol XII, pp 89, 479-485, 499-511; vol. XIII, pp. 203-204; Dora Eklund, *Echoes of the Orient*, vol III, San Diego 1987, pp 285-478

Instruction No. IV

In the *Notice*²⁴ prefacing *Instruction* No. IV, Annie Besant made the following remarks:

The matter contained in this Instruction was delivered orally by H.P.B. in her Group Teaching of members of the Third Degree...

By her direction the matter was rearranged under headings as given below...

Mrs. Besant's statement that H.P.B. herself directed the editing of *Instruction* No. IV is confirmed in two other E.S. documents. In the *Minutes* of the meeting (dated May 27, 1891) of the E.S.T. Council, two references to *Instruction* No. IV support Mrs. Besant's statement.^{24 25} Also in an E.S. document entitled *Reprint of Instructions I, II and III* (dated April, 1891), it is clearly indicated that *Instruction* No. IV was being typeset and printed on the H.P.B. Press in April, 1891. The relevant portion of that document reads:²⁶

One thousand copies of the Instructions have been printed, and No. IV is now going through the press.

The new Instruction, however, will not be sent to all members of the E.S., but only to those who are judged sufficiently advanced to require it.

For the Council E.S.

G.R.S. MEAD

Secretary E.S.

Approved:

H.P. Blavatsky,

Head of the E.S.

April, 1891.

²⁴ *H.P. Blavatsky Collected Writings*, vol. XII, p. 655 and p. 127 of our book.

²⁵ See p. xix of our *Historical Introduction*

²⁶ On p. 4; the document is signed and dated on p. 7.

Research indicates that *Instruction* No. IV is a rearrangement of materials given by H.P.B. at the Inner Group Meetings Nos. V-XIII (November 26, 1890 - January 28, 1891). This material will be found on pp. 28-67 of our book.

One edition of *Instruction* No. IV was published in *HP. Blavatsky Collected Writings*, vol. XII, pp. 654-673. The text as given in our book on pp. 127-150 has been transcribed from a copy of the original instruction, signed by both Annie Besant and William Q. Judge.

The First Supplementary Paper to Instruction No. IV

The *First Supplementary Paper to Instruction No. IV* is not composed from any materials from the Inner Group *Minutes* but consists of a series of explanations and elucidations written by Annie Besant and William Q. Judge on various statements made in *Instruction* No. IV. One edition of the *First Supplementary Paper* was published in *H.P. Blavatsky Collected Writings*, vol XII, pp. 675-687. The text is given in our book on pp. 153-164.²⁷

Instruction No. V

Instruction No V is a rearrangement of materials given by H.P.B. at the Inner Group Meetings Nos. I-XX (August 20, 1890 - April 22, 1891). One edition of *Instruction* No. V was published in *H. P. Blavatsky Collected Writings*, vol. XII, pp. 689-712. The text as given in our book on pp. 167-194 is verbatim with a copy of the original instruction, signed by both Mrs. Besant and Mr. Judge.²⁸ It should also be noted that *Instruction* No. V (as well as *Instruction* No. IV) was issued *after* H.P.B.'s death.

Instruction No. V (see pp. 173-174 of our book) contains a quotation from an unpublished (1882?) letter from the Master K.H. to A.O. Hume. Two of the three extracts quoted from the Master's letter are also given on pp. 102-103 of *The Path*, vol. IV, July, 1889 in an article "Judge the Act: Not the Person" by Jasper Niemand (the pen name of Julia Ver Planck, later Mrs. Archibald Keightley). Jasper Niemand prefaced the quotations with the following: "...let us read some remarks from an Oriental Adept which came into our possession many months ago."

²⁷ The text in *H.P. Blavatsky Collected Writings*, vol XII is signed by W.O. Judge only. But see what Booris de Zirkoff says on p 653 of. vol XII

²⁸ See note 27

Instruction No. VI

In 1901, The Eastern School of Theosophy,²⁹ P.O. Box 1584, New York, N.Y. issued to its esoteric members a book entitled *E.S. T. Instructions: Nos. IV, V and VI*. The book reprinted *Instruction* No. IV, the *Supplementary Paper to Instruction* No. IV, and *Instruction* No. V. The book also included a new (never issued before) *Instruction* No. VI, which was partly composed (see pp. 191-206 of the 1901 book) of H.P.B.'s oral instructions at I.G. meetings Nos. VII, VIII, XIII, XIV, XVII, and XVIII; these portions had *not* previously been published in either *Instruction* No. IV or *Instruction* No. V. This I.G. material as given in *Instruction* No. VI is published in our book on pp. 198-211.

Instruction No. VI also contained extracts from some of H.P.B.'s unpublished letters as well as "hitherto unpublished letters of Master K.H." (see pp. 206-237 of the 1901 book). For more information on *Instruction* No. VI, see p. 197.

Published Versions of the Inner Group Teachings

All of the above mentioned E.S. Instructions (including those with Inner Group Teachings) were issued "strictly private and confidential" to E.S. members only. But since 1897, different versions (either edited, abridged or incomplete) of the text of the Inner Group Teachings have been published (*i.e.* for the public):

The Inner Group *Minutes* were published (*without* the attendance list, the dates and numbers of the meetings, the numbers of the questions, and private indications) in the 1897 Third Volume of *The Secret Doctrine*.³⁰ Roughly 95% of the text of the *Minutes* is printed.

In *The Theosophist* (vol. XLVI, August 1925, pp. 632-634; reprinted in *HP. Blavatsky Collected Writings*, vol. XIII, pp. 288-289), C. Jinarājādāsa published parts of the *Minutes* of Meeting No. XIII, in the handwriting of H.P. Blavatsky.

²⁹ This particular E.S.T. was affiliated with The Theosophical Society in America, New York, N.Y., which was headed by Ernest T. Hargrove. Hargrove's T.S./E.S.T. (1898-1935) should *not* be confused with Katherine Tingley's T.S./E.S.T. (Point Loma, California). For a historical overview of the Hargrove T.S./E.S.T., see John Cooper's article *The Esoteric School Within the Hargrove Theosophical Society in Theosophical History*, Vol. IV, April-July, pp. 178-186.

³⁰ *The Secret Doctrine*, vol. III, London-Chicago-Benares 1897, many reprints, pp. 537-594; reprint as vol V of the 6-vols ed with different pages, Madras (Adyar) 1938, many reprints, pp. 510-567.

In *The Theosophist* (vols LII-LIII, January 1931 -July 1932), C. Jinarājādāsa published the Inner Group *Notebook* of Mrs. Isabel Cooper-Oakley, *without* the attendance lists. The *Minutes* of the 3rd, 4th, and 20th Meeting are not in this *Notebook*.

In *The Theosophical Forum* (vols XVI-XVIII, April 1940-April 1941), Dr. J.H. Fussell published parts of the official *Minutes* in the handwriting of Mrs. Alice Cleighton Cleather.

In the same magazine Dr. J.H. Fussell published also the variant readings from the *Notebook* of Claude Falls Wright.*³¹

In 1985, Point Loma Publications, Inc. published the first edition of *The Inner Group Teachings of H.P. Blavatsky to Her Personal Pupils (1890-91): A Reconstruction of the Teachings* by H.J. Spierenburg. Using the various sources listed above, Henk J. Spierenburg tried to reconstruct a fairly 'complete' text of the Inner Group *Minutes*. See pp. xxix-xxxii of our present book for more details on the first edition.

None of the above mentioned sources contain the complete text of the Inner Group Teachings.

The Complete Official Minutes of the Inner Group Meetings

In the letter of invitation to join the Inner Group (see pp. xi-xii of this *Introduction*), prospective members were told:

Each member [of the Inner Group] is expected to provide himself with a note book...

In the *Notice* prefacing *E.S. Instruction* No. IV, Annie Besant told how H.P.B.'s verbal teachings to the members of the Inner Group were recorded:³²

³¹ Dr. Fussell says in *The Theosophical Forum*, vol. XVI, p. 278: "The record... is incomplete, being a record of only the first 10 out of the 20 meetings held. The first and last parts of [the] record... are in the handwriting of Claude Falls Wright, the middle part being in another, unrecognized handwriting,"

³² Published in *H.P. Blavatsky Collect Writings*. vol. XII, p. 655 and on p. 127 of this book.

...The matter contained in this Instruction was delivered orally by H.P.B. in her Group Teaching of members of the Third Degree. It was thus given with a view of its being transmitted to members of the Second Degree, and was carefully written down by the students at the time, one of the number reporting it in shorthand. All the notes thus taken were compared, and a fair copy was made by the two secretaries, Annie Besant and George R.S. Mead. This copy was again checked by questioning H.P.B. on any point that seemed obscure...

Annie Besant,
Chief Secretary of the Inner Group and Recorder of the Teachings.

The same is said by W.Q. Judge in a circular to the E.S.T. members:³³

An Inner Group was... formed by H.P.B.-. at London, so that she might give out teachings to be recorded to the members, and, if possible, teach them practical occultism. Of this Mrs. Besant, with George Mead to help her, was made the Secretary...

The conversations of H.P.B.-. with the Inner Group were taken down in a more or less fragmentary form by the different members in notes, and later Mrs. Besant and George Mead wrote them out as Secretaries...

A somewhat identical statement is made by Alice Leighton Cleather in one of her books:³⁴

The I.G. Teachings were given orally by H.P.B. at its meetings in 1890-91. It was the duty of the two secretaries, Mrs. Besant and Mr. Mead, to write these Teachings up, from notes sent in by *all of us*, after each meeting, and record them in a book. This record was dealt with at each succeeding meeting, corrected and often amplified by H.P.B.

That H.P.B. really corrected the *Minutes* herself is clear from a publication in *The Theosophist*,³⁵ wherein we can find a part of the *Minutes* of Meeting No. XIII (pp. 62-67 and 115-120 of our book) in the handwriting of H.P.B.

³³ *By Master's Direction*, dated November 3rd, 1894, p 3; see also *The Theosophical Forum*, vol. XVI, April 1940, p. 277.

³⁴ Alice Leighton Cleather, *HP. Blavatsky, A Great Betrayal*, Calcutta 1922, p. 83.

³⁵ August 1925, pp. 632-634; reprint in *H.P. Blavatsky Collected Writings*, vol. XIII, pp. 288-289. C Jinarājadāsa says in an introduction that the text is exactly as H.P.B. wrote it.

According to Judge, each of the members of the Inner Group was in the possession of a complete copy of the *Minutes*:³⁶

I have a complete copy of these, and so has each member of the Inner Group...³⁷

One copy of the Inner Group teachings was sent to Rai B.K. Laheri, as indicated by Alice Leighton Cleather in the following words:³⁸

I... was instructed by H.P.B. to copy and send the teachings after each meeting to Rai B.K. Laheri...³⁹

From the various statements quoted above, we can conclude that (1) a “fair copy” of H.P.B.’s Inner Group Teachings was transcribed by Mrs. Besant and Mr. Mead; that (2) this copy was corrected and finally approved by H.P.B. as the “official” Inner Group *Minutes*; and that (3) “complete” copies of these official *Minutes* were made for each member of the Inner Group.

Furthermore, when Mr. Judge went to London after H.P.B.’s death, he became a member of the Inner Group. Also the E.S. was reorganized and Mrs. Besant and Mr. Judge became Co-Heads of the E.S.T. Under these circumstances it was only natural and logical that Mr. Judge was also given a “complete” copy of the official Inner Group *Minutes*.

Mr. Judge’s copy of the official *Minutes* is preserved in the archives of the Theosophical Society (Pasadena, California). This copy is in the handwriting of Alice Leighton Cleather. Facing the first page of the text the following notation is to be found also in Mrs. Cleather’s handwriting:

(Copied - July, 1891, - for W.Q.J.) A.L.C.⁴⁰

A typewritten (verbatim) version of Mr. Judge’s copy of the Inner Group

³⁶ In his *Circular By Master’s Direction*, dated November 3rd, 1894, p. 3.

³⁷ W.Q. Judge became a member of the Inner Group in 1891. In his *E.S.T. Circular By Master’s Direction* of November 3, 1894 (p. 3), Judge wrote: “I am a member of the Inner Group and have been since 1891” Mrs. Besant confirmed Judge’s statement in her circular (dated December 19, 1894) to E.S.T. members “It seemed to all of us natural and right that he [W.Q. Judge] come in, and we joyfully welcomed him” See also *The Theosophical Forum*, vol. XVI, April 1940, pp. 277-278.

³⁸ In a letter to *The Canadian Theosophist*, December 1937, p 302.

³⁹ On Rai B.K. Lithcii, see the pp siv and M of our book.

⁴⁰ *The Theosophical Forum*, vol XVI, April 1940, p 278

Minutes is now preserved in the library of Daniel H. Caldwell (Tucson, Arizona). Almost a decade ago, the late Walter A. Carrithers, Jr. (founder/secretary of The Blavatsky Foundation) gave this typewritten copy to Daniel H. Caldwell for safekeeping. It is from this typewritten copy of the Inner Group *Minutes* that the main body of text in our book (pp. 3-92 herein) has been printed. *Nothing* has been changed in the text and the lay-out, *except* the transcription of the Sanskrit.

With the issue of this second edition of *The Inner Group Teachings of H.P. Blavatsky*, the official *Minutes* of H.P.B.'s Inner Group Teachings are for the first time completely published.

How to Use the Book and the Notes

by Henk J. Spierenburg

The 1st Edition of the Book

The chapter *How to Use the Book and the Notes* of the first edition included the sentences:⁴¹

The *Minutes* of the “LG.” have, in variant forms and always incomplete, been published in the following books and magazines:

(here follows an enumeration more or less equal to that shown on p. xxiv-xxv of the present edition under the heading “Published Versions of the Inner Group Teachings”)

All above publications have been compiled to *Minutes* as complete as possible.

This latter procedure was necessary, since a complete copy of the *Minutes* was lacking.

A Short Historical Introduction by Dr. J.H. Dubbink included short biographies of the Inner Group members. Save for a single exception these biographies were derived from *H P. Blavatsky Collected Writings* and hence were written by Boris de Zirkoff. The compilation of such biographies from the *Collected Writings* was a very laborious task at the time. However, now that a complete index (vol. XV) is available, to include them in the new edition is no longer necessary.

The same *Historical Introduction* dealt extensively with the so-called “Occult Room”. H.P.B.’s letters to Annie Besant on this subject may now be found after *Instruction* No. VI at the end of the present book (pp. 215-217).

The Official *Minutes*

Almost immediately after the first edition had been printed the then President of Point Loma Publishers, W. Emmett Small, received a typed copy of the *Minutes* hand-written by Alice Leighton Cleather.⁴² This copy was sent him by Daniel H. Caldwell. As soon as Daniel H. Caldwell knew my address he also sent me a copy.

Comparison with other Versions

Naturally the reconstructed *Minutes* of the first edition and the typed copy of the *Minutes* hand-written by Alice Leighton Cleather were compared with each other line by line. Taking both *Minutes* as a whole it may be concluded that the reconstruction of the *Minutes* in the first edition was a reasonable success. However, if we compare the two *Minutes* in detail quite a few discrepancies will become obvious.

Now it was to be expected that a lot of material would be lacking in the reconstructed *Minutes* which do occur in the *Minutes* handwritten by Alice Leighton Cleather. This is indeed the case, but there is also a quantity of material that may be found in the Versions which have been used for the reconstruction, but not in the *Minutes* handwritten by Alice Leighton Cleather.

To enable the readers to check at once how a text runs in the other Versions, the Variant Readings are given (on pp. 95-124) that have been derived from the relevant sources of the list shown on pp. xxiv-xxv under the heading "Published Versions of the Inner Group Teachings".

It should be realized that the Variant Readings are but a choice made by the compiler. Thus, no mention has been made of the texts which do occur in the *Minutes* hand-written by Alice Leighton Cleather, but not in the other sources. However, texts which do occur in the other Versions but not in Cleather's *Minutes*, have been included.

Also, slight differences which are unimportant in my opinion, have been left out. Others may think otherwise.

⁴²See pp. xxv-xxviii of the *Historical Introduction*.

To enable readers to ascertain the differences themselves in an easy way we state below - in addition to the Variant Readings - the other sources for each Meeting of the Inner Group:

| Meeting, number and date | <i>The Secret Doctrine, III</i> | <i>The Secret Doctrine, V</i> | <i>The Theosophist</i> | <i>The Theos. Forum</i> | <i>HPB Coll Writings, XIII</i> |
|--------------------------|---------------------------------|-------------------------------|---|--------------------------------|--|
| No I. 08.20.90 | 537 | 510 | Jan 31, 172-174 | Jun 40, 438-440 | |
| No II. 09 10 90 | 537-541 | 510-514 | Feb 31, 297-298 | Jul 40, 53-57 | |
| No III. 09 17 90 | 541-546 | 514-519 | | Aug 40, 133-137 | |
| No IV. 09 24.90 | 547-551 | 520-524 | | Aug 40, 137-138 | |
| No number, 11.12.90 | | | Feb 31, 298-299 | Aug 40, 138 | |
| No V. 11.26 90 | 551-555 | 524-528 | Mar 31. 423-426 Apr 31. 130-131 May 31. 187-188 | Sep 40, 199-200 Sep 40, 203 | |
| No VI. 12.03.90 | 555-560 | 528-533 | May 31, 188-190 Jun 31, 301-303 | Sep 40, 201-204 | |
| No VII. 12.17.90 | 560-561, 551 | 533-535, 524 | Jul 31, 435-438 | Oct 40, 289-292 | |
| No VIII, 12 24.90 | 562-563 | 535-536 | Sep 31, 726-728 | Oct 40, 292-293 | |
| No IX. 12.3190 | 563 | 536-537 | Oct 31, 27 | Nov 40, 360-361 | |
| No X. 01.07.91 | 564-568 | 537-541 | Oct 31, 28-29 Nov 31, 157-160 | Nov 40, 362-363 | |
| No number, 01.08.91 | | | | Nov 40, 363 | |
| Notes, 01.11.91 | 568-569 | 541-543 | | Nov 40, 364 | |
| No XI. 01 14 91 | 569-570 | 543-544 | Dec 31, 299-300 | Nov 40, 364-365 | |
| No XII, 01.21.91 | 570-573 | 544-546 | Dec 31, 300-303 | Dec 40, 423-425 | |
| No XIII. 01 28 91 | 573-578 | 546-551 | Jan 32, 409-412 Feb 32, 506-508 | Dec 40, 425-428 | 288-289 (<i>Theos</i> Aug 25, 632-634) |
| No XIV, 02.04.91 | 578-581 | 551-554 | Mar 32, 635-638 | Jan 41, 41-43 | |
| No XV, 02.11.91 | 581-582 | 554-555 | Apr 32, 13-14 | Feb 41, 135 | |
| No XVI, 03 1 1 9 1 | 582-585 | 555-558 | Apr 32, 14-18 | Feb 41, 135-137 | |
| No XVII. 03.25.91 | 585-587 | 558-560 | May 32, 121-123 | Feb 41, 137-138 | |
| No XVIII, 04.01 91 | 587-590 | 560-563 | May 32, 123-124 Jun 32, 227-229 | Mar 41, 216-218 | |
| No XIX, 04 15 91 | 590-593 | 563-565 | Jul 32, 355-357 | Mar 41, 218-220 | |
| No XX, 04 22 91 | 593-594 | 565-567 | | Mar 41, 220-221 | |

The Instructions

All the Instructions are provided with the page numbers of the text in *H.P. Blavatsky Collected Writings*, vol. XII, in square brackets, except *Instruction* No. VI, which is provided with the page numbers of the book wherein the instruction is printed.⁴³ Finally, the numbered footnotes in the instructions refer to the texts in the *Minutes* used and the corresponding Variant Readings.

Grateful Thanks

Grateful thanks are extended primarily to Daniel H. Caldwell. He has not only discovered the *Minutes* in the handwriting of Alice Leighton Cleather, but also placed them at my disposal. Further, it is he who found most other documents and journal articles dealing with the *Minutes* and the Inner Group. Thus, the argumentation for the fact that H.P.B. examined *Instruction* No. IV herself, is solely his work.

A complete edition of all facts relating to the *Minutes* as they are now before us would have been impossible without his researches.

On p. 76 of the first edition John Cooper is mentioned as the one who discovered that texts in the handwriting of H.P.B. published in *The Theosophist* and in vol. XIII of *H.P.B. Collected Writings* (see p. xxiv of the present book) relate to Meeting No. XIII. This statement could therefore on no account be omitted here.

In the compilation of the first edition Dr. J.H. Dubbink played a very important part. Not only did he write the *Historical Introduction*, but together with W. Emmett Small, he compared all the pages compiled by the present writer with the original sources.

Finally, in alphabetical order, I express my thanks to all who have co-operated in the completion of this second edition, particularly (in alphabetical order) Daniel van Egmond, Ronald Engelse, Jan Molijn, AeiSo Raven, W. Emmett Small and Wim van Vledder.

The Hague, May 8, 1995
Henk J. Spierenburg

⁴³See p. xxiv of the *Historical Introduction*.

Abbreviations

| | | | |
|----------|------------------------|----------|-----------------------|
| A.B. | Annie Besant | H.A.W.C. | H.A.W. Coryn |
| A.K. | Archibald Keightley | I.C.-O. | Isabel Cooper-Oakley |
| A.L.C. | Alice Leighton-Geather | L.M.C. | Laura M. Cooper |
| C.F.W. | Claude F. Wright | R.B.K.L. | Rai B.K. Laheri |
| C.W. | Constance Wachtmeister | W.Q.J. | William Quan Judge |
| E.K.. | Emily Kislingbury | W.R.O. | Walter R. Old |
| E.T.S. | E.T. Sturdy | W.W.W. | William Wynn Westcott |
| G.R.S.M. | G.R.S. Mead | | |

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Dedicated to:

Annie Besant and William Quan Judge

“...W.Q. [Judge] *who is part of herself* [H.P.B.] *since several aeons.* Those having ears will hear...

“The Esoteric Section and its life in the U.S.A. depends on W.Q.J. remaining its agent and what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans.

“W.Q.J. is the *Antahkarana* between the two *Manas[es]* the American thought and the Indian - or rather the trans-Himālayan Esoteric knowledge.”⁴⁴

“UNSELFISHNESS AND ALTRUISM is Annie Besant’s name, but with me and for me she is Heliodore, a name given to her by her Master, and that I use with her, it has a *deep Meaning*. It is only a few months she studies occultism with me in the *innermost* group of the E.S., and yet she has passed far beyond all others. She is not psychic nor spiritual in the least - all intellect, and yet she hears Master’s voice when alone, sees His Light, and recognizes his voice from that of D—, Judge, *she is a most wonderful woman*, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America.”⁴⁵

⁴⁴ Letter of H.P.B. to W.Q.J., London, October 23, 1889. Published in *William Quan Judge, 1851-1896* by Sven Eek and Boris de Zirkoff, Wheaton-Madras-London 1969, pp. 20-1; *Echoes of the Orient*, by Dara Eklund, vol. 1, San Diego 1975, pp. xxxviii-xxxix.

⁴⁵ Letter of H.P.B. to W.Q.J., London, March 27, 1891. Published in *Theosophy* (Journal of the U.L.T.), February, 1929, p. 151; *The O.E. Library Critic*, Washington, August-September 1935 (the magazine has no page numbers).

The Minutes of the Inner Group

(Copied - July, 1891 - for W[illiam] Q[uan] J[udge])

A[lice] L[eighton] C[leather]

Meeting No. I: August 20, 1890

Present: A.B., G.R.S.M., C.W., and C.F.W.

Warning:

H.P.B. explained the extreme seriousness of the Pledge taken by members of the Inner Group. Occultism must be everything or nothing. This pledge once taken resignation avails nothing; its breach means the most terrible consequences in the present life and in future incarnations. It was a more serious pledge than the voluntary initial pledge given by the Chela to the Master; for the Master might make allowances and forgive. But this was taken in the presence of all the manifestations, the emanations, that surround the Higher Self, and all these would be against the breaker of the pledge.

[Q.] C.W. asked if any had broken the pledge (E.S.).

[A.] Yes, but H.P.B. would not say which. Some had kept it, some not; the breaches had been involuntary. This new pledge would colour all the life here and hereafter in all future bodies. Those who kept on the right way would be helped; they need not fear. If they were faithful, no external things could harm them. But each must be sure of himself before taking it, as there was no going back. The responsibility is terrible and cannot be evaded. Once taken, the pledge can never be recalled.

Taking of the Pledge:

The Pledge was then taken by each in turn. H.P.B.: "It is in the presence of the Master you have taken it (after a pause), now I am your servant, and must answer your questions."

H.P.B. then pointed out that we should not at first recognise the extreme seriousness of (the instruction given, but little by little the importance would be seen by us We must study, work hard, miss no point.

The awakening of Kundalinī:

Night was bad for practical work, for we were tired, physically, mentally, and morally. The morning was best, at sunrise, or at the uneven hours after sunrise. Never take even hours after sunrise: always the uneven, “the hours of the Gods”, (the 3rd, or 5th, hour after sunrise).

The seven physical Nādis extend up the vertebral column from the lower lumbar vertebra to the atlas; then commence the super-physical, of which the fourth is the pituitary body. The three higher are between the pituitary and the pineal glands. When the fourth vibrates, it swings in curves of greater and greater length, till the pineal gland is set vibrating, the circle is completed, and Kundalinī is awakened. Ascend by the seven nādis to the foramen; if before this any physical effects are felt, stop; think the stages in colour:

| | |
|---------|---|
| Blue: | Auric Egg (for Sthūla-Śarīra). May be taken 1 or 7. |
| Violet: | Linga-Śarīra. |
| Orange: | Prāna. |
| Red: | Kāma. |
| Green: | Kāma-Manas. |
| Indigo: | Higher Manas. |
| Yellow: | Buddhi. |

On entering the cranium the passage is from the physical to the psycho-spiritual planes. Again seven stages, the colours being taken in the same order as far as the fourth, but not to be thought of so much as physical colours, but as the essence of colour, the pure bright hues seen in the sky. The shade of the colour depends upon the predominance of the psychic or the spiritual. At the fourth, the pituitary body, stop: the three higher colours of the super-physical septenary are not to be pictured; only the pulsating of the interblended essence of colour should be thought. After the physical come the psychic, the spiritual, and the divine planes. It depends on the intensity of the thought, the purity and sublimity of the aspiration, which plane is reached. Only enter on the experiment after shutting out all worldly thoughts, worries and troubles.

The three vital airs:

It is the pure Ākāśa that passes up Susumnā; its two aspects in Ida and Pingala. These are the three vital airs, and are symbolised by the Brāhmanical thread. They

are ruled by the Will. Will and Desire are the higher and lower aspects of one and the same thing. Hence the importance of the purity of the canals, for if they soil the vital airs energised by the will, black magic results. This is the reason why all sexual intercourse is forbidden in practical occultism.

From Susumnā, Ida and Pingalā a circulation is set up, and from the central canal passes into the whole body. (Man is a tree; he has in him the macrocosm and the microcosm. Hence the tree used as symbol; the Dhyāni-Chohan body is thus figured.)

The Auric Egg is formed in curves, which may be conceived from the curves formed by sand on a vibrating metal disc. Each atom, as each body, has its Auric Egg, each centre forming its own. This Auric Egg, with the appropriate materials thrown into it, is a defence; no wild animal, however ferocious, will approach the Yogi thus guarded; it flings back from its surface all malign influences.

No will power is manifested through the Auric Egg.

Experiment:

Get wool of the seven colours; wind round the annular finger of the left hand a piece corresponding to the colour of the day, while meditating, and record the results. This is to discover the ray to which the student belongs.

Meeting No. II: September 10, 1890

Present: A.B., C.W., C.F.W., G.R.S.M., I.C.-O., A.K., and H.A.W.C.

The three last took the Pledge. (In taking it H.P.B. told the Candidate to turn to the Master's portrait).

Auric Envelope:

[Q. 1.] What is the connection between the circulation of the vital airs and the power of the Yogi to make his Auric Envelope a defence against aggression?

[A.] It is impossible to answer this question, which is the last word of magic. It is connected with Kundalinī, that can as easily destroy as preserve. The ignorant tyro might kill himself.

[Q. 2.] Is the Auric Envelope of a child a differentiation of Ākāśa, into which may be woven by the Adept the materials he needs for special purposes, *e.g.*, the Māyāvi-Rūpa?

[A.] The question was somewhat obscurely worded. Evidently what the questioner wanted to know was, if the Auric Envelope was a differentiation of Ākāśa, into which, as the child becomes a man, if an adept, he might weave the materials needed for special purposes, etc.

But taking the question in the sense of an Adept putting something into, or acting on, the A.E. of a child; then this could not be done, as the A.E. is karmic and not even an Adept must interfere with such [a] karmic record. If the Adept were to put anything into the A.E. of another, which that person is not responsible for, or which does not come from the Higher Self (? Ego) of that personality, how could Karmic justice be maintained?

Adept: A.E.: Globe: Universe: Child's A.E.:

The Adept can draw from his own A.E., or even from that of the Globe, or of the Universe, according to his degree. This envelope is the receptacle of all Karmic

causes and photographs all things like a sensitive plate.

The child has a very small A.E. which is in colour almost pure white. At birth the A.E. consists of pure Ākāśa *plus* the Tanhās, which, until the seventh year remain potential or in latency.

A.E. the transmitter:

The A.E. is the transmitter from the individual lives to the eternal, from the periodical lives (Prāna) to the eternal life (Jīva).

Idiot:

The A.E. of an idiot cannot be said to be human, that is, it is not tinged with manas. His aura would be of the same nature as that of the animals.

Confession:

The reason why the confession of the R[oman] C[atholic] and Greek Churches is such a sin, is because the confessor interferes with the A.E. of a child or adult penitent by means of his will power engrafting artificially emanations from his own A.E. and casting seeds for germination into the A.E. of his subject. It is simply on the same lines as hypnotic suggestion.

Suggestion:

The above remarks applied equally to hypnotism, although the latter was a physico-psychic force, and constituted one of its many serious dangers. At the same time a “good thing might pass through dirty channels”, as in the case of the breaking by suggestion of the alcohol or opium habit. Mesmerism might be used by the occultist to remove evil habits, if the intention were perfectly pure, as on the higher plane, intention was everything; and good intentions must work for good.

A.E. and Manas:

[Q. 3.] Is the A E. the expansion of the “pillar of light”, the manasic principle, and so not surrounding the child until its seventh year?

[A.] The A.E. is quite pure at birth It is a question which manas will colour it

at the seventh year. The mānasic expansion is pure Ākāśa. The ray of manas is let down into the vortex of the lower principles, and being discoloured and so limited by the Kāmic Tanhās and by the defects of the bodily organism forms the personality. Hereditary Karma can reach the child before the seventh year, but no individual Karma can come into play until the descent of the manas.

The A.E. is to the man the
 same as the Astral Light is to the
 Earth,
 " " Ether " " " Astral Light,
 " " Ākāśa " " " Ether.

The critical states are left out in this enumeration. These latter are the Laya Centres, or missing links in our consciousness, which separate those four planes from one another.

The Dweller:

The “dweller on the threshold” is found in two cases: (a) in the case of the separation of the Triangle from the Quaternary; or (b) when kāmic desires and passions are so intense that Kāma-Rūpa persists in Kāma-Loka beyond the Devachanic period of the Ego, and thus surviving the reincarnation of the Devachanic Entity (*e.g.* in the case when reincarnation occurs in two or three hundred years) becomes this “dweller” by intensifying the kāmic principle of the new personality. Some become mad from this cause.

Intellect:

The white Adept is not always at first of powerful intellect. In fact H.P.B. had known Adepts whose intellectual powers were originally below the average, it is the Adept's purity, his equal love to all, his working with nature, with karma, with his “inner god”, that give him this power. Intellect alone will make the black magician. For intellect alone is accompanied with pride and selfishness; it is the intellect *plus* the spiritual that raises man. For spirituality prevents pride and vanity.

Metaphysics:

Metaphysics are the domain of the manas, pure: whereas physical science is that of the material or Kāma-Manas, which is, as every principle, of seven degrees. The mathematician, who (is) without spirituality, however great he may be, will not reach metaphysics: but the metaphysician will master the highest conceptions of

mathematics and apply them without learning. To a bom metaphysician the psychic plane will not be of much account: as he will see its errors - in as much as it is not the thing he seeks for - immediately he enters on the psychic plane.

Music:

With respect to music and other arts, they are either the children of the Mānasic or Kāma-Mānasic principle, proportionately as soul or technicality predominates.

Karma:

After each incarnation, when the mānasic ray returns to its father, the Ego, some of its atoms remain behind and scatter. These mānasic atoms, tanhic and other "causes", being of the same nature as the manas, are attracted to it by strong bonds of affinity, and on the reincarnation of the Ego are unerringly attracted to it and constitute its karma. Until these are all gathered up, the individuality is not free from rebirth.

(cf. the following fragment of the gospel of Philip, as quoted by Epiphanius: "I have known myself and gathered up myself from all quarters, and have sown to the Archón no children, but have tom up his roots, and gathered together the scattered members, and I know thee who thou art." See *Diet. Christ. Biog.* N, 414.)'

The Higher Manas is responsible for the ray it sends forth. If the ray be not soiled no bad Karma is generated.

Turiya State:

(Yogis cannot attain this state unless the Δ is separated from the \square).

¹ William Smith and Henry Wace, *Dictionary of Christian Biography*, 4 vols., Boston 1877-87, vol. IV, p. 414, lemma: *Pistis Sophia*.

The quotation from the *Gospel of Philip* can be found in *The Panarion of St. Epiphanius. XXVI, xvii, 2*; translated in I'll. K. Amidon, *The Panarion of St. Epiphanius, Bishop of Salamis*, New York and Oxford, 1990, p. 81: "The Lord revealed to me what the soul should say when it goes up to heaven and how it should answer each of the powers above. It should say I have recognized myself and have collected myself from everywhere, and I have not sown children for the archftn, hot I have uprooted its roots and collected the dispersed members, and I know who you are For I am of those above."

Good and bad Karma:

We should bear in mind that, in becoming Karmaless, both good as well as bad karma have to be got rid of, and that Nidānas started the acquisition of *good* karma, are as binding as those induced in the other direction. For *both* are karma.

Mahat:

Mahat is the manifested, universal Parabrahmic Mind (for one Mahā-manvantara) on the third plane. It is the law whereby the Light falls from plane to plane and differentiates. The Mānasaputras are its emanations.

Man alone is capable of conceiving the universe on this plane of existence.

Existence:

Existence *is*; but when the entity does not feel it, for that entity it is not. The pain of an operation exists, though the patient does not feel it; and for the patient it is not.

Upper colours:

[Q. 4.] In practising concentration, we are told to stop at the Pituitary body, terminating the series of colours with *Red*. It seems strange to crown the series with the colour of *Kāma*. What is the explanation of this?

[A.] We were told to stop *at* Red: that is, to stop *before* Red. The upper Red is rather the golden-coloured *Prāna*. There are three degrees, Yellow, Yellow-orange and red-orange. When the flood of Light appears, it must be steadied, otherwise true vision is impossible.

Metals:

When the student has discovered his colour, the day of that colour should be chosen as the day for special effort, and a ring of the metal of the day worn on the 4th finger of the left hand. When the dominant colour is found, it alone should be used and the seven colours abandoned.

[Q. 5.] What is the correct pronunciation of Aum?

[A.] It should first be practised physically, always at the same pitch, which must be discovered in the same way as the particular colour of the student is found, for each has his or her own particular tone.

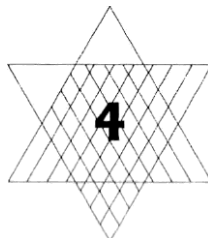
The aura of any person might have a predominant colour. But unless the region of the aura suffused with this colour corresponds with the back of the neck, it was not their colour.

Experiment:

(Tuning forks - seven - should be used to get the pitch.) AUM consists of two vowels and one semi-vowel, which latter must be prolonged. Just as nature has its Fa, so each man has his, man being differentiated from Nature. The body may be compared to an instrument and the Ego to a musician. First learn to play on the Tattvas and Principles as one does on a piano. Learn first the notes, then the chords, and then the melodies. Once the student is master of every chord, he may begin to be a co-worker with nature and for others. He may then by the experience he has gained of his own nature, and by his knowledge of the “chords”, strike such as will be beneficial in another, and which will serve as a “key-note” for beneficial results.

A (Try to have a clear representation of the geometrical Δ on every plane, the conception gradually growing more metaphysical and ending with the subjective A Ātma-Buddhi-Manas. It is only by the knowledge of this Δ under all forms that you can succeed, *e.g.*, in enclosing the past and the future in the present.

Remember that you have, so to speak, to enclose the \square in the Δ ; in other words, you must so purify the lower quaternary, that it vibrates in unison with the upper triad.)



Light of Kundalim:

[Q. 6] As soon as the waves of Light commence should the mind be centred on the eye or on the waves of Light?

[A.] On the Light.

[Q. 7] When one feels colour, is it the different rapidity of vibrations that one sees?

[A.] No; one sense merges into another: all senses are but differentiations of the one sense-consciousness. Hence we can feel colours and see sounds.

[Q. 8] In repeating Aum, should one lose oneself in the light around one, or should one keep the mind fixed steadily on the Higher Self?

[A.] On the Higher Self.

Effect of the Pledge:

The effect of the pledge on future incarnations, if it be kept, is that it will be latent in the succeeding life and will, unconsciously to the disciple, guide him.

Seven births:

There must be seven actual incarnations, but the disciple might be so pure and strong, that the incarnations might be of the shortest character, *e.g.*, almost still-born, living only an hour or two.

Devachan:

Advance may be made in occultism even in Devachan, if the mind and soul be set thereon during life; but it is only as in a dream, and the knowledge will fade away as the memory of a dream fades, unless it be kept alive by conscious study.

Fear:

Fear and hatred are one and the same thing essentially. He who fears nothing will never hate, and he who hates nothing will never fear.

Meeting No. III: September 17, 1890

Present: C.W., I.C.-O., A.B., C.F.W., G.R.S.M., A.K., H.A.W.C.,
A.L.C., L.[M.]C.

The last two took the Pledge.

Image of Δ :

[Q. 9] What is the meaning of the phrase “form a clear image of the Δ on every plane”? *e.g.* on the astral plane what should one think of as the Δ ?

[A.] H.P.B. asked whether the question signified the meaning of the Δ , or the way to represent the Δ on the “screen of light”? The questioner explaining that the latter was the meaning, H.P.B. said that it was only in the Turīya state, the highest of the seven steps of Rāja-Yoga, that the Yogi can represent to himself that which is abstract. Below this state, the perceptive power, being conditioned, must have some form to contemplate; it cannot represent to itself the arūpa. In the Turīya state the Δ is in yourself, and is felt. Below the Turīya, there must be a symbol to represent Ātmā-Buddhi-Manas. It is not a mere geometrical triangle, but the triad imaged, to make thought possible. Of this triad we can make some kind of representation of Manas, however indistinct; Buddhi it is next to impossible to represent, while of Ātman no image could be formed. We must try to represent the Δ to ourselves on higher and higher planes.

(The Turīya is the 4th state.).

The Augoeides:

We must figure Manas as overshadowed by Buddhi and immersed in Ātman. Only Manas, the Higher Ego, can be represented; we may think it as the Augoeides, the radiant figure in *Zanoni*². A very good psychic might see this.

²The novel of Edward George E. L. Bulwer-Lytton from 1842

Psychism:

Psychic vision, however, is not to be desired, since psyche is earthly and evil. More and more as science advances the psychic will be reached and understood; psychism has in it nothing that is spiritual. Science is right on its own plane, from its own standpoint. The law of the conservation of energy implies that psychic motion is generated by motion. Psychic action being only the motion on the astral plane, a material plane, the psychologist is right who sees in it nothing beyond matter. Animals have no spirit, but they have psychic vision and are sensitive to psychic conditions; observe how these re-act on their health, their bodily state.

Motion:

Motion is the abstract deity; on the highest plane it is arūpa; but on the lowest it is merely mechanical. Psychic action is within the sphere of psychic motion. Ere psychic action can be developed in the brain and nerves, there must be adequate action which generates it on the physical plane. The paralysed animal, that cannot generate action in the physical body, cannot think. Psychics merely see on a plane of different material density; the spiritual glimpses sometimes obtained by them come from a plane beyond. A psychic's vision is that of one coming, as it were, into a lighted room, and seeing everything there by artificial light. When the light is extinguished, vision is lost. Spiritual vision sees by the light within, "the light hidden beneath the bushel" of the body, by which we can see clearly and independently of all outside. The psychic seeing by an external light, the vision is coloured by the nature of that light.

Seven planes in Astral Light:

C.W. saying that she felt as though she saw on three planes, H.P.B. answered that each plane was sevenfold, the astral, as everywhere else. She gave as an example, on the physical plane, the vision of a table with the physical sight; seeing it still, with the eyes closed, by retinal impression; the image of it conserved in the brain; it can be recalled by memory; the sight of it in a dream; or as an aggregate of atoms; or disintegrated; all these are on the physical plane. Then we can begin again on the astral plane, and obtain another septenary. This hint should be followed and worked out.

The students might speak of this to other Esotericists, as there was nothing occult in it. The important thing to be kept secret was the way in which such

loachings were put into practice, the correspondences. The danger of speaking of this truth publicly was that it would be likely to generate materialism; it was necessary always to remember that there was the spiritual beyond the material.

[Q. 10] Why is the violet, the colour of the Linga-Śarīra, placed at the apex of the Δ . when the Macrocosm is figured as \square , thus throwing the yellow - Buddhi into the lower quaternary?

[A.] It is wrong to speak of the “lower quaternary” in the Macrocosm. It is the Tetraktys, the highest, the most sacred of all symbols. There comes a moment when, in the highest meditation, the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetraktys of Pythagoras, leaving what was the Quaternary as the lower Triad, which is then reversed. The triad is reflected in the Lower Manas. The Higher Manas can not reflect itself, but when the Green passes upwards it becomes a mirror for the Higher; it is then no more green, having passed from its associations. The psyche then becomes spiritual, the Ternary is reflected in the fourth, and the Tetraktys is formed. So long as you are not dead, there must be something to reflect the higher Triad; for there must be something to bring back to the waking consciousness the experiences passed through on the higher plane. The lower manas is as a tablet which records the things seen in trance.

The Tūriya state is entered on the “Fourth Path”; it is figured in the diagram on p. 16 of the *Instructions* No. II.³

The Δ outside:

[Q. 11] What is the meaning of a Δ formed of lines of light, appearing in the midst of intense vibrating blue?

[A.] Seeing the Δ outside is nothing. It is merely a reflection of the Triad on the Auric Envelope, and proves that the seer is outside the Δ . It should be seen in quite another way. You must endeavour to merge yourself in it, and assimilate yourself with it. You are merely seeing things in the Astral. “When the third eye is opened in any one of you, you will have something very different to tell me.”

³The diagram on p. 564 of *Instruction* No II in *H.P. Blavatsky Collected Writings*, vol. XII

“Pass-not”:

[Q. 12] With reference to the “Pillar of Light” in Question 3,⁴ is the Auric envelope the Higher Ego, and does it correspond to the ring Pass-not?

[A.] The question was not answered, as going too far. The ring Pass-not is at the end of the manifested Universe.

Nidanas:

[Q. 13] The root of the Nidānas is Avidyā: How does this differ from Māyā? How many Nidānas are there esoterically?

[A.] Again, asks too much. The Nidanas, the concatenation of causes and effects (not in the sense of the Orientalists) are not all caused by ignorance. They are produced by Devas and Dhyāni-Chohans, who certainly cannot be said to act in ignorance. We produce Nidānas in ignorance. Each cause started on the physical plane sets up action on every plane to all eternity. They are eternal effects, reflected from plane to plane on to “the screen of eternity”.

Manas and its Divisions:

[Q. 14] What is the septenary classification of Manas? There are seven degrees of the Lower Manas, and presumably seven degrees of the Higher. Are there then 14 degrees of Manas: or is Manas, taken as a whole, divided into 49 mānasic fires?

[A.] Certainly there are 14, but you want to run before you can walk. First learn the three, and then go on to the 49. There are three sons of Agni; they become seven, and their sons are 49. But the students are still ignorant to produce the 3. Learn first how to produce the “sacred fire” spoken of in the *Puranas*.⁵ The 49 fires are all states of Kundalinī, to be produced in ourselves by the friction of the Triad. First learn the septenary of the body, and then that of each principle. But first of all learn the first triad (the three vital airs) as directed in Lessons 1 and 2.

⁴ See p. 7.

⁵ *Visnu-Purāna*, I, x; *Vāyu-Purāna*, I, 29; *Matsya-Purāna*, 51.

Colours and Cord:

[Q. 15] The Nādis extend from the lowest lumbar vertebra to the atlas. Have these any physical correspondence in the spinal cord, which extends only from the first lumbar vertebra to the atlas? and does the region through which the colours are to be raised correspond with the entire length of the cerebral canal, which, in the adult, terminates on the coccyx⁶?

[A.] The coccyx is the great line of demarcation between the animal and the man. It is the place where the man ends and the animal begins. If, then, you pass beyond it, you pass to the animal and into black magic. Therefore the lower part of the Ten is below the lumbar vertebrae, and the concentration must begin at the vertebra where the spinal cord begins, and never below it. H.P.B. said she had seen (he chelas, mounting the seven steps of the spine, close the ears, nostrils, eyes, and lastly the mouth, holding the breath for a short time. She herself did not use the colours above the atlas; on arriving there, as she phrased it, she “went home”. On arriving at the foramen, the current will go on by itself. It was necessary to watch the colours changing like a rainbow, but always mentally thinking one’s own colour. If the effort upwards was unsuccessful, we might lead the fire downwards again - being very careful not to go below the point where the cord stops, because of the animal regions beyond - and then make a fresh effort. The danger of trying to force the current beyond the foramen, was that we might injure the ganglia of the brain if we went off the right track. The colours are psychic. But sounds are spiritual, and when these are reached the colours are left behind. We should try to obtain coloured sounds.

The Sympathetic Nerve:

[Q. 16] What is the sympathetic nerve, and its function in occultism? It is found only after a certain stage of animal evolution, and would seem to be evolving in complexity towards a second spinal cord.

[A.] At the end of the next Round humanity will again become male-female, and then there will be two spinal cords. In the seventh race the two will merge into the one. The evolution corresponds to the Races, and with the evolution of the races the sympathetic develops into a true spinal cord. We are returning up the arc, only with self-consciousness added. The 6th Race will correspond to the “pudding-bags”, but

⁶ The tailbone

will have the perfection of form with the highest intelligence and spirituality.

Anatomy and Occultism:

Anatomists are beginning to find new ramifications and new modifications in the human body. They are in error on many points; *e.g.* as to the spleen, which they call the manufactory of the white blood corpuscles, but which is really the vehicle of the Linga-Śarīra. Occultists know each minute portion of the heart, and have a name for each. They call them by the names of the Gods, as Brahma's Hall, Visnu's Hall, etc. They correspond with parts of the brain. The very atoms of the body are the 33 crores of Gods.

The sympathetic nerve is played on by the Tāntrikas, who call it Siva's Vinā.

Prāna:

[Q. 17] What is the relation of man to Prāna, the periodical life?

[A.] Jīva becomes Prāna only when the child is born and begins to breathe. It is the breath of life, Nephesh. There is no Prāna on the Astral Plane.

Antahkarana:

[Q. 18] Antahkarana is the link between the Higher and the Lower Egos; does it then correspond to the umbilical cord of the astral in projection?

[A.] No: The umbilical cord joining the astral to the physical body is a real thing. Antahkarana is imaginary, a figure of speech, and is only the process of bridging over from the Higher to the Lower Manas. Antahkarana only exists when you commence to "throw your thought upwards and downwards".

The Māyāvi-Rūpa, or Mānasic body, has no material connection with the physical body, no "umbilical cord". It is spiritual and ethereal, and passes everywhere without let or hindrance. It entirely differs from the astral body, which, if injured, acts by repercussion on the physical body.

The Devachanic entity, even previous to birth, can be affected by the Skandhas, but these have nothing to do with Antahkarana. It is effected, *e.g.* by the desire for reincarnation.

Antahkarana:

[Q. 19] We are told in the *Voice* that we have to become “the Path itself, and in another passage that Antahkarana is that Path.⁷ Does this mean anything more than that we have to bridge over the gap between the consciousness of the Higher and the Lower Ego?

[A.] That is all.

[Q. 20] We are told that there are seven Portals on the path;⁸ is there then a sevenfold division of Antahkarana? Also, is Antahkarana the battlefield?

[A.] It is the battlefield. There are seven divisions in Antahkarana; as you pass from each to the next you approach the Higher Manas. When you have bridged the 4th, you may consider yourself fortunate.

Aum:

[Q. 21] We are told that “Aum should be practiced physically”.⁹ Does this mean that colour being more differentiated than sound, it is only through the colours that we shall get at the real sound for each one of us? That Aum can only have its spiritual and occult significance when tuned to the Ātma-Buddhi-Manas of each person?

[A.] Aum means good action, not merely lip sound. You must say it in deeds.

Planes:

[Q. 22] With reference to the Δ is not the Ātma-Buddhi-Manas different for each entity, according to the plane on which he is?

[A.] Each principle is on a different plane. The Chela must rise to one after another, assimilating each, until the three are one. This is the real root of the Trinity.

⁷*The Voice of the Silence*, original edition, p. 17 and note 12 on p. 56.

⁸ *Idem*, pp 47-8,

⁹ See p. 9, Question No 7

Manas and the A.E.:

[Q. 23] In *The Secret Doctrine* we are told that Ākāśa is Pradhāna.¹⁰ Ākāśa is the A.E. of the earth, and yet Ākāśa is Mahat. What then is the relation of Manas to the A.E.?

[A.] Mūlaprakṛti is Ākāśa (7 degrees). Mahat is the positive aspect of Ākāśa, and is the Manas of the Kosmic body. Mahat is to Ākāśa as Manas to Buddhi. Pradhāna is but another name for Mūlaprakṛti.

The A[uric] Envelope is Ākāśa and has seven degrees. Being pure abstract substance, it reflects abstract ideas, but also reflects lower concrete things. The 3rd Logos and Mahat are one, and are the same as Universal Mind, Alaya.

Tetraktys:

(The Tetraktys is Catur-Vidyā, or the fourfold knowledge in one, the fourfold Brahmā.)

¹⁰*The Secret Doctrine*, vol I, original edition, p. 256.

Meeting No. IV: September 24, 1890

Present: C.W., A.B., I.C.-O., C.F.W., G.R.S.M., A.K., H.A.W.C.,
A.L.C., L.[M.]C., W.R.O.

(The last named took the Pledge.)

Nadis:

[Q. 25] Have the Nādis any fixed relationship to the vertebrae; can they be located opposite, or between, any vertebrae: Can they be regarded as occupying each a given and fixed extent of the spinal cord; do they correspond to the divisions of the cord known to anatomists?

[A.] H.P.B. believed that the Nādis correspond to the divisions of the cord known to anatomists. There are thus 6 or 7 Nādis - or plexuses - along the Spinal Cord. The term however is not technical but general, and is applied to any knot, centre, or ganglia. The sacred Nādis are those which run above or along Susumnā. Six are known to science, and one (near the atlas) unknown. Even the Tāraka Rāja Yogas speak only of six and will not mention the sacred seventh.

Idā and Pingalā:

Ida and Pingalā play along the curved walls of the cord, *in* which is Susumnā. They are semi-material, positive and negative, Sun and Moon, and start into action the free and spiritual current of Susumnā. They have distinct paths of their own, otherwise they would radiate all over the body. By concentration on Idā and Pingalā is generated the "sacred fire".

Śiva's Vīna: Triveni:

Another name of Siva's Vīnā (sympathetic) is Kālī's Vīnā. The sympathetic nerve and Ida and Pīigalā start from a sacred spot above the Medulla Oblongata called Trivenī This is one of the sacred centres, another of which is the Brahmaṛandhra, which is if you like - the grey matter of the brain; it is also the anterior fontanelle in the newborn child

Brahmadanda:

The spinal column is called Brahmadanda, or the “stick of Brahma”; this is again symbolized by the bamboo-rod carried by ascetics. The Yogis on the other side of the Himalayas who assemble regularly at Lake Mānasarovara, carry a triple-knotted bamboo-stick; and are called Tridandas.

Brāhmana Initiation:

This has the same signification as the Brāhmanical Cord, which has many other meanings besides the three vital airs; *e.g.* it symbolizes the 3 initiations of a Brāhmana, which take place; (a) at birth, when he receives his mystery-name from the family astrologer, who is supposed to have received it from the Devas (he is also thus said to be initiated by the Devas). A Hindu will sooner die than reveal this name: (b) at seven years of age, when he receives the cord: and (c) at eleven or twelve, when he is initiated into his caste.

Body and Astral body:

[Q. 26] If the physical body is no part of the human septenary, is the physical material world one of the seven planes of the cosmic septenary?

[A.] It is: the body is not a principle in esoteric parlance, because the Body and the Linga-Śarīra are both on the same plane; then the A.E. makes the seventh: the body is an Upādhi rather than a principle.

Astral Light:

The earth, with its Astral Light are as closely related to each other as the body and its Linga, the earth being the Upādhi. Our plane in its lowest subdivisions is the earth, in its highest the Astral. The terrestrial astral light should, of course, not be confounded with the universal Astral Light.

The number 14:

The number 14 is the first step between the 7 and 49. Each septenary is really 14, because each of the 7 has its two aspects; thus 14 signifies the inter-relation of the two planes in its turn. The septenary is to be clearly traced in the lunar months, fevers, gestation, etc.: on it is based the week of the Jews, and the septenary I hierarchies of the Lord of Hosts.

Seventh Degree:

[Q. 27] A physical object was spoken of as - on the physical - a septenary, in as much as (1) we could directly contact it; (2) retinally reproduce it; (3) remember it, (4) dream of it; (5) view it anatomically; and (6) view it as disintegrated;" - what is the 7th?

[A.] The 7th bridges across from one plane to another. The last is the idea, the privation of matter", and carries you on to the next plane. The highest of one plane touches the lowest of the next. Seven is a factor in nature, as in colour and sounds. I here are 7 degrees in the same piece of wood, each perceived by one of the 7 senses. In wood the "smell" is the most material degree, while in other substances it may be the 6th. Substances are septenaries apart from the consciousness of the viewer.

Psychometry:

The Psychometer seeing a morsel of *e.g.* a table a thousand years hence, would see the whole table, for every atom reflects the whole body to which it belongs, just as with the Monads of Leibnitz. After the seven material divisions are the 7 divisions of the astral, which is its second principle. The disintegrated matter - the highest of the seven material subdivisions - is the privation of the idea of it - the 4th.

Sound:

[Q. 28] Sound is an attribute of Ākāśa. But we cannot cognize anything on the astral plane; on what plane then, do we recognize sound? On what plane is sound produced by the physical contact of bodies? Is there sound on 7 planes? and is the physical plane one of them?

[A.] The physical plane is one of them. You cannot see Ākāśa, but you can sense it from the 4th Path. You may not be fully conscious of it, and yet you may sense it. Ākāśa is at the root of the manifestation of all sounds. Sound is the expression and manifestation of that which is behind it, which is the parent of many correlations. All Nature is a Sounding-Board, or rather Ākāśa is the Sounding- Board of Nature.

It is the Deity, the One Life, the One Existence.

¹¹ See p. 14, 3rd paragraph

Sound can have no end. H.P.B. remarked, with regard to a tap made by a pencil on a table:- “By this time it has affected the whole Universe. The particle which has its wear and tear, destroys something which passes into something else. It is eternal in the Nidānas it follows.” A sound if not previously produced on the Astral plane, and before that in the Ākāśa, could not be produced at all.

Ākāśa is the bridge between nerve cells and mental powers.

Senses and Races:

[Q. 29] Colours are psychic and sounds are spiritual. What, assuming that these are vibrations, is the successive order (these corresponding to sight and hearing) of the other senses?

[A.] This phrase was not to be taken out of its context, otherwise confusion would arise. All are on all planes. The First Race had touch all over, like a sounding-board; this touch differentiated into the other senses, which developed with the Races. The sense of the first Race (“Pudding Bags”) was that of Touch, meaning the power of their atoms to vibrate in unison with external atoms. This “touch” would be almost the same thing as sympathy.

The senses were on a different plane with every race; *e.g.*, the 4th Race had very much more developed senses than ourselves, but on another plane. It was also a very material Race. The 6th and 7th senses will merge into the Ākāśic Sound. It depends to what degree of matter the sense of touch relates itself, as to what we shall call it.

Correspondences:

[Q. 30] If it is right to study the body and its organs, with their correspondences, will you give the main outline of these in connection with the Nādis and with the diagram of the orifices?¹²

| | | | | |
|------|-----|--------|----------------|---------------|
| [A.] | The | Spleen | corresponds to | Linga-Śarīra. |
| | " | Liver | | Kāma. |
| | " | Heart | | Prāna. |

¹² Diagram I in *Instruction No. I*, see *H.P. Blavatsky Collected Writings*, vol. XII, opp. p. 524

| | | |
|--|----|-------------------------------|
| The Corpora-quadrigemina ¹³ | to | Kāma-Manas. |
| Pituitary Body | " | Manas-Antahkarana. |
| Pineal Gland | " | Manas, until it is touched by |

the vibrating light of Kundalim which proceeds from Buddhi, when it becomes Buddhi-Manas.

The Pineal corresponds with Divine Thought.

Psychic Vision and Pituitary Body:

Psychic vision is caused by the molecular motion of the Pituitary body, which is directly connected with the optic nerve, and thus affects the sight, and gives rise to hallucinations. Its motion may readily give rise to flashes of light, such as may be obtained by pressing the eye-balls.

Drunkenness and Fever:

These produce illusions of sight and brain by the action of the Pituitary. This body is sometimes so affected by drunkenness that it is paralyzed. If an influence on the optic nerve is induced - and thus reversed - the colours will probably be complementary.

Exercise:

On reaching the Pituitary Body, if the colour seen is your own colour, cross to the Pineal; your own colour will protect you. If it is not, then commence the exercise again.

Realise the Δ apart from the colour-work.

Prāna:

[Q. 31] Is Prāna the production of the countless "lives" of the human body, and therefore to some extent of the congeries of the cells, or atoms, of the body?

[A.] No; Prāna is the parent of the "lives". As an example, a sponge may be immersed in an ocean. The water in the sponge's interior may be compared to

¹³ Four small swellings of the midbrain roof.

Prāna; outside to Jīva. Prāna is the motor-principle in life. The “lives” leave Prāna, Prāna does not leave them. Take out the sponge from the water and it becomes dry, thus symbolizing death. Every principle is a differentiation of Jīva, but the life-motion in each is Prāna, the “breath of life”. Kāma depends on Prāna, without which there would be no Kāma. Prāna wakes the Kāmic germs to life, it makes all desires vital and living.

Sympathetic Nerve:

[Q. 32] With reference to Question 16,¹⁴ what is it that will become a second spinal cord in the 6th Race? Will Ida and Pingalā have separate physical ducts?

[A.] It is the sympathetic cords which will grow together and form another spinal cord. Idā and Pingalā will be joined with Susumnā and they will become one. Ida is on the left side of the cord and Pingalā on the right.

September, 1890. Teaching suspended by order.¹⁵

¹⁴See p. 17.

¹⁵ Alice Leighton Cieather says in her *H.P. Blavatsky. Her Life and Work for Humanity*, Calcutta 1922, p 48: “...the Inner Group... was suspended for a short time, by the Master's order, not long after its formation, for unseemly wranglings between two of its members.”

Meeting: November 12, 1890¹⁶

After prolonged discussion, the group resolved to bind itself together by a special pledge. There was a division of opinion as to how far the Pledge should extend, and finally the following form was adopted and signed by all present.

(E.T. Sturdy and G. Kislingbury had severally taken the Pledge of the Inner Group during the suspension.)

“We, the undersigned, pledge ourselves, each to each, to remain and work together in Occultism for the remainder of our lives.

We pledge ourselves to make the residence of the majority of the members of our Body, after the death of H.P.B., the headquarters of the Society.

We pledge ourselves to refer to the judgment of our Body any private matter that may directly or indirectly affect our common interest - Theosophy.

We pledge ourselves to be ready to give a frank explanation to our Body on any matter which has given rise to question, and generally to cultivate frankness of dealing with each other.”

“So help us, our Higher Self.”

| | | | |
|----------------|-------------|------------------|-----------------|
| I. M. Cooper | A. Besant | I. Cooper-Oakley | C. Wright |
| H. A.W. Coryn | E.T. Sturdy | W.R. Old | C. Wachtmeister |
| E. Kislingbury | G.R.S. Mead | | |

H.P.B. said that the I.G. was the Manas of the T.S. The E.S. was the Lower Manas; the T.S. the Quaternary.

¹⁶ This meeting is not numbered in the *Minutes*

Meeting No. V: November 26,1890

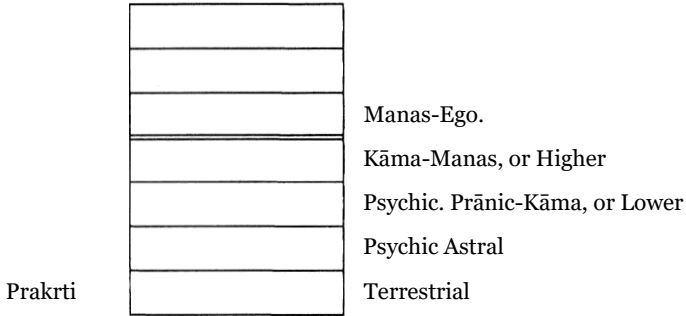
Present: L.[M.]C., I.C.-O., W.R.O., E.K., E.T.S., A.B., C.F.W.,
H.A.W.C., C.W., G.R.S.M., A.L.C.

(The last named took the special pledge.)

Kosmic Consciousness:

H.P.B. proceeded to deal with Kosmic Consciousness, which is like all else, on seven planes, of which three are inconceivable, and four are cognizable by the highest Adept.

Kosmic Planes



Prakrti Consciousness:

H.P.B. then took the lowest only, the Terrestrial (it was afterwards decided to call this plane Prakrti), it is divisible into seven planes, and these again into seven, making the 49.

Terrestrial Consciousness:

H.P.B. then took the lowest plane of Prakrti, or the true Terrestrial, and divided it into seven.

True terrestrial
planes, or
7th Prakrti

| | |
|----|--|
| 7. | Para-Ego - changed to Ātmic. |
| 6. | Inner Ego - " " Buddhic. |
| 5. | Manas Ego. |
| 4. | Kāma-Manas, or Lower Manas, or Higher Psychic. |
| 3. | Prānic-Kāma, or Lower Psychic. |
| 2. | Astral. |
| 1. | Objective. |

1 This objective, or sensuous, plane is that which is sensed by the five physical senses.

2 On its second plane, objects are reversed.

3 Its third plane is psychic, here is the instinct which prevents a kitten going into the water and getting drowned.

The following table of the terrestrial consciousness was given:-

1. Sensuous.
2. Instinctual.
3. Physiological emotional.
4. Passional "
5. Mental "
6. Spiritual
7. X.

These are related to the Astral Plane immediately succeeding.

| | |
|----|---|
| 7. | Astral X. |
| 6. | " Buddhic. |
| 5. | " Mānasic. |
| 4. | " K[āma]-Mānasic. |
| 3. | " Psychic, or Prānic <i>Terrestrial</i> . |
| 2. | " Astral.. |
| 1. | " Objective. |

Astral Consciousness:

With regard to the first division of the second plane, H.P.B. reminded us that all seen on it must be reversed in translating it, *e.g.* numbers appear backwards. The Astral Objective corresponds to the terrestrial objective.

The second division corresponds to the second of the terrestrial plane, but the objects are of extreme tenuity, an astralized astral. This plane is the limit of the ordinary medium, beyond which he cannot go. A non-mediumistic person, to reach it, must be asleep, or in a trance, or under the influence of laughing gas. In ordinary delirium people pass on to this plane.

The third plane, the Prānic, is of an intensely vivid nature. Extreme delirium carries the patient to this plane. In delirium tremens the sufferer passes to this and to the one above it. Lunatics are often conscious on this plane, where they see the terrible visions. It runs into -

The fourth division, the world of the Astral Planes, Kāmic and terrible. Hence come the images that tempt; images of drunkards in Kāma-Loka impelling others to drink; images of all vices inoculating men with the desire to commit crimes. The weak imitate these images in a kind of monkeyish fashion, so falling beneath their influences. This is also the cause of epidemics of vices, and cycles of disaster, accidents of all kinds coming in groups. Extreme delirium tremens is on this plane.

The fifth division is that of premonitions in dreams, of reflections from the lower mentality, glimpses into the past and future, the plane of things mental and not spiritual. The mesmeric clairvoyant can reach this plane, and can even - if good - go higher.

The sixth is the plane whence come all beautiful inspirations of art, poetry, and music; high types of dreams, flashes of genius. Here we have glimpses of past incarnations, without being able to locate or analyse them. C.W. saw the Master here when she looked down on her own Kāmic body, being then above the Kāmic plane.

We are on the seventh plane at the moment of death, or in exceptional visions. The drowning man is here when he remembers his past life. The memory of events on this plane must be centered in the heart, the "Seal of Buddha"; there it will remain. But impressions on this plane are not made on the physical brain.

General Notes:

The two planes above dealt with are the only 2 planes used in Hatha-Yoga. The Pratyeka-Buddhas do not go beyond the 3rd Kosmic plane. They have conquered all their material desires, but have not yet freed themselves from their mental and spiritual.

Prāna and the Auric Envelope are essentially the same, and again, as Jīva, it is the same as the Universal Deity. This, in its 5th principle is Mahat, in its 6th Ālaya. (The Universal Life is also seven-principled.)

Mahat is the highest Entity in Kosmos; beyond this is no diviner Entity; it is of the subtlest matter, Sūksma. In us this is Manas, and the very Logoi are less high, not having gained experience. The *Mānasic Entity* will not be destroyed, even at the end of the Mahā-Manvantara, when all the gods are absorbed, but will re-emerge from Parabrahmic latency.

Consciousness is the kosmic seed of super-Kosmic Omniscience. It has the potentiality of budding into the Divine Consciousness.

Rude physical health is a drawback to seership. This was the case with Swedenborg.

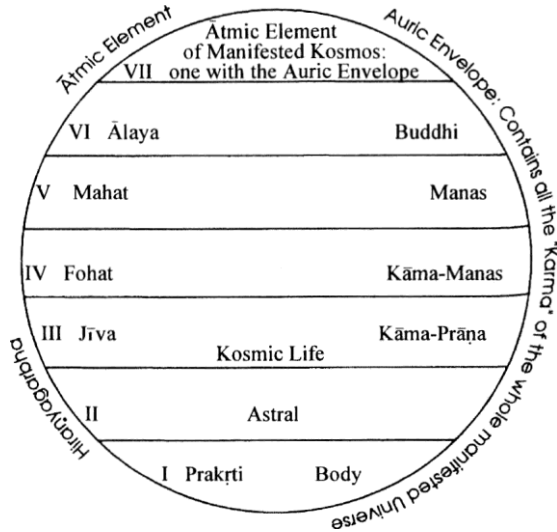
Meeting No. VI: December 3,1890

Present: C.W., H.A.W.C., A.L.C., E.K., G.R.S.M., I.C.-O-, L.M.C.,
W.R.O., A.B., C.F.W.

H.P.B. continued to explain the planes of consciousness.

Kosmos

Diagram I.



General Notes on Kosmic

Septenary Fohat:

Fohat is everywhere; it runs like a thread through all and has its own 7 divisions.

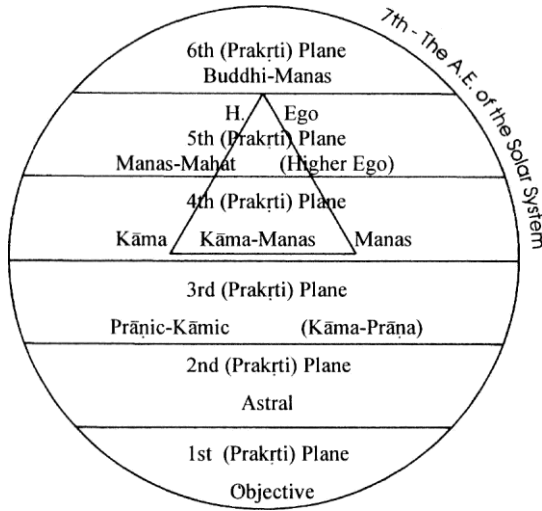
Auric Envelope:

In the Kosmic Auric Envelope is all the Karma of the manifesting Universe; this is the Hiranyagarbha.

J7va is everywhere; so with (he other principles.

“Prakṛti” (I) Plane of Kosmos

Diagram II



The diagram (II) represents the type of all Solar Systems.

General Notes:

Taking the figure to represent the human principles and planes of consciousness, then: -

7, 6, 5, = Siva, Visnu, Brahma; Brahma being the lowest.

Siva, Visnu, Brahma:

Siva is the four-faced Brahman, the Creator, preserver, Destroyer and Regenerator.

Between 5 and 4 comes the Antahkarana.

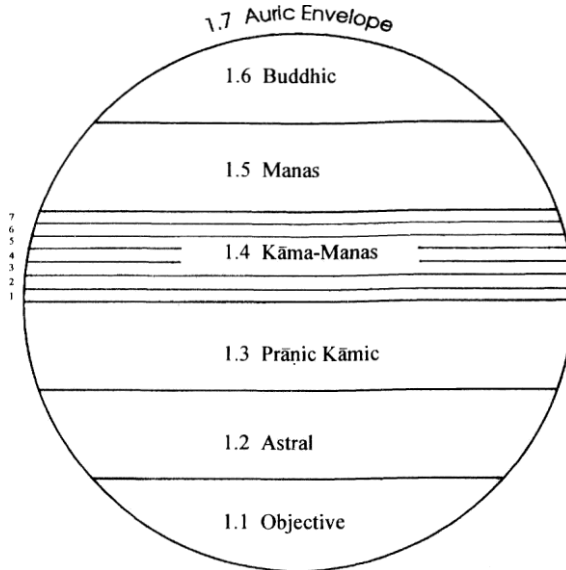
The Δ represents the Christ, the sacrificial victim crucified between the two thieves; this is the “double-faced” Entity.

Vedanta:

The Vedāntins make this \square for a blind; viz.: Ahankāra, Cit, Buddhi and Manas.

1 ST (Prakṛti) Plane,
subdivided = Our Earth.
(The *Visible Universe*
is on this Plane).

Diagram III



The Septenary of Consciousness of the Terrestrial Objective Plane.

Notes:

Perceptive life begins with the Astral; it is not our physical atoms which see, etc.

Consciousness proper begins between Kāma and Manas. Ātma-Buddhi acts more in the atoms of the body, in the bacilli, microbes, etc. than in man himself.

1. Sensuous, objective consciousness:

all that pertains to the five physical senses in man, animals, birds, fishes and *some* insects, etc. Here are the "Lives"; their consciousness in Ātma-Buddhic; these live without manas entirely.

2. Astral Consciousness:

viz. that of plants (sensitive), of ants, spiders, and also some night flies (Indian), but *not* of bees. The vertebrate animals are without this consciousness, but the placental animals have all the potentiality of man-consciousness, though of course it is at present dormant. Idiots act on this plane; the common phrase, "he has lost his mind", is an occult truth. For when through fright, etc. the lower mind becomes paralyzed, then the consciousness acts on the astral plane. The study of lunacy will throw much light on this point. This may well be called the "nerve-plane"; it is not cognized by our "nervous senses", of which physiology knows nothing:- Ex[amples]: Clairvoyant reading with the eyes bound, from the pit of the stomach, etc. This is greatly developed in the deaf and dumb.

3. Kāma-Prānic Consciousness:

the general life consciousness which belongs to all the objective world, even to the stones; for if the stone were not sentient it could not emit a spark. Affinity between chemical elements is a manifestation of this Kāmic consciousness. Again, there, where there is decay, must also be life, etc. Stones crumble away.

4. Kāma-Mānasic Consciousness:

the instinctual consciousness of animals and idiots in its lowest degrees; the planes of sensation; in man these are rationalized, *e.g.*, a dog shut up in a room has the instinct to get out, but cannot because its instinct is not sufficiently rationalized; whereas a man at once takes in the situation and extricates himself. The highest degree of this Kāma-Mānasic consciousness is the psychic (Ex[ample]: when under laughing-gas). Thus there are seven degrees, from the instinctual animal to the rationalized instinctual, or psychic.

5. Manasic

Consciousness: hence Manas stretches up to Mahat.

6. Buddhic Consciousness:

the plane of Buddhi and the Auric Envelope; from here it goes to the “Father in Heaven” (Ātman) and reflects all that is in the Auric Envelope. Five and Six, therefore, cover the planes from the psychic to the Divine.

Notes:

Reason is a thing which wavers between right and wrong; but Intelligence (Intuition) is higher, it is the clear vision. To get rid of Kāma-Rūpa, we must crush all our material instincts (“crush out matter”). “The flesh” is a thing of habit, it will repeat mechanically a good impulse as well as a bad. It is not the flesh which is always the tempter, in nine cases out of ten it is the Lower Manas which, by its images, brings the flesh into temptation.

Samādhi:

The highest Adept *begins* his Samādhi on the *fourth* Solar plane, but cannot go out of the Solar system; when he begins Samādhi he is on a par with some of the Dhyāni-Chohans, but transcends them as he rises to the seventh plane (Nirvana).

Silent Watcher:

The Silent Watcher is on the *fourth Kosmic* Plane.

Will, Desire:

The Higher Mind directs the Will, the Lower turns it into selfish desire.

The Dhyāni-Chohans are passionless, pure, and *mindless*; they have no struggle, no passions to crush.

Pitrs:

The Pitre are the “Astral” overshadowed by Ātma-Buddhi, which was attracted to matter. The “puddings”¹⁷ had Life and Ātma-Buddhi, but no Manas. They were therefore senseless.

¹⁷ See the answer on Question 29, p. 24.

The Great “Why”:

The reason of all evolution is the gaining of experience. The Dhyāni-Chohans are made to pass through the “schools of life”:- “God goes to school”.

Astral:

The Astral Body is first in the womb; then comes the germ and fructifies it; it is then clothed in matter just like the Pitrs.

Chhāyā:

The Chhāyā is really the Lower Manas, the *Shadow* (of the Higher Mind); this Chhāyā makes the Māyāvi-Rūpa. The Ray clothes itself in the highest (7th) degree of the Astral Plane. In the fifth Round all of us will play the part of Pitrs; we shall have to go and shoot out our Chhāyās into another humanity, and remain until that humanity is perfected.

The Pitrs have finished their office in this Round and have gone into Nirvāna, but will return to do the same office up to the middle point of the next Round. The fourth, or Kāmic, Hierarchy of the Pitrs becomes the man of flesh.

The A.E.:

The A.E. takes up the light of Ātman and overshadows the coronal, and circles round the head.

Additional Notes (from A.B.’s book):

“The best of us in the future will be the Mānasaputras, the lowest will be Pitrs. We arc seven intellectual Hierarchies here. This earth becomes the Moon of the next earth.” (H.P.B.)

A question was asked:- “Does the Māyāvi-Rūpa have its laya centre in the heart?”

H.P.B.: “The Māyāvi-Rūpa is composed of the Astral body as Upādhi, the guiding intelligence from the heart, the attributes and qualities from the Auric Envelope.”¹⁸

¹⁸ This and the previous paragraph can also be found, with a slightly different text, in the *Notes of Isabel Cooper-Oakley*, published in *The Theosophist*, vol. 52b, p. 303. The heading in *The Theosophist* is “At Secret I toctrinc (lass, December 4, 1890 ” There was such a Class on that date, as can be found in the *London Letter* of Claude Falls Wright, published in *The Path*, New York, November 1890, p.

Meeting No. VII: December 17,1890

Present: I.C.-O., E.K., W.R.O., C.F.W., E.T.S., A.L.C., G.R.S.M.,
H.A.W.C., L.M.C., C.W., A.B.

Auric Fluid:

The Auric Fluid is a combination of the Life and Will principles, the Life and the Will being one and the same in Kosmos. It emanates from the eyes and hands, when directed by the will of the operator.

Auric Light:

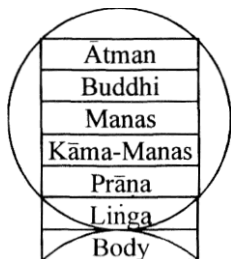
The Auric Light surrounds all bodies; it is the "aura" emanating from them, whether they be animal, vegetable, or mineral. It is the light *e.g.* seen round magnets.

The three Logoi:

Ātma-Buddhi-Manas in man correspond to the three Logoi in Kosmos. They not only correspond, but each is the radiation from Kosmos to *Micro-Kosmos*. The third Logos, Mahat, becomes Manas in man, Manas being only Mahat individualized, as the sun-rays are individualized in bodies that absorb them. The sun-rays give life, they fertilize what is already there, and the individual is formed. Mahat, so to say, fertilizes, and manas is the result.

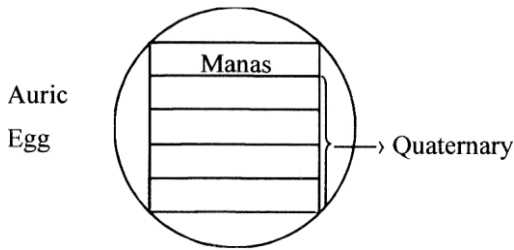
Buddhi-Manas is the Ksetrajña.

There are seven planes of Mahat, as of all else.



A.E.

Here H.P.B. drew two diagrams, illustrating different ways of representing the human principles. In the first:- the two lower are disregarded, they go out, disintegrate, are of no account. Remain five, under the radiation of Ātman.



In the second:-
The lower quaternary is regarded as mere matter, objective illusion; and there remain Manas and the A.E., the higher principles being reflected in the A.E.

In all these systems, remember the main principle, the descent and re-ascent of the Spirit, in man as in Kosmos. The Spirit is drawn downwards as by spiritual gravitation.

Seeking further for the cause of this, the students were checked, H.P.B. giving only a suggestion on the three Logoi:-

1. Potentiality of mind (Absolute Thought).
2. Thought in germ.
3. Ideation in activity.

Variation:

Protective variation, *e.g.* identity of colouring of insect and of that on which it feeds, was explained to be the work of Nature-elementals.

Form:

Form was on different planes, and the forms of one plane might be formless to dwellers on another. The Kosmocrotiores build on planes in the Divine Mind, visible to them, though not to us. The principle of limitation - *principium individuationis* - is Form; this principle is Divine Law manifested in Kosmie matter, which in its essence is limitless. The A.E. is the limit of man, as Hiranyagarbha of the Kosmos.

Kriyaśakti:

The first step towards the accomplishment of Kriyaśakti is the use of the

Imagination. To “imagine” a thing is to firmly create a model of what you desire, perfect in all its details. The will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyāśakti.

Meeting No. VIII: December 24,1890

Present: C.W., I.C.-O., G.R.S.M., C.F.W., A.L.C., A.B.

(A conversation arose from a remark, made by H.P.B. earlier in the week, that the sun was much younger than the moon; that at the end of the Solar Manvantara, the Sun would break up into innumerable fragments, each of which - flying off into space - would gather fresh matter, and would ultimately form a planet in a new solar system. The septenary in nature was the clue to the fact that the moon, which had sent its principles into the laya centre where we were formed, was septenary. Other worlds are built on numbers: *e.g.* the Sun is built on Ten.

The conversation was somewhat desultory.)

Suns and Planets:

A comet partially cools and settles down as a sun. It then gradually attracts round it planets that are, as yet, unattached to any centre; and thus, in the course of millions of years, a solar system is formed. The worn-out planet becomes a moon to the planet of another system.

The Sun we see is a reflection of the true Sun. This reflection, as an outward concrete thing, is a Kāma-Rūpa, all the Suns forming the Kāma-Rūpa of the Kosmos. To its own system the Sun is Buddhi, as being the reflection and vehicle of the true Sun - which is Ātman - invisible on this plane. All the Fohatic forces - electricity etc. - are in this reflection.

The Moon:

At the beginning of the evolution of our globe, the Moon was much nearer to the earth, and larger, than it is now. It has retreated from us, and shrunk much in size. (The Moon gave *all* her principles to the earth, while the Pitrs only gave their *ChhĀyās* to men.)

The influences of the Moon are wholly psycho-physiological. It is dead, sending out injurious emanations, like a corpse. It vampirises the earth and its inhabitants, so that anyone sleeping in its rays suffers, losing some of its life-force. A white cloth is a protection, the rays not passing through it, and the head especially should be thus guarded. It has most power when it is full. It throws off particles which we

absorb, and is gradually disintegrating. Where there is snow the moon looks like a corpse, being unable through the white snow to vampirise effectively. Hence snow-covered mountains are free from its bad influences. The Moon is phosphorescent.

The Rāksasas of Lanka, and the Atlanteans, are said to have subjected the Moon. The Thessalians learned from them their magic.

Esoterically the Moon is the symbol of the Lower Manas; it is also the symbol of the Astral.

Plants which, under the Sun's rays, are beneficent, are maleficent under those of the Moon. Herbs containing poisons are most active when gathered under the Moon-rays.

A new Moon:

A new Moon will appear during the 7th Round, and our Moon will finally disintegrate and disappear. There is now a planet, the "mystery Planet", behind the Moon, and it is gradually dying. Finally, the time will come for it to send its principles to a new laya centre, and there a new planet will form, to belong to another solar system, the present "mystery Planet" there functioning as Moon to that new globe. This Moon will have nothing to do with our Earth, although it will come within the range of vision.

The Solar System:

All the visible planets placed in our solar system, by astronomers, do belong to it, except Neptune. There are also some others, not known to science, belonging to it, and "all moons which are not yet visible for next things".

Precious Stones:

In answer to a question, H.P.B. said that the diamond and the ruby were under the sun, the sapphire under the moon, - but "what does that matter to you?"

Meeting No. IX: December 31,1890

Present: A.B., C.W., E.K., L.M.C., H.A.W.C., A.L.C., G.R.S.M.,
I.C.-O., W.R.O., C.F.W.

Time:

When out of the body, and not subject to the habit of consciousness formed by others, time does not exist.

Cycles:

There are real and conventional cycles of time. Every day brings before our consciousness events that have happened in the past, as we pass over the same ground in our cyclic journey. Cycles are measured by the consciousness of humanity, and not by Nature. It is because we are the same people as in the past epochs that these events occur to us.

Effects of Planets:

The planets only move in our consciousness. The rulers of the seven secret planets have no influence on this earth, as this earth has on other planets.

Sun:

It is the Sun and Moon which really have not only a mental but also a physical effect. The effect of the Sun on humanity is connected with Kāma-Prāna, with the most physical Kāmic elements in us; it is the vital principle which helps to growth.

Moon:

The effect of the Moon is chiefly Kāma-Mānasic, or psycho-physiological; it acts on the psychological brain.

Death:

The Hindus look upon Death as impure, owing to the disintegration of the body, and the passing from one plane to another.

Atoms:

The Atoms are the “principles” of the molecules (six in number). The Atom - the hypothetical Atom of science - is on the seventh sub-plane of the seven Kosmic planes, the material, visible, plane.

Meeting No. X: January 7, 1891

Present: A.B., C.W., I.C.-O., L.M.C., A.L.C., W.R.O., C.F.W.,
G.R.S.M., E.T.S., H.A.W.C., E.K.

(Neither a dugpa, nor anyone else, can read your thoughts unless they are on his own plane. Association - of ideas - is owing to the Law of Harmony.)

H.P.B. began by saying that we ought to know the correct meaning of the Sanskrit terms used in Occultism, and should learn the Occult symbology. To begin with, we had better learn the correct esoteric classification and names of the fourteen (seven, etc., etc.) and seven (sapta) Lokas found in the exoteric texts. These were given in a very confused manner, and were full of blinks.

Lokas:

To illustrate this, three classifications were given:-

(1) The general exoteric orthodox and Tantric category:- nothing but a list of blinks:-

| | | |
|--------|------|--------------------------|
| Bhur | Loka | |
| Bhuvar | " | |
| Svar | " | (second seven reflected) |
| Mahar | " | |
| Jana | " | |
| Tapar | " | |
| Satya | " | (the Highest) |

(2) The Samkhya, and of some Vedantins:-

| | |
|-----------|------|
| Brahma | Loka |
| Pitr | " |
| Soma | " |
| Indra | " |
| Gandharva | " |
| Raksasa | " |

| | | |
|---------|------|------------------------|
| Yaksa | Loka | |
| Piśācha | " | (of ghosts, Kāma-loka) |

(3) The Vedāntin, the nearest approach to the Esoteric:-

1. A-tala
2. Vi-tala
3. Su-tala
4. Talā-tala (Kara-tala)
5. Rasā-tala
6. Mahā-tala
7. Pā-tala

Each and all correspond esoterically both to the Kosmic and Dhyāni-Chohanian Hierarchies, and to the human states of consciousness and their (49) subdivisions. To appreciate this, the meanings of the terms used in the Vedāntic classification must be first understood.

Tala means Place, etc.:-

1. Atala - no-place.
2. Vitala - Some change for the better; *i.e.* better for matter, in that more matter enters into it; or, in other words, it becomes more differentiated. This is an ancient occult term.
3. Sutala - good, excellent, place.
4. Karatala - something that can be grasped and touched (from Kara - Hand); *i.e.* the state where matter becomes tangible.
5. Rasātala - "place of taste"; a place you can sense with one of the organs of sense.
6. Mahātala - exoterically "great place", but esoterically a place including all others, subjectively and potentially, including all preceding it.
7. Pāīāla - something under the feet (from Pāda - foot); the upādhi or basis of anything, Antipodes, America, etc.

Pañcha maha Bhutas, Tattvas, etc:¹⁹

Each of these Lokas, places, worlds, states etc., corresponds with and is transformed into five (exoterically) and seven (esoterically) states or Tattvas, for which there are no definite names. These in the four main divisions, cited below, make up the 49 Fires.

- 5 and 7 Tanmātras, outer and inner senses. 5 and 7 Bhūtas, or elements.
- 5 and 7 Jñānēndriyas, organs of sensation.
- 5 and 7 Karmēndriyas, organs of action.

These correspond in general to states of consciousness, to the Hierarchies of Dhyāni-Chohans, etc. These five Tattvas transform themselves into the world of illusion.

Lokas:

The 14 Lokas are made up of 7 with 7 reflections:- above, below - within, without - subjective, objective - pure, impure - positive, negative - etc., etc.

Explanation of the States of Consciousness corresponding to
the Vedāntic classification of Lokas:-

1. *Atala*:

the Ātmic, or Auric, state or locality; it emanates directly from the Absoluteness, and is the first something in the Universe. Its correspondence is the Hierarchy of non-substantial primordial beings; in a place which (to us) is no place; and a state which (to us) is no state. This Hierarchy contains the primordial plane, all that was, is, and will be; from the beginning to the end of the Mahā-Manvantara, all is there. This statement should not, however, be taken to imply fatality; the latter is contrary to all the teachings of Occultism.

¹⁹ Between brackets it says: "cf. S.D. i 572, note; ii 102, 372"; but in *The Secret Doctrine*, vol II, p. 372, nothing is said on bhutas or tattvas. Possibly it should be: S.D., II, 574

Dhyani-Buddhas:

These are the Hierarchies of Dhyāni-Buddhas. Their state is that of Para-Samādhi, of the Dharmakāya, a state where no progress is possible; the Entities there may be said to be crystallized in purity, goodness, and homogeneity.

2. *Vitala*:

Here are the Hierarchies of the Celestial Buddhas, or Bodhisattvas, who are said to emanate from the seven Dhyāni-Buddhas.

It is related on earth to Samādhi, to the Buddhist consciousness in man. No S.W.²⁰ adept, save one, can be higher than this and live; if he passes into the

Atmic, or Dharmakāya state (Alaya), he can return to earth no more. These two states are purely hyper-metaphysical.

3. *Sutala*:

A differentiated state, corresponding on earth with the H. Manas, and therefore with Sabda (Sound), the Logos, our H. Ego; and also to the Manūsi-Buddha state, like that of Gautama on earth.

This is the third state of Samādhi (which is septenary). Here belong the Hierarchies of the Kumāras, Agnisvattas, etc.

4. *Kara tala*:

Corresponds with Sparśa (“touch”), and to the Hierarchies of ethereal, semi-objective Dhyāni-Chohans of the astral nature of the Mānasa-Manas, or the pure ray of Manas that is the L. Manas before it is mixed with Kāma (as in the young child). They are called Sparśa Devas, the Devas endowed with “touch”.

(These Hierarchies of Devas are progressive: the first has one sense, the second two, and so on to seven. Each containing all the senses potentially, but not yet developed. Sparśa would be better rendered by “affinity”, “contact”.)

5. *Rasātala*:

or Rūpatala, corresponds to the Hierarchies of Rūpa, or “sight”-Devas,

²⁰ So the lay-out in the manuscript, possibly S.W means Sixth World

possessed of three senses (sight, hearing and touch). These are Kāma-Mānasic entities, and the highest Elementals. With the Rosicrucians they were the Sylphs and Undines. It corresponds on earth to an artificial state of consciousness, such as that produced by hypnotism and drugs (morphine, etc.).

6. *Mahātala:*

Corresponds to the Hierarchies of Rasa, or “taste”-Devas, and includes a state of consciousness embracing the lower five senses, and emanations of life and being. It corresponds to Kāma and Prāna in man, and to Salamanders and Gnomes in nature.

7. *Patāla:*

Corresponds to the Hierarchies of Gandha, or “smell”-Devas; the underworld or antipodes - Myalba. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of senses; and also of intensely selfish human beings, waking or sleeping. This is why Nārada is said to have visited Pātala,²¹ when he was cursed to be reborn; he reported that life there was very pleasant for those “who had never left their birthplace”, they were very happy. It is the earthly state, and corresponds to the sense of smell. Here are also animal dugpas, elementals of animals, and nature-spirits.

Further explanation of the same Classification:-

I Auric, ātmic, ālayic sense, or state; one of full potentiality, but not of activity.

2. Buddhic, the sense of being one with the Universe; the impossibility of imagining itself apart from it.

(It was asked why the term Alayic was here given to the Atmic, and not to the Buddhic state? Ans.:- These classifications are not hard and fast divisions. A term may change places according as the classification is exoteric, esoteric, or practical. For the Inner Group the effort should be to bring all things down to states of consciousness. Buddhi is one and indivisible really; it is a feeling within, absolutely inexpressible in words. All cataloging is useless to explain it.)

²¹ 1 *Viṣṇu Purana*, II, v, *Mahabharata*, V, 07

3. Śabdīc, sense of hearing.
4. Sparśīc, sense of touch.
5. Rūpīc, the state of feeling oneself a body, and perceiving it (Rūpa - form).
6. Rasic, sense of taste.
7. Gandhīc, sense of smell.

All the Kosmic and anthropic (man) states and senses correspond with our organs of sensation, Jñānēndriyas, rudiments or organs for receiving knowledge through direct contact, sight, etc. These are the faculties of ŚarTra, through Netra - eyes, nose, speech, etc. and also with the organs of action, Karmēndriyas, hands, feet, etc.

Exoterically these are five sets of five, giving 25. Of these twenty are facultative and five Buddhic. Exoterically Buddhi is said to perceive; esoterically it obtains perception only through the H. Manas.

Each of these twenty is either positive or negative, thus making forty in all.

There are two subjective states answering to the four sets of five, hence 8 in all. These being subjective cannot be doubled. Thus we have $40 + 8 = 48$ "cognitions of Buddhi". These with Māyā, which includes them all, is 49. (Once you have reached the cognition of Māyā, you are an Adept.)

Meeting: January 8, 1891²²

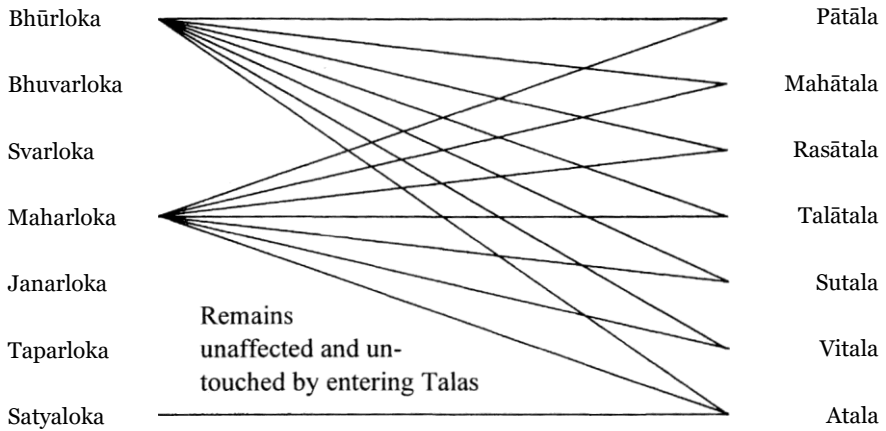
(Rai B.K. Laheri took the Pledge in the presence of I.C.-O, L.M.C., W.R.O., C.F.W., and G.R.S.M.)

²² This meeting is not numbered in the *Minutes*.

| Elements (Bhūtas) | Divine Lokas and States | Infernal (or Terrestrial) Lokas and States | Planes of Corresponding Hierarchies | Principles |
|------------------------------|--|---|---|-----------------|
| 1. Earth Bhūmi Prthivī | 1. Bhūloka. Habitat of thinking and good men. State - Psychic. | 1. Pātāla. The dwelling-place of man's gross animal body and personality. | 1. Abode of men, animals, state of infancy. At one pole innocence, at the other instinctual selfishness. | 1. Body |
| 2. Water Āpas | 2. Bhuvarloka. The state in which a man thinks more of his inner conditions than of his personality. His Astral passes into this sphere, and so does its substance. State - Higher Psychic. | 2. Mahātala. The abode of man's Astral, the shadow of the gross body; which shadow takes up the characteristics of this sphere. (From Manas = Light, and Mahā = Great.) | 2. Region of the Astral Light and of Kāma-Loka; abode of Elementals; Nature-spirits; Elementaries. At the other pole the Rūpa Devas, the guardians of the animal world. Plane of Instinct. | 2. Astral Image |
| 3. Air Vāyu | 3. Svarloka. The state where a Yogi has lost all tastes, and started towards Reunion. State - Holy. | 3. Rasātala. Where the Kāma longs for the taste (rasa) of everything. | 3. Devachanic state; abode or place of bliss and unreasoned happiness; of pure aspirations and realizations; of Kāma-Manases; of Higher Elementals. | 3. Kāma |
| 4. Fire Agni Tējas | 4. Maharloka. The state where the lower Manas has lost all Kāmic affinity. State - Super Holy. | 4. Talātala. Here lower Manas clings to the objective and sentient life; is Kāmic. | 4. Plane where Māyā is giving way, and becoming weak; abode of the holiest among the Rūpa Devas. The sphere of compassion at one end, and that of intense selfishness at the other [end]. | 4. Lower Mind |
| 5. Ether | 5. Janarloka. The state where the lower Manas is freed entirely from Kāma, and becomes at one with the Ego. State - Kumāra. | 5. Sutala. Here lower Manas becomes entirely the slave of Kāma, and at one with the animal man. | 5. Abode of Kumāras; the sons of Mahat, or Brahmā; Omniscience regarding all that belongs to the realm of Māyā, and is under its sway. | 5. Higher Mind |
| 6. Divine Flame | 6. Taparloka. The state where, even if the entity is reborn, it has now become invulnerable, inconsumable. State - Innate Christos. | 6. Vitala. When this is reached, the higher breaks off from the lower entirely; the cord is snapped. | 6. Plane of eternal inconsumable substance; of Divine Fire. The abode of Vairājas. The Pitṛ-Devas of the Sun (SIX li, 89, 90). | 6. Buddhi |
| 7. Ākāśa | 7. Satyaloka. The state where the YogT reaches the highest Samādhi. He is on the threshold of the Great Choice. | 7. Atala. Here a man dies but to be directly reborn; "noplacē" means no Devachan; Spiritual death; annihilation. | 7. Plane of the <i>Consummation</i> list in the Universe of Manifestation. The Noumenal. | 7. Atmic-Auric |

| Senses (Tanmātras) | Colours | Consciousness | Organs of Sensation (Jñānēndriyas) | Organs of Action (Karmēndriyas) | Corresponding Spiritual Organs and Seats of Sensation |
|---|---|---|------------------------------------|---|---|
| 1. Smell (Gandha) | 1. Blue | 1. Objective Perception. Smell | 1. Nose | 1. Upastha: Organs of Generation | 1. Root of nose, between the eyebrows: highly developed in some animals. |
| 2. Taste (Rasa) | 2. Violet | 2. Instinctual Perception. Taste | 2. Tongue | 2. Pāni Hands | 2. Spleen and Liver; the former more spiritual; the latter on the material plane: corresponds with the little fingers of the hands. |
| 3. Sight (Rūpa) | 3. Red | 3. Magnetic Perception. Light | 3. Eyes | 3. Pada Feet | 3. Stomach; corresponds with the spine, and the little toes of the feet. |
| 4. Touch (Sparśa) | 4. Green | 4. Psycho-physiological Perception. Touch, Contact | 4. Body | 4. Pāyu: Organs of evacuation, excretion. | 4. The region of the umbilical cord; corresponds with Pāyu; for ejecting foreign magnetism. |
| 5. Hearing (Sabda) | 5. Indigo | 5. Mental, Purely. | 5. Ears | 5. Vāc: Organ of speech. | 5. The Heart (Spiritual) and the Throat (physical). |
| 6. Spiritual Understanding (Jñāna) | 6. Yellow | 6. Soul Perceptions | 6. Astral Body and Heart | 6. Soul | 6. Pineal Gland. |
| 7. The Higher Synthetic Sense, embracing all seven, | 7. The entire prismatic septenary When Auric, blue, | 7. Spiritual, through Auric, Sympathetic! Perception. | 7. Light of Kundalinī | 7. Spirit | 7. The Ākāśa that fills the skull, and for which all the contents of the latter - brain, glands, etc., are non-existent. |

Diagram, showing the Interblending of States of Consciousness
on the Planes (from E.T.S.'s *Notebook*)



[On some of the lines is given a text. As it is not possible to give these texts within the drawing in a readable form, the texts are given hereafter:

| | | |
|----------------|-------------|--|
| Line Bhūrloka | - Pātala: | Ordinary humanity |
| Line Bhūrloka | - Mahātala: | Intellectual without Spiritual ²⁵ |
| Line Bhūrloka | - Talātala: | Becomes demon in human |
| Line Bhūrloka | - Sutala: | shape, but with plenty of capacity |
| Line Maharloka | - Sutala: | Not possible without fall |
| Line Maharloka | - Vītala: | " " " " |
| Line Maharloka | - Atala: | " " " " |

²⁵ It is not clear whether this is *one* sentence or *two* separate sentences.

Meeting No. XI: January 14,1891

Present: A.B., C.W., I.C.-O., L.M.C., E.K., E.T.S., G.R.S.M.,
A.L.C., C.F.W., W.R.O.

In answer to questions on the diagram, H.P.B. said that touch and taste have no order. Elements have a regular order, but fire pervades them all. Every sense pervades every other. There is no universal order, that being first in each (student) which is most developed.

Organs and States of Consciousness:

Students must learn the correspondences; then concentrate on the organs, and so reach their corresponding state of consciousness. Take them in order, beginning with the lowest, and working steadily upwards. A medium might irregularly catch glimpses of higher, but would not thus gain orderly development.

Opposites:

The Lokas and Talas are reflections the one of the other; so are the Hierarchies, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites; good and evil, light and darkness, male and female.

Blue:

H.P.B. could not say why blue was the colour of the earth. Blue is a colour by itself, a primary. Indigo is a colour, and not a shade of blue. So is violet.

Vairājas:

The Vairājas belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refuse to create. They have reached the 7th Portal, and have refused Nirvana, remaining for succeeding Manvantaras.

Little finger:

The greatest phenomena are produced by touching, and centring the attention on the little finger.

Antahkarana:

The seven steps of Antahkarana correspond with the Lokas.

Samādhi:

Samādhi is the highest state on earth that can be reached in the body. Beyond that the Initiate must have become a Nirmānakāya.

Purity:

Purity of mind is of greater importance than purity of body. If the upādhi be not perfectly pure, it cannot preserve recollections coming from a higher state. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on, in the mind, the effect is a thousand times greater. The thought must be kept pure.

Pratyeka Buddha:

The Buddhists call the Pratyeka Buddha the rhinoceros, the solitary animal.

Kāma:

Remember that Kāma, while the parent of bad passions and emotions, helps you to evolve, by giving also the desire and impulse necessary for rising.

The Body:

The flesh, the body, the human being in his material part, is - on this plane - the most difficult thing to subject. The highest Adept, put into a new body, has to struggle against and subdue it, and finds its subjugation difficult.

Liver and Spleen:

The Liver is the General, the spleen the A[ide]D[e]C[amp]. All that the Livei does not accomplish is taken up and completed by the Spleen.

Meeting No. XII: January 21,1891

Present: A.B., C.W., I.C.-O., G.R.S.M., H.A.W.C., A.L.C., E.T.S.,
E.K., W.R.O., C.F.W,

H.P.B. was asked whether each person must pass through the 14 States? and answered, that the Lokas and Talas represented planes on this earth, through some of which all must pass; and through all of which the disciple must pass on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the corresponding Talas. There are two poles in everything; seven states in every state.

Vitala:

Vitala represents a sublime as well as an infernal state. That state which for the mortal is a complete separation of the Ego from the personality, is for a Buddha a mere temporary separation. For the Buddha it is a Kosmic state.

Hells:

The Brahmans and Buddhists regard the Talas as hells, but in reality the term is figurative. We are in hell whenever we are in misery, suffer misfortunes, etc. H.P.B. remarked that the Group should come to some common understanding, to some standard of agreement. She was anxious to give us facts which would lead us to practical knowledge, but could not do so until we all understood in the same way the instructions already given.

Forms in the Astral Light:

The Elemental in the Astral Light were reflections. Everything on earth is reflected. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. Adepts produce them through Kriyāśakti, bringing them down by a process that may be compared to the focusing of rays of light by a burning glass.

States of consciousness:

Bhūrloka is the waking state in which we normally live; it is the state in which animals also are, when they sense food, a danger, etc. To be in Svarloka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogīs are known who have become crystallized in this state, and they then must be nourished by others. A Yogi near Allahabad has been for fifty-three years sitting on a stone; his Chelas plunge him into the river every night, and then replace him. During the day his consciousness returns to Bhūrloka, and he talks and teaches. A Yogi was found on an island near Calcutta, round whose limbs the roots of trees had grown. He was cut out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

Is it possible to be in more than one state of Consciousness at once? The consciousness cannot be entirely on two planes of consciousness at once. The higher and lower states are not wholly incompatible, but if you are on the higher, you will woolgather on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher. An Adept may apparently enjoy a dual consciousness; when he desires not to see he can abstract himself; he may be in a higher state and yet return to the material plane, shooting up again to the higher. This is the only salvation in adverse conditions.

Intellect and Spirituality:

The lower you go in the talas, the more intellectual you become, and the less spiritual. You may be a morally good man, but not spiritual. Intellect may remain very closely related to Kāma. A man may be in a loka, and visit one or all the Talas, his condition depending on the loka to which he belongs. Thus a man in Bhūrloka only may pass into the Talas, and may go to the devil. If he dwells in Bhuvārloka he cannot become as bad. If he has reached the Satya state he can go into any Tala without danger, buoyed up by his own purity he will never be engulfed. The Talas are brain-intellect states while the lokas - or more accurately, the three higher - are spiritual. (Thus M.M.C.²⁶ was probably between Mahar and Janar when spiritual, and between Talātala and Sutala in intellectual).

The Three becoming One:

Manas absorbs the light of Buddhi; Buddhi is arūpa and can absorb nothing.

²⁶ M[rs] M[abel] C[ollins] or M[ohini] M[ohun] C[hatterjee?]

When the Ego takes all the light of Buddhi, it takes that of Ātman, Buddhi being the vehicle, and thus the three become one.

This done, the full Adept is One spiritually, but has also a body; the fourfold path is finished and he is One. The Masters' bodies are *illusionary*, and hence do not grow old, become wrinkled, etc.

The work of the student:

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away. "Play ducks and drakes" with the body, eating, drinking, and sleeping, but keeping always in the ideal.

Mother-Love:

Mother-love is an instinct, the same in the human being and the animal, and often stronger in the latter. The continuance of this love in human beings is due to association, to blood magnetism, and to psychic affinity. Families are sometimes formed of those who have lived together before, but often not. The causes at work are very complex and have to be balanced. Sometimes when a child with very bad Karma is to be bom, parents of a callous type are chosen, or they may die before the Karmic results appear. Or the suffering through the child may be their own Karma. Mother-love, as an instinct, is between Rasātala and Talātala.

Lipikas:

The Lipikas keep man's Karmic record, and impress it on the astral light.

Vacillation:

Vacillating people pass from one state of consciousness to another.

Thought and Action:

Thought arises before desire; the thought acts on the brain, the brain on the organ, and desire awakes. It is not the outer stimulus that arouses the organ. Thought therefore must be slain ere desire can be extinguished. The student must guard his thoughts; five minutes thought may undo the work of five years, and though the five year's work will be run through more rapidly the second time, yet time is lost.

Meeting No. XIII: January 28,1891

Present: A.B., C.W., I.C.-O., L.M.C., H.A.W.C., A.L.C., W.R.O.,
C.F.W., G.R.S.M., E.K., E.T.S.

Consciousness:

H.P.B. began by challenging the views of consciousness held in the West, commenting on the lack of definition in the leading philosophies. No distinction was made between consciousness and self-consciousness, and yet in this lay the difference between man and the animal. The animal was conscious only, not self-conscious; the animal does not know the Ego - as Subject - as does man. There is, therefore, an enormous difference between the consciousness of the bird, the insect, the beast, and that of man.

Self-Consciousness:

But the full consciousness of man is Self-Consciousness, that which makes us say "I do this or that". If there is pleasure, it must be traced to someone experiencing it. Now the difference between the consciousness of man and of animals is, that while there is a self in the animal, the animal is not conscious of the self. Spencer²⁷ reasons on consciousness, but when he comes to a gap, he merely jumps over it. So again Hume,²⁸ when he says that on introspection he sees merely feelings and can never find any "I", he forgets that without an "I" no perception of feelings would be possible; what is it that studies the feelings? The animal is not conscious of the feeling "I am I"; it has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the mind, not of the soul, the *anima*, whence the very name animal is taken. Humanity had no self-consciousness until the coming of the Mānasaputras in the third race. Consciousness, brain-consciousness, is the field of the light of the Ego, of the Auric Egg, of the Higher Manas. The cells of the legs are conscious, they cannot originate an idea, although when they are tired they can convey to the man an uneasy sensation, and so give rise to the idea of fatigue. Instinct is the lower state of consciousness. Man has

²⁷ Herbert Spencer (1820-1903).

²⁸ David Hume (1711-1776)

consciousness through the four lower keys of his septenary consciousness; there are seven scales of consciousness in his consciousness, which is none the less essentially and pre-eminently one, a Unit. There are millions and millions of states of consciousness, as there are millions and millions of leaves; but as you cannot find two leaves alike, so you cannot find two states of consciousness alike; a *state is never exactly repeated*.

Memory, etc, and Mind:

Is memory a thing bom in us? that it can give birth to the Ego? Knowledge, feeling, and volition are colleagues of the mind, not faculties of it. Memory is an artificial thing, and adjunct of retentiveness; it can be sharpened or left dull, and it depends on the condition of the brain cells which store all impressions. Knowledge, feeling, volition, cannot be correlated, do what you will. They are not produced from each other, nor produced from mind, but are principles - colleagues. You cannot have knowledge without memory, for memory stores all things, garnishing and furnishing. If you teach a child nothing, it will know nothing. Brain consciousness depends on the intensity of the light shed by the higher Manas on the lower, and the extent of affinity between the brain and this light; it is the field of consciousness of the Manas. The animal has no Manas and the Monad latent, but its brain cannot respond; all potentialities are there, but are dormant. There are certain accepted errors in the West which vitiate all their theories.

Simultaneous impressions:

How many impressions can a man receive simultaneously into his consciousness and record? The Westerns say - one: occultists say, normally, seven, and abnormally, 14, 17, 19, 21, up to 49 impressions can be simultaneously received. You can prove it by striking at once the seven notes of the musical scale, the seven sounds reach the consciousness simultaneously, but the untrained ear can only recognize them after another, and if you choose you can measure the intervals. The trained ear will hear the seven notes at once, simultaneously. And experiment has shown that in two or three weeks a man may be trained to receive 17 or 18 impressions of colour, the interval decreasing with practise.

Memory:

Memory is acquired for this life, and can be expanded. Genius is the greatest responsiveness of the brain, and brain-memory, to the Higher Manas. Impressions on any sense are stored in the memory.

Mental and physical Sense:

Before a physical sense is developed there is a mental feeling, which proceeds to become a physical sense. Fishes which are blind, living in the deep sea, if they are put into a pond will in a few generations, develop eyes. But in their previous state there is a sense of seeing though no physical sight; how else should they, in the darkness, find their prey, avoid dangers, etc. The mind will take in and store all kinds of things mechanically and unconsciously, and will throw them into memory as "unconscious perceptions". If the attention is greatly engrossed in any way, the sense-perception of any injury is not felt at the time; but later the suffering enters into consciousness. So, returning to our example of the seven notes struck simultaneously, we have one impression, but the ear is affected in succession by the notes one after another, so that they are stored in the brain-mind in order, for the untrained consciousness cannot register them simultaneously. All depends on training and on attention. Then the transference of a sensation passing from any organ to the consciousness is almost simultaneous, if your attention is fixed on it; but if any noise distracts your attention, then it will take a fraction more of a second before it reaches your consciousness. The occultist should train himself to receive and transmit, along the line of the seven scales of his consciousness, every impression - or impressions - simultaneously. He who reduces the intervals of physical time the most has made the most progress.

Consciousness; Its seven scales:

There are seven scales, or shades, of consciousness of the unit; *e.g.* in a moment of pleasure or pain, four lower, three higher degrees.

1. Physical sense-perception: (Perception of the cell; if paralyzed, the sense is there, though "you" do not feel it.)
2. Self-perception, or apperception: (*i.e.* self-perception of cell.)
3. Psychic apperception: (of astral double, *doppelgänger*), which carries it higher, to the -
4. Vital perception: (physical feeling, sensation of pleasure and pain, - of quality). (These are the four lower scales, and belong to the Psycho-Physiological man).

5. Manasic discernment; of the lower Manas. (Manasic Self-perception.)
6. Will-perception: (volitional perception, the voluntary taking in of an idea; *e.g.* you can regard or disregard physical pain).
7. Spiritual, entirely conscious, apperception: (because it reaches the higher Self-conscious Manas).

(Apperception means self-perception, conscious action; not, as with Leibnitz,²⁹ but when attention is fixed on the perception.)

You can take these on any planes; *e.g.* bad news passes through the four lower stages, coming to the heart. Or take sound: -

1. It strikes the ear.
2. Self-perception of the ear.
3. On the psychic or mental, which carries it to
4. Vital: (harsh, soft, strong, weak, etc.)

The Ego:

One of the best proofs that there is an Ego, a true field of consciousness, is the fact already mentioned that a state of consciousness is never exactly reproduced, though you should live a hundred years, and pass through milliards and milliards. In an active day, how many states and sub-states there are; it would be impossible to have cells enough for all. This will help you understand why some mental states and abstract things follow the Ego in Devachan, and why others merely scatter into space. That which touches the Entity, has an affinity for it - as a noble action - is immortal, and goes with it into Devachan, forming part and parcel of the biography of the personality which is disintegrating. A lofty emotion runs through the 7 stages, and touches the Ego, the mind that plays its tunes in the mind-cells.

Bhūrloka:

The Bhūrloka begins with the lower Manas. Animals do not feel as do men; a dog thinks more of his master being angry than he does of the actual pain of the lash. The animal does not suffer in memory and in imagination, feeling past and future, as well as actual present, pain.

²⁹ Gottfried Wilhelm von Leibnitz (1646-1716)

Pineal Gland:

The special physical organ of perception is the brain, and perception is located in the aura of the pineal gland. This aura answers in vibrations to any impressions; but it can only be sensed, not perceived, in the living man. During the process of thought manifestation to consciousness, a constant vibration occurs in the light of the aura, and a clairvoyant looking at the brain of a living man may almost count, see with the spiritual eye, the seven scales, the seven shades of light, passing from the dullest to the brightest. You touch your hand; before you touch it the vibration is already in the aura of the pineal gland, and has its own shade of colour. It is this aura that causes the wear and tear of the organ by the vibration it sets up. The brain, set vibrating, conveys the vibrations to the spinal cord, and so to the rest of the body. Happiness as well as sorrow sets up these strong vibrations, and so wears out the body. Powerful vibrations of joy or grief may thus kill.

We can analyze the work of consciousness and describe it; but we cannot define consciousness unless we postulate a subject.

The Heart:

The septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather the "area" of the heart, which vibrate and illumine the 7 brains of the heart; just as does the aura round the pineal gland. This is the - exoterically four, but esoterically - seven-leaved lotus, the saptapama, the cave of Buddha with its seven compartments.

Astral and Ego:

There is a difference between the nature and the essence of the Astral Body and the Ego. The Astral Body is molecular, however etherialized it may be; the Ego is atomic, spiritual. The atoms are spiritual and forever invisible on this plane; molecules form around them, they remaining as the higher invisible principles of the molecules. The eyes are the most occult of our senses; close them and you pass to the mental plane. Stop all the senses, and you are entirely on another plane.

Individuality:

If twelve people are smoking together, the smoke of their cigarettes may mingle, but the molecules of the smoke from each have an affinity with each other, and

remain distinct for ever and ever, no matter how the whole mass may interblend. So a drop of water though it fall into the ocean retains its individuality; it has become a drop with a life of its own, like a man, and cannot be annihilated.

A student asks whether the group - as a group - was a drop. H.P.B. answered in the affirmative; if we had met to buy com, we should appear as a group in the Astral Light, buy³⁰ we should not be permanent; but meeting to study occultism, we should cohere, and the impression would be more permanent. The higher and more spiritual the affinity the more permanent the cohesion.

A rose created by Kriyāśakti remains as a reflection.

L[ower] Manas:

The Lower Manas was an emanation from the Higher Manas, and was of the same essence as the higher. This nature (essence) can make no impression on this plane, nor receive any; an archangel, having no experience, would be senseless on this plane, would neither give nor receive impressions. So the Lower Manas clothes itself with the essence of the Astral Light; this astral envelope shuts it out from its parent, except through Antahkarana, which is the only salvation. Break this, and you become an animal.

Kāma:

Kāma is life, it is the essence of the blood. When this leaves the blood, the latter congeals. Prāna is universal on this plane; it is in us the vital principle, *prānic* rather than Prāna.

³⁰ So in manuscript, all other sources have: but.

Meeting No. XIV: February 4, 1891

Present: A.B., C.W., G.R.S.M., W.R.O., I.C.-O., L.M.C., A.L.C.
C.F.W., E.T.S., H.A.W.C., E.K.

“Self of Animals, etc.:

Qualities determine the properties of “self-hood”. As, for instance, two wolves placed in the same environment would probably act differently.

Higher and Lower Manas; A.E. and Astral Light:

The field of consciousness of the Higher Ego is never reflected in the Astral Light. The Auric Envelope receives the impressions of both the Higher and the Lower Manas, and it is the latter impressions which are also reflected in the Astral Light. Whereas the essence of all things spiritual, all that which reaches - or is not rejected by - the H. Ego is never reflected in the Astral Light, because the latter is on too low a plane. But during the life of a man this essence, with a view to Karmic ends, is impressed on the Auric Envelope, and, after death and the separation of the principles, is united with the Universal Mind (that is to say, those “impressions” which are superior to even the Devachanic plane), to wait there - karmically - until the day when the Ego is to be re-incarnated. (There are these three sets of impressions which we may call the Karmic, Devachanic, and Mānasic.) For the entities, no matter how high, have to have their karmic rewards and punishments on earth. The spiritual impressions are more or less impressed upon the brain, otherwise the lower Ego would not be responsible. There are some impressions, however, received through the brain, which are not of our previous experience. In the case of the Adept, the brain is trained to retain these impressions.

Responsibility:

The reincarnating “Ray” may, for convenience, be separated into two aspects, the lower Kāmic Ego is scattered in Kāma-loka, the Mānasic part accomplishes its cycle and returns to the Higher Ego. It is in reality this Higher Ego which is, so to say, punished, which suffers. This is the true Crucifixion of the Christos, the most

abstruse but yet most important mystery of Occultism; all the cycle of our lives hangs on it. It is indeed the Higher Ego which is the sufferer; for, remember, the abstract consciousness of the higher personal consciousness will remain impressed on the Ego, since it must be part and parcel of its Eternity.

All our grandest inspirations are impressed on the Higher Ego because they are of the same nature as itself.

Patriotism, etc.:

Patriotism, and great actions performed in the *national* service are not altogether good, from the point of view of the Highest. To benefit a portion of Humanity is good, but to do so at the expense of the rest is bad. Therefore in patriotism, etc. the venom is also assimilated with the good. For though the inner essence of the Higher Ego is unsoilable, the outer may be soiled. Thus both the good and the bad - of such "immaterial" inspirations - are impressed on the A.E. and the Karma of the bad is taken up by the H. Ego, though it is perfectly guiltless of it. Thus both sets of impressions scatter, after death, in the Universal Mind; and on reincarnation the Ego sends out a ray, *which is itself* into a new personality - and there suffers. It suffers in the self-consciousness that it has created by its accumulated experience.

Higher Ego:

Every one of our Egos has the Karma of past Manvantaras behind. There are seven Hierarchies of Egos, some of which - *e.g.* in inferior tribes - may be said to be only just beginning this present Cycle. The Ego starts with Divine consciousness; no past, no future, no separation. It is long before realizing that *it is itself*, only after many births does it begin to discern, by this collectivity of experience, that it is individual. At the end of its cycle of incarnations, it is still the same divine consciousness, but it has now become individualized self-consciousness.

Responsibility:

The feeling of responsibility is inspired by the presence of the light of the H. Ego. As the Ego in its cycle of rebirths becomes more and more individualized, it learns more and more by suffering, to recognize its own responsibility, by which it finally regains self-consciousness, the consciousness of all the Egos of the whole Universe. Absolute being, to have the sensation or idea of all this, must pass through all experience - individually, not universally - so that when it returns it should have the same omniscience as the Universal Mind - plus the memory of all that it has passed through.

Day “Be-with-us”:

At the day “Be-with-us”, every Ego has to remember all the cycles of its past incarnations, for Manvantaras. The Ego comes in contact with this Earth, all seven principles become one, it sees all that it has done therein. It sees the stream of its past incarnations by a certain divine light. It sees all humanity at once, but still there is ever - as it were - a stream which is always the “I”. We should therefore always endeavour to accentuate our responsibility.

Responsibility of the Higher Ego:

The Higher Ego may be compared to a globe of pure divine light, a Unit from a higher plane, on which there is no differentiation. Descending to a plane of differentiation it emanates a ray, which can only manifest through the personality, which is already differentiated. A portion of this Ray - the L. Manas - during life may so crystallize itself, and become one with Kāma, that it will remain assimilated with matter. That portion which retains its purity forms Antahkarana.

Antahkarana:

The whole fate of an incarnation depends on whether Antahkarana will be able to restrain the Kāma-Manas or not. After death the higher light (Antahkarana) which bears the memory and impressions of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated in space, and comes back as bad Karma awaiting the personality (K.H.) - (see *Theosophist*, vol. iii, “Satan and spiritual death”).³¹

Responsibility:

The feeling of responsibility is the beginning of Wisdom, a proof that Ahamkāra is beginning to fade out; the beginning of losing the feeling of separateness.

Kāma-Rūpa:

The Kāma-Rūpa eventually breaks up and goes into animals. All red-blooded animals came from man. The cold-blooded ones are from matter of the past. The blood is Kāma-Rūpa.

³¹ *The Theosophist*, vol III. October 1881, pp 12-15; reprint of the last part, pp 13-15, in *The Letters of H.P. Blavatsky to A.P. Sinnett*, London 1925, pp. 369-375; reprint of the whole article in *H.P. Blavatsky Collected Writings*, vol III, pp, 287-300.

White and Red Corpuscles:

The white corpuscles are the scavengers, “Devourers”, they are oozed out of the Astral through the spleen, and are of the same *essence* as the Astral. They are the “sweat-born” of the Chhāyā. Kāma is everywhere in the body. The red cells are drops of electric fluid, the “perspiration” of all the organs oozed out from every cell. They are the progeny of the Fohatic principle.

Heart:

There are seven brains in the heart, the *upādhis* and symbols of the seven Hierarchies.

Fires:

The Fires are always playing round the Pineal; but when KundalinT illuminates them for a brief instant the whole Universe is seen. Even in deep sleep the third Eye opens. This is good for Manas, who profits by it, though we ourselves do not remember.

Meeting No. XV: February 11, 1891

Present: A.B., L.M.C., C.W., W.R.O., G.R.S.M., A.L.C., E.T.S.,
C.F.W., H.A.W.C., I.C.-O.

(Very little instruction was given on this

occasion.) Perception:

In answer to a question on the seven stages of perception given on a previous evening, H.P.B. said that thought should be centered on the highest, the seventh, and then an attempt to transcend this will prove that it is impossible to go beyond it on this plane. There is nothing in the brain to carry the thinker on, and if thought is to rise yet further it must be thought without a brain. Let the eyes be closed, the will set not to let the brain work, and then the point may be transcended and the student will pass to the next plane. All the seven stages of perception come before Antahkarana; if you can pass beyond them you are on the Mānasic plane.

Try to imagine something which transcends your power of thought; say, the nature of the Dhyāni-Chohans. Then make the brain passive and pass beyond. You will see a white radiant light, like silver, but opalescent as mother-of-pearl; then waves of colour will pass over it, beginning in the tenderest violet, and through bronze shades of green to Indigo - with metallic lustre - and that colour will remain. If you see this you are on another plane. You should pass through seven stages.

When a colour comes, glance at it, and if it is not good reject it. Let your attention be arrested only in the green, indigo, and yellow; these are good colours. The eye being connected with the brain, the colour you see most easily will be the colour of the personality. If you see red, it is merely physiological, and is to be disregarded. Green-bronze is the L. Manas, yellow-bronze the Antahkarana, and indigo-bronze is Manas. These are to be observed, and when the yellow-bronze merges into the indigo, you are on the Mānasic plane.

Noumena:

On the Miuiasic plane you see the noumena, the essence of phenomena. You do

not see people, or other consciousnesses, but have enough to do to keep your own. The trained seer can see noumena always. The Adept sees the noumena on this plane, the reality of things, so cannot be deceived.

On different planes:

In meditation the beginner may waver backwards and forwards between two planes. You hear the ticking of a clock on this plane, then on the astral - the soul of the ticking; when clocks are stopped here, the ticking goes on on a higher plane, in the astral, and then in the ether, until the last bit of the clock has gone. It is the same as with a dead body, which sends out emanations until the last molecule is disintegrated.

Time:

There is no time in meditation, because there is no succession of states of consciousness on this plane.

Violet:

Violet is the colour of the astral. You begin with it, but should not stay in it; try to pass on. When you see a sheet of violet, you are beginning unconsciously to form a Māyāvi-Rūpa. Fix your attention, and if you “go away”, keep your consciousness firmly to the Māyāvic body; do not lose sight of it, hold on “like grim death” (“or you will not remember”).

Letters after the Preceding Meeting

[In *The Canadian Theosophist*, vol. 47, January-February 1967, pp. 122-3, gives two H.P.B.-letters with the following remark:

“The following were written on Madame Blavatsky's personal stationary. The first takes up two whole quarto size sheets; the short note dated February 11, 1891, is on an octavo sheet.”

Enclosed in a letter to Mr. W. Emmett Small, dated February 21, 1988, Mr. Tony Maddock, from London, sent him a photocopy of the original of the longest letter. It is from this photocopy that the text of this letter is printed.]

Esoteric Section

[SEAL]

H.P. Blavatsky

Esoteric order.

In view of the untheosophical disturbances created on February 11th 1891, by the reading of the Diaries, such meetings are, henceforth, strictly prohibited.

[Signed] H.P. Blavatsky

Feb. 11th 1891.

[Seal]

Telegraphic Address:

“BLAVATSKY, LONDON”

Theosophical Head Quarters,

19, Avenue Road,

Regent's Park, N. W.

London February 1891

E.S.

For the Sec[retar]y, to read
to the group.

To the members of the I.G. of the E.S.

The first and most vital condition for success of a group instructed in Occultism is unbroken harmony: otherwise, the invisible Forces pent up within the circle, using the elementals created by hatred, jealousy and ill-feeling, would make of them allies and turn the results of the instruction into *Black Magic*, flic harmony

of the I.G. has been twice broken up in this manner,³² and from the same cause and the teaching has necessarily been stopped - the many suffering innocently for the fault of one.

If the harmony be a third time broken, the teaching of the group - *as a group* - will cease and will not be resumed. Individual members, who are worthy, will be taught, but all class teaching - where the haters and the hated are promiscuously gathered - will be put an end to at once. I hear one student of the group accused the others of seeking to estrange that member from me; of influencing and setting me against that fellow student. This proves that the ideas and opinion of the latter about me are very much mixed. One capable of being influenced by any of his students, is unfit to be a teacher even of ordinary ethics, let alone the Occult and Theosophical Sciences; for, *it shows him incapable of judging for himself*. Occultism does not permit personal preferences and is no respecter of personalities.

Therefore, if the esoteric teaching is to be resumed at all, each member must promise to abstain from criticism or even finding fault with a brother or sister student, and of slandering any member or members to any person, whether resident in the house or outside it; and before the teaching is resumed *the group must come to a clear understanding of this and give a verbal and solemn assurance to each other, in the presence of all*, of their mutual good will. He or she who will *lie* at that moment will be held as having lied to the *Masters*³³ face; more - to have *lied* to his *Higher Self*³³ Absolute outer harmony must be preserved: what of ill feeling is in the heart of each member, will henceforth injure that member only: it will be his or her Karma, and he or she will derive no benefit from the teaching. Such are my *sine qua non* conditions.

[Signed] H.P. Blavatsky

³² The first time was in September 1890. see note 15 on p. 26.

³³ *The Canadian Theosophist* reads:

“He or she who will lie at that moment will be held as having lied to the *Master's* face; more - to have *lied* to his *Higher Self*”

In the original text the words *Masters* (without apostrophe!) and *Higher Self* are underlined twice.

Meeting No. XVI: March 11,1891

Present: A.B., I.C.-O., L.M.C., C.W., W.R.O., G.R.S.M., A.L.C.,
H.A.W.C., C.F.W.

Consciousness:

The consciousness which is merely the animal consciousness, is made up of the consciousness of all the cells in the body, except those of the heart. The heart is the king, the most important organ in the body of man. Even if the head be severed from the body, the heart will continue to beat for thirty minutes. It will beat for some hours if wrapped in cotton-wool and put in a warm place. The spot in the heart which is the last of all to die is the seat of life, the centre of all, Brahma. The first spot that lives, in the foetus, and the last that dies. When a Yogi is buried, in trance, it is this spot that lives, though the rest of the body be dead; and so long as this is alive, the YogI can be resurrected. This spot contains potentially mind, Life, energy, and will. During life it radiates prismatic colours, fiery and opalescent. The heart is the centre of spiritual consciousness, as the brain is the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him, until he is at one with Buddhi-Manas; until then it guides him - if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only *manifested* god, the other two are invisible, and it is this which represents the triad, Ātma-Buddhi-Manas.

In reply to a question, whether the consciousness might not be concentrated on the heart, and so the promptings of the spirit caught, H.P.B. said that anyone who could thus concentrate would be at one with Manas, would have united Kāma-Manas to the H. Manas. The H. Manas could not directly guide man, it could only act through the L. Manas.

Three Centres:

There are three principal centres in man - Head, Heart, and Navel - any two of which may be + (positive) or - (negative) to each other, according to the relative predominance of the centre.

Organs, Δ and □:

The Heart represents the Higher Triad, the liver and spleen represent the quaternary. The solar plexus is the brain of the stomach.

Christos:

H.P.B. was asked if the three centres above-named would represent the Christos, crucified between two thieves. She said it might serve as an analogy, but these figures must not be overdriven. It must never be forgotten that the L. Manas is the same in its essence as the Higher, and may become one with it by rejecting Kāmic impulses. The crucifixion of the Christos represents the self-sacrifice of the H. Manas, the father, that sends his “only-begotten Son” into the world to take upon him our sins. The Christ myth came from the mysteries. So also did the life of Apollonius of Tyana; this was suppressed by the Church Fathers because of its striking similarity to the life of Christ.

Head and Heart:

The psycho-intellectual man is all in the Head, with its seven gateways; the spiritual man is in the Heart. The convolutions of the brain are formed by thought.

Seven centres in the Brain:

The third ventricle is filled with light during life, and not with a liquid, as after death.

There are seven cavities in the Brain which are quite empty during life, and it is in these that visions must be reflected if they are to remain in the memory. These centres are, in occultism, called “the seven harmonies”, the scale of divine harmonies. They are filled with Ākāśa, each with its own colour, according to the state of consciousness in which you are. The *sixth* is the pineal gland, which is hollow and empty during life; the *seventh* is the whole; the *fifth* is the 3rd ventricle; the *fourth* the Pituitary Body. When Manas is united to Ātma-Buddhi, or when Ātma-Buddhi is centred in Manas, it acts in the three higher cavities.- radiating - sending forth a halo of light, and this is visible in the case of a very holy person.

Cerebellum, etc.:

The Cerebellum is the centre, the storehouse, of all the forces; it is the Kāma of the head. The Pineal Gland corresponds to the uterus, its peduncles to the Fallopiian

tubes; the Pituitary Body is only its servant, its torch-bearer, like the servants bearing lights that used to run before the carriage of a princess. Man is thus androgyne, *so far as his head is concerned*. Man contains in himself every element that is found in the Universe. There is nothing in the Macrocosm that is not in the Microcosm. The Pineal Gland, as said, is quite empty during life; the Pituitary contains various essences. The granules in the Pineal are precipitated after death within the cavity.

The cerebellum furnishes the materials for ideation; the frontal lobes are the finishers and polishers of the materials; but they cannot, of themselves, create. Clairvoyant perception is the consciousness of touch; thus, reading letters at the pit of the stomach, psychometrizing substances, etc. Every sense has its consciousness, and you can have consciousness through every sense. That is, there is a plane of consciousness for every sense. There may be consciousness on the plane of sight, though the brain be paralyzed; the eyes of a paralyzed person will show terror. So with the sense of hearing; those who are physically blind, deaf, or dumb, are still possessed of the psychic counterparts of these senses.

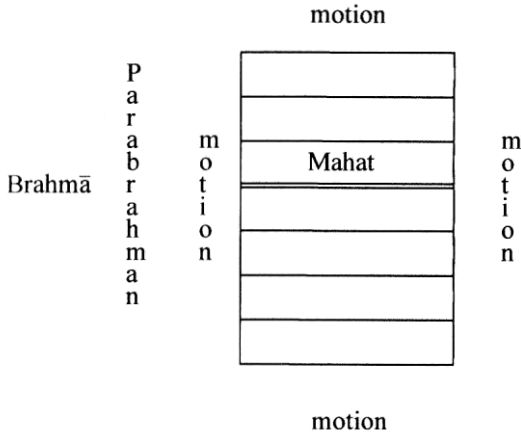
Will and Desire:

Eros in man is the will of the genius to create great pictures, great music, things that will live and will serve the race. It has nothing in common with the animal desire to create. Will is of the H. Manas. Desire is the outcome of separateness, aiming at the satisfaction of self in matter. The path opened between the H. Ego and the Lower enables the Ego to act on the personal self.

“Conversion”:

It is not true that a man powerful in evil can suddenly be “converted”, and become as powerful for good. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for this incarnation. You cannot take a herring barrel and use it for attar of roses, the wood is too soaked through with the drippings. When evil impulses and tendencies have become impressed on the physical nature, they cannot at once be reversed; the molecules of the body have been set in a Kāmic direction, and though they have sufficient intelligence to discern between things on their own plane, *i.e.* to avoid things harmful to themselves, they cannot understand a change of direction, the impulse of which is from another plane. If they are forced too violently, disease, madness, or death, will result.

Origins:



Absolute, eternal motion - Parabrahman - which is nothing and everything, motion inconceivably rapid, in this motion throws off a film, which is Energy, Eros. It transforms itself to Mūla-prakṛti, primordial substance, which is still energy. This energy, still transforming itself in its ceaseless and inconceivable motion, becomes the atom - or rather the germ of the atom - and then it is on the third plane.

Our Manas is a ray from the World-Soul, and is withdrawn at Pralaya; "it is, perhaps, the L. Manas of Parabrahman", that is of the Parabrahman of the manifested Universe.

The first film is Energy, or motion on the manifested plane; Ālaya is the third Logos, Mahā-Buddhi, Mahat. We always begin on the third plane, beyond that all is inconceivable.

Ātman is focused in Buddhi, but is embodied only in Manas, these being the Spirit, Soul, and Body of the Universe.

Meeting No. XVII: March 25, 1891

Present: C.F.W., L.[M.]C., I.C.-O., G.R.S.M., E.K.,
W.R.O., H.A.W.C., A.B.

Dreams:

We have many evil experiences in dreams as well as good. We should therefore train ourselves so as to awaken directly we tend to do wrong. The L. Manas is asleep in sense-dreams, the animal consciousness being then guided towards the Astral Light, by Kāma; the tendency of such sense-dreams is always towards the animal. If we could remember our dreams in deep sleep, then we should be able to remember all our past incarnations.

Nidanas:

There are twelve Nidānas, exoteric and esoteric, the fundamental doctrine of Buddhism. So also there are twelve exoteric Buddhist Suttas, called Nidānas, each giving one Nidāna.³⁴ The Nidānas have a dual meaning. They are:-

- (1) The twelve causes of sentient existence, through the twelve links of subjective with objective nature.
- (2) A concatenation of causes and effects. Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has an Upādhi, one of the subdivisions of one of the Nidānas, and also an effect or consequence.

Both causes and effects belong to one or another Nidāna, each having from 3 to 17, 18, or 21 divisions.

The names of the 12 Nidānas are:-

³⁴The twelvefold division is well-known and one can find this division in every textbook of Buddhism. The sentence between square brackets: (the *Mahanidanasutta*, in the first cd. on p. 104, is an error.

- | | |
|---------------|---------------|
| 1. Jarāmāraṇa | 7. Sparśa |
| 2. Jāti | 8. Sadāyatana |
| 3. Bhāva | 9. Nāmarūpa |
| 4. Upādāna | 10. Vijñāna |
| 5. Trsnā | 11. Samskāra |
| 6. Vedanā | 12. Avidyā |

1. Jaramarana: literally, death in consequence of decrepitude. Notice that death and not life comes as the first Nidāna. This is the first fundamental in Buddhist philosophy; every atom, at every moment, as soon as it is born begins dying.

The five Skandhas are founded on it, they are its effects or product. Moreover in its turn it is based on the five Skandhas. They are mutual things, one gives to the other.

2. Jāti: literally, birth. That is to say, birth according to one of the four modes of Caturyoni (the four wombs), *viz.*:-

- (a) Through the womb, like mammalia.
- (b) Through eggs.
- (c) Ethereal or liquid germs (*e.g.* fish-spawn, pollen, etc.).
- (d) Anupāpādaka - Nirmanakāyas, gods, etc.

That is to say, that birth takes place by one of these modes. You must be born in one of the six objective modes of existence, or in the seventh, which is subjective.

These four are within the six modes of existence, *viz.*:-

- | | |
|-----------|--------------------------------------|
| 1. Devas. | 4. Men in hell. |
| 2. Men | 5. Pretas, devouring demons on earth |
| 3. Asuras | 6. Animals. |

Esoterically:-

- | | |
|---|------------------------------------|
| 1. Higher gods. | 2. Devas (or Pitrs - all classes). |
| 3. Nirmanakāyas. | 4. Bodhisattvas. |
| 5. Men in Myalba. | |
| 6. Kāma-rūpic existences, whether of men or animals; in Kāma-loka, or the Astral light. | |
| 7. Elcmentals (subjective existences). | |

3. Bhāva - Karmic existence, not life existence, but as a moral agent which determines *where* you will be born, *i.e.* in which of the Triloka - Bhūr, Bhuvar, or Svar - (7 lokas in reality).

The Cause or Nidāna of Bhāva is Upādāna, that is, the clinging to existence; that which makes us desire life in whatever form. The effect is Jāti, in one or other of the Triloka, and under whatever conditions.

Meeting No. XVIII: April 1, 1891

Present: W.R.O., I.C.-O., E.T.S., C.F.W., H.A.W.C., L.M.C., C.W.

Nidanas are the detailed expression of the law of Karma, under twelve aspects, or, we might say - the law of Karma under twelve Nidānic aspects.

Skandhas:

Skandhas are the germs of life on all the seven planes of being, and make up the totality of the subjective and objective man. *Every vibration we have made is a Skandha*. The Skandhas are closely united to the pictures in the Astral Light, which is the medium of impression; and the Skandhas - or vibrations - connected with subjective and objective man, are the links which attract the reincarnating Ego; the germs left behind when it went into Devachan, which have to be picked up again and exhausted by a new personality. The exoteric skandhas have to do with the physical atoms and vibrations, or objective man; the esoteric with the internal or subjective man.

A mental change or a glimpse of spiritual truth, may make a man change to the truth, even at his death, thus creating good Skandhas for the next life, but he would still have to suffer for his misdeeds, and this is the basis of the ideas of "deathbed repentance". But the Karmic effects of the past life must follow, for the man in his next birth must pick up the Skandhas, or *vibratory impressions*, that he left in the Astral Light; since nothing comes from nothing, in Occultism, and there must be a link between the lives. New Skandhas are bom from their old parents.

It is wrong to speak of Tanhās in the plural, there is only one Tanhā - *the desire to live*. This develops into a multitude, or, we might say, a congeries of ideas. The Skandhas are Karmic and non-Karmic. Skandhas may produce elementals by unconscious Kriyāsākti. Every elemental that is thrown out by man must return to him, sooner or later, *since it is his own vibration*', they thus become his Frankenstein.³⁵ Elementals are simply effects producing effects; they are

³⁵ The leading character in the book *Frankenstein* (1 8 1 8) by Mary Wollstonecraft Shelley

disembodied thoughts, good and bad; they remain crystallized in the Astral Light, and are attracted by affinity, and galvanized back into life again when their originator returns to earth-life; *you can paralyze them by reverse effects*. Elementals are caught like a disease, and hence are dangerous to ourselves and to others; this is why it is dangerous to influence others. The elementals which live after your death are those which you implant in others; the rest remain latent till you reincarnate, when they come to life again.

Thus, H.P.B. said, if you are badly taught by me, or incited thereby to do something wrong, you would go on after my death and sin through me, but I should have to bear the Karma. Calvin,³⁶ for instance, will have to suffer for all the wrong teachings he has given, though he gave it with good intentions. The worst Booth³⁷ does is to arrest the progress of truth; even Buddha made mistakes; he applied his teaching to people who were not ready, and this has produced Nidānas.

Mayavi-Rupa:

When a man visits another in his astral body, it is the Linga-Śarīra which goes, but this cannot happen at any great distance. When a man thinks of another at a distance very intently, he sometimes appears to that person. In this case it is the Māyāvi-Rūpa which is created by unconscious Kriyāśakti; the man himself is not conscious of appearing. If he were, and projected his Māyāvi-Rūpa consciously, he would be an Adept. No two persons can be simultaneously conscious of another's presence unless one be an Adept. Dugpas use the Māyāvi-Rūpa, and sorcerers also. Dugpas work on the Linga-Śarīra of others.

Linga-Śarīra:

The Linga-Śarīra in the spleen is the perfect picture of the man, and is good or bad according to his own nature.

The Astral body is the subjective image of the man which is to be, the first germ in the matrix, the model of the physical body, in which the child is formed and developed. The Linga-Śarīra may be hurt by a sharp instrument, and would not face a sword or bayonet, although it would easily pass through a table or other piece of furniture.

³⁶John (Jean) Calvin (1509-1564), French Church reformer and theologian.

³⁷William Booth (1829-1912), founder and first General of the Salvation Army.

Nothing, however, can hurt the Mayavi-Rupa, or Thought-body, since it is purely subjective. When a sword is used against the Linga-Sanra it is the sword itself, not the linga-sarlra of the sword, that cuts. Sharp instruments alone can penetrate Liriga-Śarīras, or Astrals, *e.g.* under water a blow will not affect you, but a cut will.

The projection of the Astral body should not be attempted, but the power of Kriyāśakti should be exercised in the projection of the Māyāvi-Rūpa.

Fire:

Fire is not an element, but a divine thing; the physical flame is the objective vehicle of the highest spirit; the fire elementals are the highest.

Everything in the world has its aura and its spirit; the flame you apply to the candle has nothing to do with the candle itself. The aura of the object comes into conjunction with the lowest part of ether. Granite cannot be burnt, because its aura is *fire*. Fire elementals have no consciousness on this plane, they are too high, reflecting the divinity of their own essence. Other elementals have consciousness on this plane, as they reflect man and his nature.

There is a great difference between the mineral and the vegetable kingdoms.

The wick of the lamp, for instance, is negative, it is made positive by fire, the oil being the medium. Ether is Fire; the lowest form of ether is the flame which you see. Fire is divinity in its subjective presence throughout the Universe. Under other conditions this Universal Fire manifests as water, air, and earth. It is the one element in our visible universe which is the Kriyāśakti of all forms of life. It is that which gives light, heat, death, life, etc. It is even the blood. In all its various manifestations it is essentially *one*. It is the “seven Cosmocratores”. Evidences of the esteem in which fire was held (by the ancients) are to be found in the *Old Testament*; the pillar of fire, the burning bush, the shining face of Moses³⁸ - all Fire.

Fire is like a looking-glass in its nature, and reflects the beams of the first order of Subjective Manifestations. The subjective manifestations which are supposed to be thrown on the screen of the first outlines of the created Universe, in their lower aspect, are the creations of lire.

³⁸ Ex 13, 21-22 and 14, 24 (pillar of lire); Ex. 3., 2-4 (burning bush); Ex. 34, 29-35 (shining face)

Fire is the grossest aspect of its essence, is the first form, and reflects the lower forms of the first Subjective Beings which are in the Universe. The first divine chaotic thoughts are the fire elementals. When on earth they take a form and come flitting in the flame, in the form of the Salamanders or fire elementals. In the air you have millions of living and conscious beings, besides our thoughts, which they catch up.

The fire elementals are related to the sense of sight, and absorb the elementals of all the other senses. Thus through sight you can have the consciousness of feeling, hearing, tasting, etc. since all are included in the sense of sight.

As time goes on there will be more and more Ether in the air. When Aether fills the air, then will be bom children without fathers.

In Virginia there is an apple tree of a special kind; it does not bloom, but bears fruit from a kind of berry, without any seeds. This will gradually extend to animals, and then to men. Women will bear children without impregnation, and in the seventh Round there will appear men who can reproduce themselves.

In the seventh Race of this 4th Round men will change their skins every year, and will have new toe and finger nails. People will become more psychic, then spiritual. Last of all in the seventh Round Buddhas will be bom, without sin.

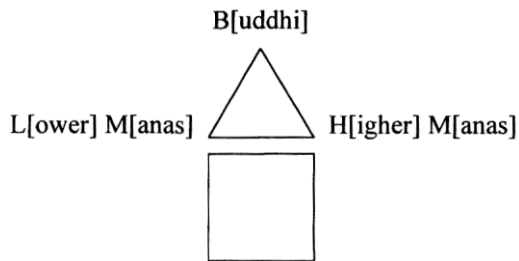
The Fourth Round is the longest in the Kali Yuga, then the Fifth, then the Sixth, and the Seventh will be very short.

Meeting No. XIX: April 15, 1891

Present: W.R.O., H.A.W.C., L.M.C., I.C.-O., C.W., E.T.S., C.F.W., G.R.S.M.

On the Higher and Lower Ego, Devachan, and the “Death of the Soul”.

In explaining this the following figure was drawn:-



On the separation of the principles at death, the H. Ego may be said to go to Devachan by reason of the experiences of the Lower.

The H. Ego on its own plane is the Kumāra. The Lower quaternary dissolves:- the body rots, the L. Śarīra fades out.

At incarnation the H. Ego shoots out a ray, the L. Ego. Its energies are upwards and downwards; the upward tendencies become its Devachanic experiences, the lower are Kāmic. The H. Manas stands to Buddhi as the L. Manas to the Higher.

As to the question of responsibility, it may be understood by an example. If you take the form of “Jack the Ripper” you must suffer for its misdeeds, for the law will punish the murderer and hold him responsible. In the same way the H. Ego is the Christos, the Sacrificial Victim for the L. Manas. The Ego takes the responsibility for every body it informs.

You borrow some money and lend it to another; the other runs away - but it is von who are responsible.

The mission of the H. Ego is to shoot out a Kay to be a soul in a child.

Thus the Ego incarnates in a thousand bodies, taking upon itself the sins and responsibilities of each body. Every incarnation a new ray is emitted, and yet it is the same ray in essence, the same in you and me and everyone. The dross of the incarnation disintegrates, the good goes to Devachan.

The Flame is eternal. From the Flame of the H. Ego the Lower is lighted, and from this a lower vehicle, and so on.

And yet the L. Manas is such as it makes itself. It is possible for it to act differently in like conditions, for it has reason and self-conscious knowledge of right and wrong, and good and evil, given to it. It is in fact endowed with all the attributes of the Divine Soul. In this the Ray is the Higher Manas, the speck of responsibility on earth.

The part of the essence is the essence, but while it is out of itself, so to say, it can get soiled and polluted.

The Ray can be manifested on this earth because it can send forth its Mâyāvī-Rūpa. But the Higher cannot, and so it has to send forth a Ray. We may look upon the H. Ego as the sun and the personal Manases as its Rays. If we take away the surrounding air and light, the ray may be said to return to the sun, so with the L. Manas and the L. Quaternary.

In cases of soul death, the L. Manas no more disappears than does the Kāma-Rūpa, after death. After the severance the ray may be said to snap or be dropped. After death such a man cannot go to Devachan, nor yet remain in Kāma-loka; his fate is to be reincarnated immediately. Such an entity is then an animal soul, *plus* the intelligence of the severed ray. The manifestation of this intelligence in the next birth will depend entirely on the physical formation of the brain, and on education. Such a soul may again be reunited with its H. Ego in the next birth, if its environment is such as to give it a chance of aspiration (this is the “grace” of the Christians); or it may go on for two or three incarnations, the ray becoming weaker and weaker and gradually dissipating, until it is born a congenital idiot, and then finally dissipates in lower forms.

There are enormous mysteries connected with the Lower Manas.

With regard to such intellectual giants as Huxley,³⁹ Tyndall,⁴⁰ etc., they are in somewhat the same condition as soulless men, for their H. Ego is paralyzed, that is to say, their spiritual nature is atrophied.

The Manas can pass its essence to several vehicles, *e.g.* the Māyāvi-Rūpa, Kāma-Rūpa, etc., and even to the elementals, which it can ensoul, as the Rosicrucians taught (See “Count de Gabalis”⁴¹).

Mayavi-Rupa:

The Mayavi-Rupa may be sometimes so vitalized that it goes on to another plane, and unites with the beings of that plane, and so ensouls them.

People who bestow great affection on animal pets are ensouling them to a certain extent, and such animal souls progress very rapidly; in return such persons get back the animal vitality and magnetism. It is, however, against nature to accentuate animal evolution, and the whole is bad.

Monadic Evolution:

The Kumāras do not direct the evolution of the Lunar Pitrs. To understand the latter, we might take the analogy of the blood.

The blood may be compared to the universal life principle:- the Corpuscles to the Monads. The different kinds of corpuscles are the same as the various classes of Monads, and various kingdoms; not, however, because of their essence being different, but because of the environment in which they are.

The Chhāyā is the permanent seed, and Weismann⁴² in his hereditary germ theory is very near the truth.

H.P.B. was asked whether there was one Ego to one permanent Chhāyā seed,

³⁹ Thomas Henry Huxley (1825-1895), biologist and philosopher, grandfather of Julian and Aldous.

⁴⁰ John Tyndall (1820-1893), physicist.

⁴¹ *Le Comte de Gabalis*. written by Abbe Nicolas Pierre Henry de Montfaucon de Villars, Paris 1670; the passage is in the English translation, London 1742, on p 26 and in the translation of London 1914, on p, 32.

⁴² August Weismann (1834- 1914), zoologist.

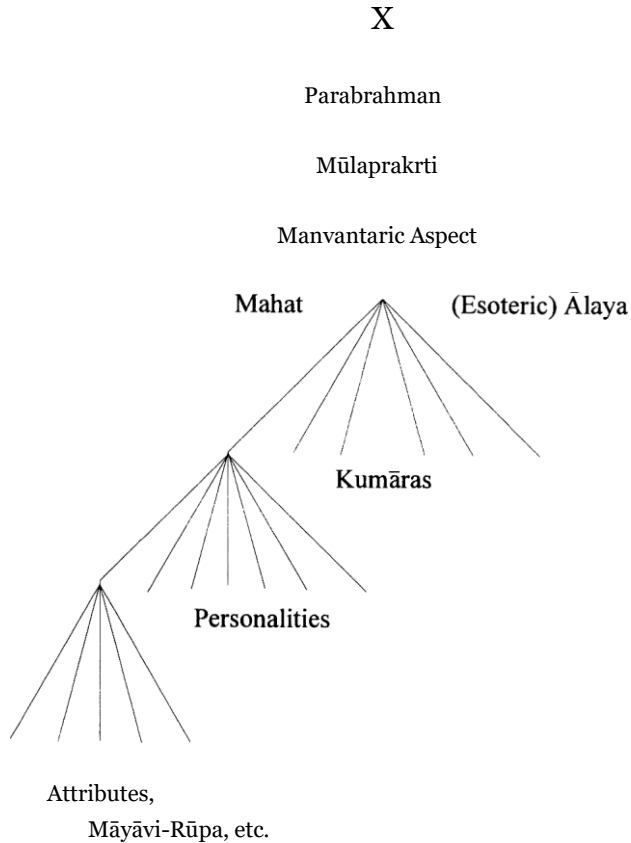
oversouling it in a series of incarnations:- her answer was:- “No, it is Heaven and Earth kissing each other.”

The animal souls are in temporary forms and shells in which they gain experience, and in which they prepare materials for higher evolution.

Until the age of seven, the astral atavi[sti]c germ forms and moulds the body; after that the body forms the astral.

The Astral and the mind naturally react on each other.

Scale of Emanations



N.B. The number of rays in the above diagram is quite arbitrary.

Meeting No. XX: April 22, 1891

Present: W.R.O., C.W., E.T.S., C.F.W., I.C.-O., E.K., H.A.W.C.,
G.R.S.M., L.M.C.

Astral Body:

The meaning of the passage in the Upanisads where it says that the Gods feed on men,⁴³ is, that the H. Ego obtains its earth experience through the Lower.

The Astral can get out unconsciously to the person, and wander about. The Chhāyā is the same as the Astral Body; the germ, or life essence of it is in the spleen. "The Chhāyā is curled up in the spleen." It is from this that the Astral is formed; it evolves in a shadowy, curling, or gyrating, essence - like smoke; gradually taking form as it grows. But it is not projected from the physical, atom for atom. This latter intermolecular form is the Kāma-Rūpa. At death every cell and molecule gives out its essence, and from it is formed the Astral of the Kāma-Rūpa; but this can never come out during life.

The Chhāyā, in order to become visible, draws upon the surrounding atmosphere, attracting the atoms to itself; the Linga-Śarīra could not form *in vacuo*. The fact of the Astral body accounts for the Arabian and Eastern tales of Djinnns and bottle imps, etc.

The spiritualistic phenomena, the resemblance to deceased persons is most (often) caused by the imagination. The clothing on such phantoms is formed from the living atoms of the medium, and is no real clothing, and has nothing to do with the clothing of the medium. "All the clothing of a materialization has been paid for." The Astral supports life; it is the reservoir or sponge of life, gathering it up from all the natural kingdoms around, and is the intermediary between the kingdoms of Prānic and physical life. Life cannot come immediately from the subjective to the objective, for Nature goes gradually through each sphere.

Therefore the Linga-Śarīra is the intermediary between Prāna and our physical body, and pimps in the life. The spleen is, consequently, a very delicate organ, but

⁴³ *Bhagavad-Gita*, XI, 25-28 (the *B.G.* is also an Upanisad),

the physical spleen is only a cover for the real spleen.

Now life is in reality Divinity, Parabrahman. But in order to manifest on the physical plane it must be assimilated; and as the purely physical is too gross, it must have a medium, *viz.*, the Astral.

Astral matter is not homogeneous and the Astral Light is nothing but the shadow of the real divine light; it is, however, not molecular.

These Kāma-Rūpic entities which are below the Devachanic plane are in Kāma-Loka, and only possess intelligence like monkeys. There are no entities in the four lower Kingdoms possessing intelligence and which can communicate with men, but the elementals have instincts like animals. It is, however, possible for the Sylphs, the air elementals - the wickedest things in the world - to communicate; but they require to be propitiated. Spooks, Kāma-Rūpic entities, can only give the information they see immediately before them. They see things in the aura of people, although the people may not be aware of them themselves.

Earthbound spirits are Kāma-lokic entities that have been so materialistic that they cannot be dissolved for a long time. They have only a glimmering of consciousness, and do not know why they are held. Some sleep, some preserve a glimmering of consciousness and suffer tortures. In the case of those who have very little Devachan the greater part of the consciousness remains in Kāma-loka, and may last far beyond the normal period of 150 years, and remain over until the next incarnation of the spirit. This then becomes the "Dweller on the Threshold", and fights with the new Astral.

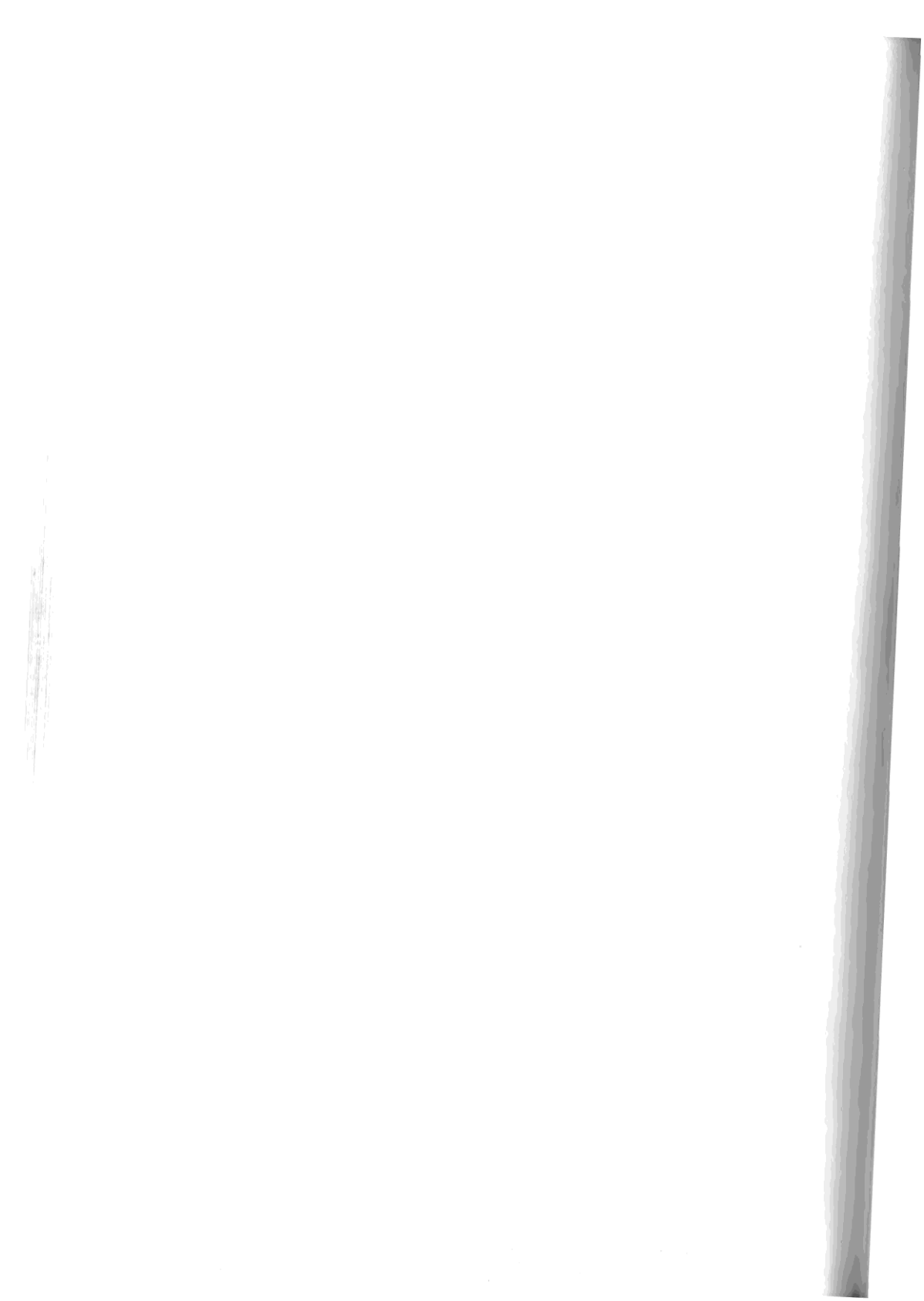
The acme of Kāma is the sexual instinct, *e.g.* idiots have such desires, and also food appetites, etc., and nothing else.

Devachan is a state on a plane of spiritual consciousness; Kāma-loka is on a plane of physical consciousness. It is the shadow of the animal world and that of instinctive feelings. When the consciousness thinks of spiritual things it is on a spiritual plane. If one's thoughts are of nature, flowers, etc., then the consciousness is on the material plane.

But if the thoughts are about eating, drinking, etc., the passions, then the consciousness is on the Kāma-lokic plane, which is the plane of animal instincts pure and simple.

The last teaching the I.G. received from the living lips of H.P.B.

**The Minutes of the
Inner Group
(Variant Readings)**



Variant Readings: Meeting No. I, August 20,1890

[*Minutes*, p. 4, 2nd paragraph and table:

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, January 1931, p. 173]

The seven physical Nādis extend up the vertebral column from Sacrum to Atlas; then begins the superphysical of which the 4th is the Pituitary Gland. The three higher are between the Pituitary and the Pineal glands... If before this any physical effects are felt, *stop. Think the stages in colour.*

| | |
|--------|-------------------------------|
| Blue | Auric Egg (for Sthūla-Śarīra) |
| Violet | Linga-Sariera |
| Orange | Prāna |
| Red | Kāma |
| Green | Lower Manas |
| Indigo | Higher Manas |
| Yellow | Buddhi |

[*Minutes*, p. 4, paragraph: "The three vital airs", 1st line:

Variant Reading in *The Secret Doctrine*, III, p. 537; V, p. 510]

It is the pure Ākāśa that passes up Susumnā: its two aspects flow in Ida and Pingala.

Variant Readings: Meeting No. II, September 10,1890

[*Minutes*, p. 6, Answer to Question No. 1:
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, February 1931, p. 297]

The first question is the last word in magic. It is Kundalinī, known to the Adept only. To us, if it were told, it would be useless and might kill.

[*Minutes*, p. 6, Answer to Question No. 2, 2nd paragraph:
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, February 1931, p. 297]

How could it be karmic if the Adept put into it anything but what belongs to the personality? The A.E. is purely karmic.

[*Minutes*, p. 6, paragraph: "Adept: A.E.: Globe: Universe: Child's A.E.", 1st line:
Variant Reading in *The Secret Doctrine*, 111, p. 538; V, p. 511]

The Adept can draw into his own Auric Egg from his planet, or even from that of the globe or of the universe, according to his degree.

[*Minutes*, p. 6, paragraph: "Adept: A.E.: Globe: Universe: Child's A.E.", 1st line:
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, February 1931, p. 297]

The Adept can draw upon the planet to which he belongs into his A.E. and also from around him.

[*Minutes*, p. 7, 1st paragraph:
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, February 1931, p. 297]

A child's Auric Envelope contains only the Tanhas from a previous incarnation, and is not responsible until seven years old.

[*Minutes*, p. 7, paragraph: "A.E. the transmitter":
Variant Reading in *The Secret Doctrine*, III, p. 538; V, p. 511]

The Auric Egg is the transmitter from the periodical lives to the Life eternal, *i.e.*, from Prāna to Jīva. It disappears, but remains.

[*Minutes*, p. 7, paragraph: "A.E. the transmitter":
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, February 1931, p. 297]

The Auric Envelope is the transmitter from one series of lives to the One Life. Like a sensitive plate.

[*Minutes*, p. 7, paragraph: "Idiot":

Variant Reading in *The Secret Doctrine*, III, p. 538; V, p. 511]

The Auric Egg of an idiot cannot be said to be human, that is, it is not tinged with Manas. It is Ākāśic vibrations rather than an Auric Egg - the material envelope, such as that of the plant, the mineral or other object.

[*Minutes*, p. 7, paragraph: "Idiot":

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, February 1931, p. 297]

An idiot has no Auric Envelope at all; he has only the material envelope.

[*Minutes*, p. 7, paragraph: "Confession":

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, February 1931, p. 297]

The great sin in the R[oman] Cfatholic] and Greek religions is then confessional; it passes external matter into the Auric Envelope and thereby infuses foreign elements as the confessor interferes with the A.E.

[*Minutes*, pp. 7-8, Answer to Question No. 3:

Variant Reading in *The Secret Doctrine*, III, p. 539; V, pp. 511-512]

It is the Auric Egg. The Auric Egg is quite pure at birth, but it is a question whether the higher or the lower Manas will colour it at the seventh year. The Manasic expansion is pure Ākāśa. The ray of Manas is let down into the vortex of ilie lower Principles, and being discoloured, and so limited by the Kāmic Tanhās mid by the defects of the bodily organism, forms the personality. Hereditary Karma can reach the child before the seventh year, but no individual Karma can come into play till the descent of the Manas.

| | |
|-------------------|---------------|
| The Auric Egg | is to the Man |
| As " Astral Light | Earth |
| " " Ether | Astral Light |
| " " Ākāśa | " Ether |

The critical states are left out in the enumeration. They are the Laya Centres, or missing links in our consciousness, and separate these four planes from one another.

[*Minutes*, pp 7-8, Answer to Question No. 3;

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, February 1931, pp. 297-298]

The Higher Manas chooses its rebirth within karmic limits, the Tanhās; [that and] the environment till decide the constitution of the Lower Manas.

All that is good-intentioned must have a good effect, it is unconscious White Magic. The question is, which will be strongest. Intention is everything. No moral karma can reach a child until the age of seven. Only that of his parents can effect him: for instance, a child being bom with a hunchback.

The Auric Envelope is to the man
 As Ākāśa " " Ether
 As Ether " " AstralLight
 As Astral Light " " Earth.

[*Minutes*, p. 8, paragraph: "The Dweller":

Variant Reading in *The Secret Doctrine*, III, p. 539; V, p. 512]

The "Dweller on the Threshold" is found in two cases: (a) in the case of the separation of the Triangle from the Quaternary; (b) when Kāmic desires and passions are so intense that the Kāma-Rūpa persists in Kāma-Loka beyond the Devachanic period of the Ego, and thus survives the reincarnation of the Devachanic Entity (eg., when the reincarnation occurs within two hundred or three hundred years). The "Dweller" being drawn by affinity towards the Reincarnating Ego to whom it had belonged, and being unable to reach it, fastens on the Kāma of the new personality, and becomes the Dweller on the Threshold, strengthening the Kāmic element and thus lending it a dangerous potency. Some become mad from this cause.

[*Minutes*, p. 8, paragraph: "The Dweller":

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, February 1931, p. 298]

Desires and passions may be so intense that they do not fade out in the ordinary way in Kāma-Loka, but there may be so much personality attached to them that they may become the "Dweller on the Threshold" to the re-incamating ego, by strengthening through affinity the Kāmic element in him, thus lending him a dangerous potency.

[*Minutes*, p. 8, paragraph: "Intellect":

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, February 1931, p. 298]

H.P.B. said: "I have known Adepts of not than average intellect who are the highest Adepts; it is goodness, purity and virtue which give the highest Adeptship. Intellectuality leads to pride. You must be too spiritual to have pride. For spirituality prevents pride and vanity."

[*Minutes*, pp. 8-9, paragraph: "Metaphysics":

Variant Reading in *The Secret Doctrine*, III, p. 540; V, pp. 512-513]

Metaphysics are the domain of the Higher Manas; whereas physics are that of Kāma-Manas, which does the thinking in physical science and on material things. Kāma-Manas, like every other Principle, is of seven degrees. The Mathematician without spirituality, however great he may be, will not reach metaphysics; but the metaphysician will master the highest conceptions of mathematics, and will apply (them, without learning the latter. To a born metaphysician the psychic plane will not be of much account: he will see its errors immediately he enters it, inasmuch as it is not the thing he seeks.

[*Minutes*, pp. 8-9, paragraph: "Metaphysics":

Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, February 1931, p. 298]

Kāma Mānasic thinking is the material brain functioning. Kāma-Manas is the material thinking entity. Manas is the metaphysical Entity.

The Metaphysician will master mathematics and apply them. Kāma has to do with physics; Manas with metaphysics.

[*Minutes*, p. 11, paragraph: "Experiment", the 4th and 5th sentences:

Variant Reading in *The Secret Doctrine*, III, p. 541; V, pp. 512-514]

The body may be compared to an instrument and the Ego to the player. You begin by producing effects on yourself; then little by little you learn to play on the Tattvas and Principles; learn first the notes, then the chords, then the melodies.

[*Minutes*, p. 11, the last paragraph:

Variant Reading in *The Secret Doctrine*, III, p. 541; V, pp. 512-514]

Remember that you have to merge the Quaternary in the Triangle. The Lower Manas is drawn upwards, with the Kāma, Prāna and Linga, leaving only the physical body behind, the lower reinforcing the higher.

[*Minutes*, p. 11, the last paragraph:

Variant Reading in the *Notebook of C.F.W.*; *The Theosophical Forum*, July 1940, p. 57]

Remember that you have to merge the □ in the Δ The lower Manas is drawn upwards, with Kāma, Prāna and Linga, leaving only the physical body behind, the lower reinforcing the higher.

Variant Readings: Meeting No. III, September 17,1890

[*Minutes*, p. 13, Answer to Question No. 9, the last 2 sentences;
Variant Reading in *The Secret Doctrine*, III, p. 542; V, p. 515]

Of this Triad, we can make some kind of representation of Manas, however indistinct; while of Ātman no image can be formed.

[*Minutes*, p. 14, paragraph: "Motion", the first 2 sentences:
Variant Reading in *The Secret Doctrine*, III, p. 542; V, p. 515]

Motion is the abstract Deity; on the highest plane it is Arūpa, absolute; but on the lowest it is merely mechanical. Psychic action is within the sphere of physical motion.

[*Minutes*, p. 16, Answer to Question No. 13, the first 2 sentences:
Variant Reading in *The Secret Doctrine*, III, p. 544; V, p. 517]

Again too much is asked. The Nidānas, the concatenations of causes and effects (not in the sense of the Orientalists), are not caused by ignorance.

[*Minutes*, p. 18, Question No. 18:
Variant Reading in *The Secret Doctrine*, III, p. 545; V, p. 518]

The Antahkarana is the link between the Higher and the Lower Egos; does it correspond to the umbilical cord in projection?

Variant Readings: Meeting No. IV, September 24,1890

[*Minutes*, p. 23, Question No. 27:

Variant Reading in *The Secret Doctrine*, III, p. 548; V, p. 521]

A physical object was spoken of as septenary on the physical plane, inasmuch as we could: 1. directly contact it; 2. retinally reproduce it; 3. remember it; 4. dream of it; 5. view it atomically; 6. view it disintegrated; 7. - What is the seventh?

These are the seven ways in which we view it: the septenary is our way of seeing one thing. Is it objectively septenary?

[*Minutes*, p. 23, after the last sentence:

Variant Reading in *The Secret Doctrine*, III, p. 549; V, p 522]

(Hearing is the vibration of molecular particles; the order is seen in the sentence, The disciple feels, hears, sees.”)

[*Minutes*, p. 25, Answer to Question No. 30, last sentence:

Variant Reading in *The Secret Doctrine*, III, p 548; V, p. 521 and in the *Notebook* of C.F.W.; *The Theosophical Forum*, August 1940, p. 137]

The pineal gland corresponds with Divine Thought. The pituitary body is the organ of the Psychic Plane.

Variant Readings: Meeting, November 12, 1890

[*Minutes*, p. 27, first paragraph:

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, February 1931, pp. 298-299]

It was thought necessary to form the group into a pledged band, and after prolonged discussion the group resolved to bind itself together by a special pledge. There was a division of opinion as to how far the pledge should extend, and finally the following form was adopted and signed by all present. ([E.T. Sturdy] and [G. Kislingbury] had severally taken the pledge of the Inner Group during the suspension).

Variant Readings: Meeting No. V, November 26,1890

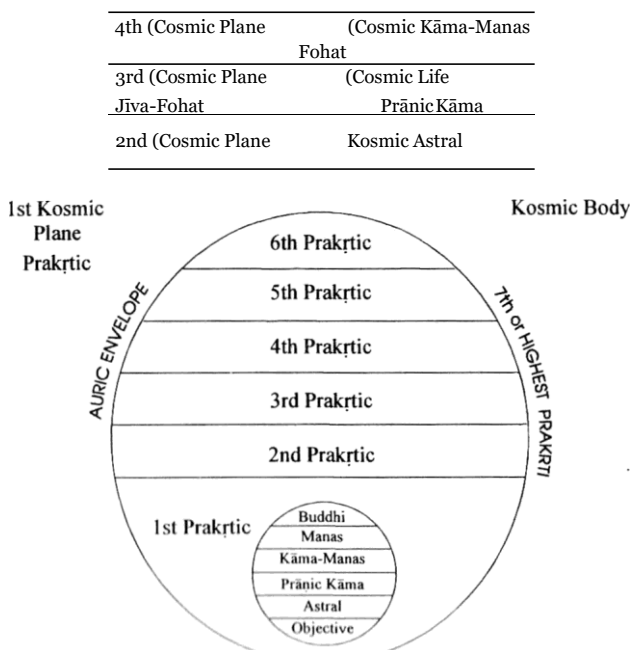
[*Minutes*, p. 28, paragraph: “Cosmic Consciousness”:
Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, March 1931, p. 423]

H.P.B. then proceeded to explain “Cosmic Consciousness” which is like all else on seven planes, of which three are inconceivable, and four are cognizable by the Highest Adept only.

[*Minutes*, p. 28, the sentence beginning with: “These are related...”:
Variant Reading in *The Secret Doctrine*, III, p. 553; V, p. 526]

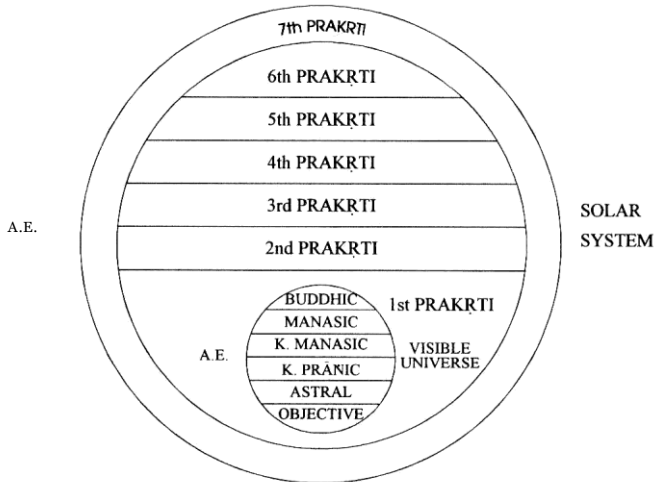
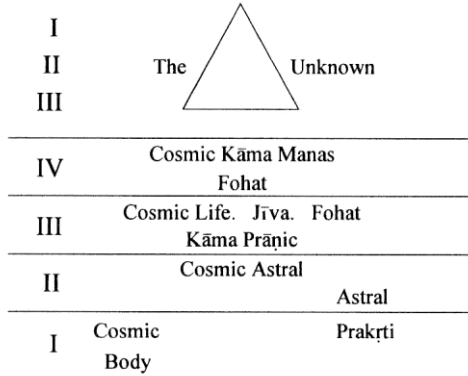
The three lower Prakrtic are related to the three lower of the Astral Plane immediately succeeding.

[*Minutes*, p. 31, end of the page:
Variant Reading in *The Secret Doctrine*, III, p. 554; V, p. 527:
diagram not given in the *Minutes* in the handwriting of Alice Leighton Cleather]



[Minutes, p. 31, end of the page:
 Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, April 1931, p. 131:
 diagram not given in the *Minutes* in the handwriting of Alice Leighton Cleather]

[Cosmic Planes: Second Diagram]



[*Minutes*, p. 31, end of the page:

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, April 1931, p. 131:
 diagram and texts not given in the *Minutes* in the handwriting of Alice Leighton Gleather]⁴⁴

| General Notes | | | | |
|---------------|---|--------------------|--------|-------------------|
| COLOURS | | <i>Hierarchies</i> | | PLANE |
| Yellow | 7 | | Astral | Buddhic |
| Indigo | 6 | | " | Manas |
| Green | 5 | | Lower | Mānasic |
| Red | 4 | | " | Kāma Mānasic |
| Orange | 3 | | " | Psychic or Prāṇic |
| Violet | 2 | | " | Astral |
| Blue | 1 | | " | Objective |

Cosmic Prakrtic

1. Colour.
2. Sound.
3. Sound materializes into the spirit of the metals, *i.e.*, metallic elementals.
4. These again materialize into the physical metals; then the harmonial and vibratory essence passes into
5. The plants, giving them colour and smell, both of which “properties” depend upon the rate of vibration of this energy per unit of time.
6. From plants it passes into the animals.
7. Finally culminates in the “principles” of Man.

The 7 Prismatic Colours are direct Emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle.

⁴⁴Dr. Fussell says in *The Theosophical Forum*, September 1940, p. 203:

"Another example of the misplacing of a diagram also appears in... *The Theosophist*, May, 1931... This misplaced diagram is headed 'General Notes - Hierarchies', and shows the correspondences between the seven prismatic colours and the seven human principles. The proper place for this diagram is in the record of the *First* Meeting, and is there given in (A) (the *Minutes* in the handwriting of Alice Leighton Cleather), at which meeting the teachings then given specifically refer to this diagram."

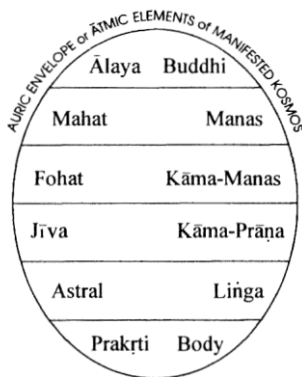
Dr. Fussell is in error, see the *Minutes* of the 1st Meeting, pp. 3-5 of our book, where a diagram is given on p. 4, more or less the same, but with another background

Variant Readings: Meeting No. VI, December 3, 1890⁴⁵

[*Minutes*, p. 32, Diagram I:

Variant Reading in *The Secret Doctrine*, III, p. 555; V, p. 528]

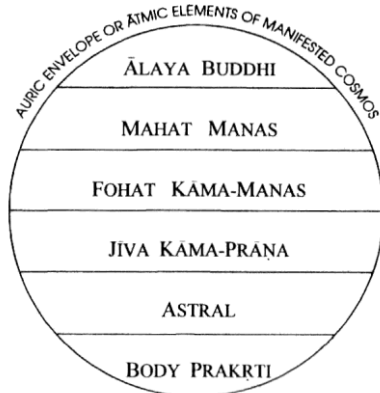
KOSMIC PLANES AS SIX WITH AURIC EGG AS SEVENTH



[*Minutes*, p. 31, Diagram I:

Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, June 1931, p. 302]

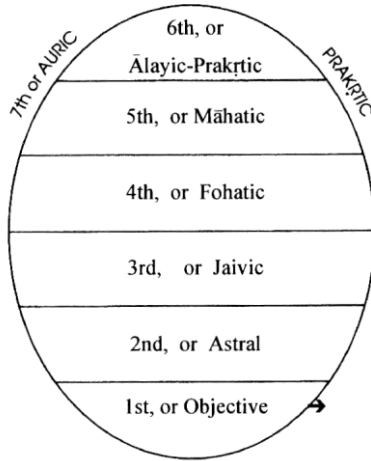
I COSMOS



⁴⁵ Dr. Fussell says in *The Theosophical Forum*, September 1940, p. 201, that in the *Notebook* of Claude Falls Wright no diagrams are given, there is only a verbal reference to them.

[Minutes, p. 33, Diagram II:

Variant Reading in *The Secret Doctrine*, III, p. 556; V, p. 529
 where Diagram II appears as two diagrams]

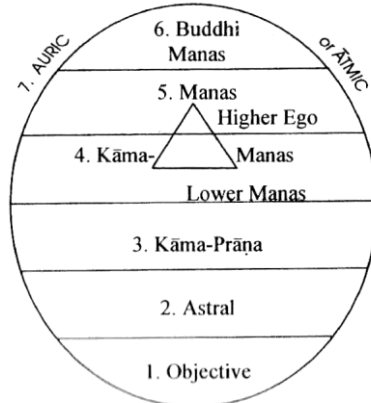
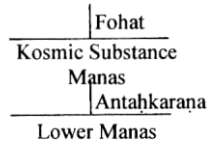


4 note says:
 The Fourth Globe of
 'very Planetary Chain.'

The above diagram represents the type of all the Solar Systems.

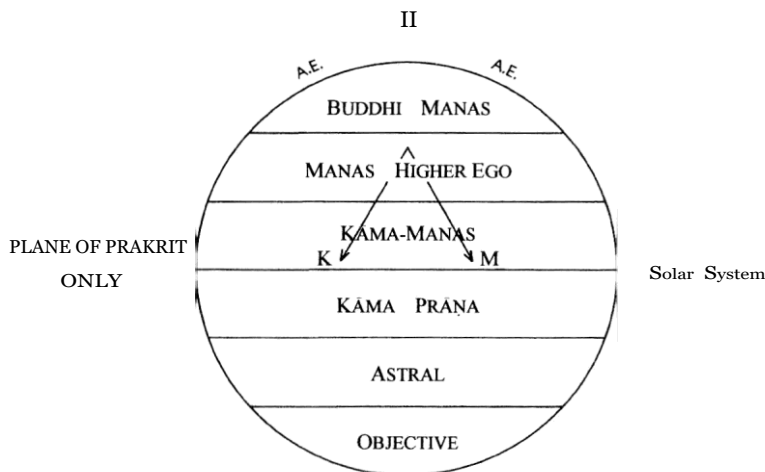
Mahat, single before informing the Universe, differentiates
 when informing it, as does Manas in man.

Mahat as Divine Ideation



[*Minutes*, p. 33, Diagram II:

Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, June 1931, p. 303]



[*Minutes*, p. 33, paragraph: “Siva, Visnu, Brahma”:

Variant Reading in *The Secret Doctrine*, III, 557; V, p. 530]

Siva is the four-faced Brahma; the Creator, Preserver, Destroyer, and Regenerator.

[*Minutes*, p. 34, paragraph: “Vedanta”:

Variant Reading in *The Secret Doctrine*, III, p. 557; V, p. 530]

The Vedāntins make this a quaternary for a blind: Antahkarana, Cit, Buddhi, and Manas.

[*Minutes*, p. 34, paragraph: “Vedanta”:

Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, May 1931, p. 189]

The Vedāntins make this a □ for a blind: Antahkarana, Cit, Buddhi and Manas.

[*Minutes*, p. 35, paragraph: “1. Sensuous, objective consciousness”:

Variant Reading in *The Secret Doctrine*, III, p. 557; V, p. 530]

Sensuous objective consciousness includes all that pertains to the five physical senses in man, and rules in animals, birds, fishes and some insects.

[*Minutes*, p. 37, paragraph: “Additional Notes (from A B’s book)”:

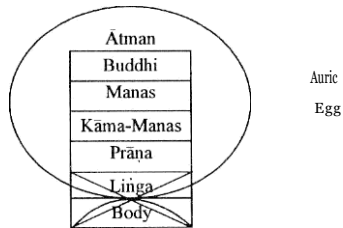
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, June 1931, p. 303]

Monads do not “come in” more than the sun goes down, it is illusion.

Variant Readings: Meeting No. VII, December 17,1890

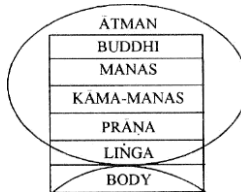
[Minutes, p. 38, first diagram:

Variant Reading in *The Secret Doctrine*, III, p. 560; V, p. 533]



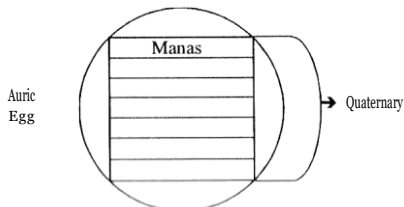
[Minutes, p. 38, first diagram:

Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, July 1931, p. 435]



[Minutes, p. 39, second diagram:

Variant Reading in *The Secret Doctrine*, III, p. 561; V, p. 534]



[*Minutes*, p. 39, paragraph: "Form", 2nd sentence:

Variation Reading in the *Notebook* of I.C.-O.; *The Theosophist*, July 1931, p. 437]

The Kosmocraiores build on plans in the Divine Mind, visible to them, though not to us.⁴⁶

Incidental Notes⁴⁷

[*Minutes*, p. 40:

Variation Reading in *The Secret Doctrine*, III, p. 559; V, p. 532 and in the *Notebook* of I.C.-O.; *The Theosophist*, July 1931, p. 437]

The head should not be covered in meditation, it is covered in Samādhi,

The early Atlanteans were from 300 to 400 feet high. The Irish people were descendants of the Atlanteans. Ireland was peopled by remnants of Spain and Atlantis when England was still beneath the waves.

Pythagoras was an Initiate, one of the grandest of Scientists. His disciple, Archytas, was marvellously apt in applied science. Plato and Euclid were Initiates, but not Socrates. No real Initiates were married. Euclid learned his Geometry in the Mysteries. Modern men of science only rediscover the old Truths.⁴⁸

The word *cārya* means Master.

The Auric fluid is a correlation of *atoms* on a higher plane, and a descent to this lower one in the shape of impalpable and invisible plastic substances, generated and directed by the potential Will. The Auric Light, or that which Reichenbach⁴⁹ calls "Od", a light [which] surrounds every animate and inanimate object in Nature, is, on the other hand, but the Astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *Gunas* or qualities and characteristics of each special object and subject, the human being's Aura being the strongest of all.

⁴⁶Dr. Fussell says in *The Theosophical Forum*, October 1940, pp. 291-292, that the word "plans", instead of "planes" is also in *The Secret Doctrine*, vol. III. But he is in error.

⁴⁷Heading to the Notes given in the *Notebook* of Isabel Cooper-Oakley; *The Theosophist*. Only one paragraph of the text is given in *The Secret Doctrine* (see the next footnote). The text of these Notes is not in the *Minutes* in the handwriting of Alice Leighton Cleather.

⁴⁸This paragraph is also in *The Secret Doctrine*, see the previous footnote.

⁴⁹Baron K von Reichenbach (1788-1869), German chemist.

Variant Readings: Meeting No. IX, December 31, 1890

[*Minutes*, p. 43, paragraph: "Cycles", 1st and 2nd sentences:
Variant Reading in *The Secret Doctrine*, III, p. 563; V, p. 536]

Cycles and epochs depend on consciousness: we are not here for the first time; the cycles return because we come back into conscious existence.

[*Minutes*, p. 43, paragraph: "Moon":
Variant Reading in *The Secret Doctrine*, III, p. 563; V, p. 536]

The effect of the moon is chiefly Kāma-Mānasic or psycho-physiological; it acts on the psychological brain, on the brain-mind.

[*Minutes*, p. 43, paragraph: "Moon":
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, October 1931, p. 27]

The effect of the Moon is chiefly Kamic-Manasic or psycho-logical; it acts on the psychological brain.

[*Minutes*, p. 43, paragraph: "Death":
Variant Reading in *The Secret Doctrine*, III, p. 563; V, p. 537]

The Hindus look upon death as impure, owing to the disintegration of the body and the passing from one plane to another. "I believe in transformation, not in death".

[*Minutes*, p. 44, paragraph: "Atoms":
Variant Reading in *The Secret Doctrine*, III, p. 563; V, p. 537]

The Atom is the Soul of the molecule. It is the six Principles, and the molecule is the body thereof. The Atom is the Ātman of the objective Kosmos, *i.e.*, it is on the seventh plane of the lowest Prakṛti.

[*Minutes*, p. 44, paragraph: "Atoms":
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, October 1931, p. 27]

The atoms are the principles of the molecules (6 in number). The atom is on the 7th sub-plane of the 7th Cosmic plane, *i.e.*, the material visible plane.

Variant Readings: Meeting No. X, January 7, 1891

[*Minutes*, p. 45, first paragraph:

Variant Reading in the *Notebook* of C.F.W.; *The Theosophical Forum*, November 1940, p. 362]

Before the teachings began. Neither a dugpa, nor anyone else, can read your thoughts unless they are on his own plane. Association - of ideas - is owing to the Law of Harmony.

[*Minutes*, pp. 45-46, the paragraphs with the names of the Lokas and Talas, 1st and 2nd column:

Variant Reading in *The Secret Doctrine*, III, p. 564; V, p. 537]

1. The general exoteric, orthodox and t̄antric category:

Bhūr-loka

Bhuvar-loka

Svar-loka

Mahar-loka

The second seven are reflected.

Janar-loka

Tapar-loka

Satya-loka

2. The Samkhya category, and that of some Vedāntins:

Brahmā-loka

Pitr-loka

Soma-loka

Indra-loka

Gandharva-loka

Rāksasa-loka

Yaksa-loka

and an eighth

[*Minutes*, p. 47, paragraph: "1. *Atala*", the last two sentences:

Variant Reading in *The Secret Doctrine*, III, pp 565-566; V, p. 539 and in

the *Notebook* of I.C.-O.; *The Theosophist*, November 1931, p. 157]

This Hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahāmanvantara; all is there. This statement should not, however, be taken to imply Kismet: the latter is contrary to all the teachings of Occultism.

[Minutes, p. 50:

Variant Reading in *The Secret Doctrine*, III, p. 568; V, p. 541]TABLE⁵⁰

| | |
|-------------------------|--------------|
| 5 + 5 Tanmātras | 2 subjective |
| 5 + 5 Bhūtas | 2 |
| 5 + 5 Jñānendriyas | 2 |
| 5 + 5 Karmēndriyas | 2 |
| 20 + 20 | 8 |
| 20 + 20 + 8 + Maya = 49 | |

[Minutes, p. 50:

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, November 1931, p. 160]Table⁵¹

| | |
|-----------------------------------|----------------|
| 5 Tanmātras (Rudiments) | + 2 subjective |
| 5 Bhūtas (Elements) | +2 " |
| 5 Jñānendriyas (organs of sense) | + 2 |
| 5 Karmēndriyas (organs of action) | +2 |
| 20 | |
| 20 x 2 + 8 + Māyā = 49. | |

⁵⁰ This table is given at the end of the *Minutes* of Meeting No. X, in *The Secret Doctrine* and in the *Notebook* of Isabel-Coopor-Oakley, but not in the *Minutes* in the handwriting of Alice Leighton Cleather.

⁵¹ See the previous footnote.

Variant Readings: Notes, January 11, 1891⁵²

[*Minutes*, p. 53, paragraph: "Notice the order", 1st paragraph, 4th sentence:
Variant Reading in *The Secret Doctrine*, III, p. 569; V, p. 542]

For such, the Master Yogis tells us, is the fruition of Yajña, or sacrifice.

[*Minutes*, pp. 54-55: Diagram:
Variant Reading in *The Secret Doctrine*, III, opp. p. 569; V, opp. p. 543]

[Only the differences between the Diagram in the *Minutes* in the handwriting of Alice Leighton Cleather and the Diagram in *The Secret Doctrine* are given. The place of a cell within the Diagram is determined by page number, row and column]

[Variant Reading on page 55, 2nd row, 6th column]

1. *Root of Nose*, between eyebrows. Highly developed in some animals, as dogs and others.

[Variant Reading on page 55, 3rd row, 6th column]

2. *Spleen and Liver*: the former more spiritual; the latter on the material plane. Spleen corresponds with little finger of left hand; liver with that of right.

[Variant Reading on page 55, 4th row, 3rd column]

3. Through magnetic perceptions: sight.

[Variant Reading on page 55, 6th row, 3rd column]

5. Through purely mental perceptions.

[Variant Reading on page 55, 8th row, 3rd column]

7. Spiritual, through the auric synthetical perceptions.

⁵²For the place of the *Notes* within the *Minutes*, see footnote No. 23 on page 52 of our book. In *The Theosophical Forum*, November 1940, p. 364, Dr. Fussell says: "In the Cleather Notes under the enumeration of the Talas is a footnote: These the Brahmans read from the bottom' - which note is not given in *S.D. III*". But Dr. Fussell is in error, the sentence is on the first line of the next page (*The Secret Doctrine*, III, p. 509; V, p. 542),

Variant Readings: Meeting No. XIII, January 28, 1891

[*Minutes*, p. 62, paragraph: "Self-Consciousness", 5th sentence:
Variant Reading in *The Secret Doctrine*, III, p. 573; V, p. 546]

So again Hume, when he says that on introspection he sees merely feelings and can never find any "I", forgets that without an "I" no seeing or feeling would be possible.

[*Minutes*, p. 62, paragraph: "Self-Consciousness", 5th sentence:
Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, January 1932, p. 409]

So again Hume, when he says that on introspection he sees merely feelings and can never find any "I", forgets that without an "I" no sensing or feeling would be possible.

[*Minutes*, p. 62, paragraph: "Self-Consciousness", 3rd line from bottom:
Variant Reading in *The Secret Doctrine*, III, p. 573; V, p. 546]

The cells⁵³ of the leg are conscious, but they are the slaves of the idea; they are not self-conscious, they cannot originate an idea, although when they are tired they can convey to the brain an uneasy sensation, and so give rise to the idea of fatigue.

[*Minutes*, p. 62, paragraph: "Self-Consciousness", 3rd line from bottom:
Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, January 1932, p. 410]

The cells of the legs are conscious, but they are the slaves of the idea; they are not self-conscious, they cannot originate an idea, although when they are tired they can convey to the man an uneasy sensation, and so give rise to the idea of fatigue.

[*Minutes*, p. 63, paragraph: "Memory, etc, and Mind":
Variant Reading in *The Secret Doctrine*, III, p. 574; V, p. 547]

Is memory a thing born in us that it can give birth to the Ego? Knowledge, feeling, volition, are colleagues of the mind, not faculties of it. Memory is an artificial thing, and adjunct of relativeness; it can be sharpened or left dull, and it depends on the condition of the brain-cells which store all impressions; knowledge,

⁵³ Dr Fussell given in *The Theosophical Forum* December 1940, p. 426: "The acts ['cells' in *S.D.III* and in *The Theosophist*]; They cannot originate." But the typewritten manuscript of the *Minutes* in the handwriting of Alice Leighton Cleather also gives "cells" Possibly the handwriting is illegible

feeling, volition, cannot be correlated, do what you will. They are not produced from each other, nor produced from mind, but are principles, colleagues. You cannot have knowledge without memory, for memory stores all things, garnishing and furnishing. If you teach a child nothing, it will know nothing. Brain-consciousness depends on the intensity of the light shed by the Higher Manas on the Lower, and the extent of affinity between the brain and this light. Brain-mind is conditioned by the responsiveness of the brain to this light; it is the field of consciousness of the Manas. The animal has the Monad and the Manas latent, but its brain cannot respond. All potentialities are there, but are dormant. There are certain accepted errors in the West which vitiate all their theories.

[*Minutes*, p. 63, paragraph: "Memory, etc, and Mind":

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, January 1932, pp. 410-411]

Is memory a thing born in us that it can give birth to the Ego? Knowledge, feeling, volition, are colleagues of the mind, not faculties of it. Memory is an artificial thing, and adjunct of retentiveness; it can be sharpened, or left dull; and it depends on the condition of the brain-cells which store all impressions; knowledge, feeling, volition, cannot be correlated, do what you will. They are not produced from each other, nor produced from mind, but are principles, colleagues. You cannot have knowledge without memory, for memory stores all things. If you teach a child nothing it will know nothing. Brain-consciousness depends on the intensity of the light shed by the Higher Manas on the Lower, and the extent of affinity between the brain and this light. Brain-mind is conditioned by the responsiveness of the brain to this light; it is the field of consciousness of the Manas. The animal has the Monad and the Manas latent, but its brain cannot respond. All potentialities are there, but are dormant. There are certain accepted errors in the West which vitiate all their theories.

[*Minutes*, p. 63, paragraph: "Memory, etc, and Mind", 2nd sentence:

Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 289]

Knowing, feeling, willing, not faculties of mind - its colleagues.

[*Minutes*, p. 63, paragraph "Simultaneous impressions":

Variant Reading in *The Secret Doctrine*, III, p. 574; V, p. 547]

How many impressions can a man receive simultaneously into his consciousness and record? The Westerners say one: Occultists say normally seven, and abnormally fourteen, seventeen, nineteen, (twenty-one, up to forty-nine, impressions can be simultaneously received. Occultism teaches that the consciousness always receives

a sevenfold impression and stores it in the memory. You can prove it by striking at once the seven notes of the musical scale: the seven sounds reach the consciousness simultaneously, but the untrained ear can only recognize them one after another, and if you choose you can measure the intervals. The trained ear will hear the seven notes at once, simultaneously. An experiment has shown that in two or three weeks a man may be trained to receive seventeen or eighteen impressions of colour, the intervals decreasing with practice.

[*Minutes*, p. 63, paragraph "Simultaneous impressions":

Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, January 1932, p. 411]

How many impressions can a man receive simultaneously into his consciousness and record? The Westerners say one, Occultists say normally seven, and abnormally 14, 17, 19, 21, up to 49 impressions can be simultaneously received. Occultism teaches that the consciousness always receives a sevenfold impression and stores it in the memory. You can prove it by striking at once the seven notes of the musical scale; the seven sounds reach the consciousness simultaneously, but the untrained ear can only recognize them one after another, and if you choose you can measure; the trained ear will hear the seven notes at once.

Experiment has shown that in two or three weeks a man may be trained to receive 17 or 18 impressions of colour, the intervals decreasing with practice.

[*Minutes*, p. 63, paragraph "Simultaneous impressions":

Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 288]

The *cycle* of consciousness. It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our consciousness could receive no less than *seven* distinct impressions, and even pass them into memory. This can be proved by striking at the same time seven keys of the scale of an instrument - say a piano. The 7 sounds will reach consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds one higher than the other in its pitch.

[*Minutes*, p. 64, paragraph: "Mental and physical sense", 3rd sentence:

Variant Reading in *The Secret Doctrine*, III, p. 575; V, p. 548]

But in their previous state there is a sense of seeing, though no physical sight; how else should they in the darkness find their way, avoid dangers, etc.

[*Minutes*, p. 64, paragraph: "Mental and physical Sense", the 4th sentence up to the end:
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, January 1932, pp. 411-412]

The mind will take in and store all kinds of things mechanically and unconsciously, and will throw them into memory as unconscious perceptions. If the attention is greatly engrossed in any way, the sense perception of any injury is not felt at the time, but later the suffering enters into consciousness; all depends on training and on attention. Thus the transference of a sensation passing from any organ to the consciousness is almost simultaneous if your attention is fixed on it, but if any noise distracts your attention, then it will take a fraction more of a second before it reaches your consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression, or impressions, simultaneously. He who reduces the intervals of physical time the most has made most progress.

[*Minutes*, p. 64, paragraph: "Mental and physical Sense":
Variant Reading in the handwriting of H.P.B., *BCW*, XIII, pp. 289 and 288]

Every one of the five recognized senses was primarily a mental sense. A fish born in a cave is blind - let it out into a river and it will begin to *feel* it sees, until gradually the physical organ of sight evolves and it will see. A deaf and dumb man hears *internally*, in its own way.

All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression or impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

[*Minutes*, pp 64-65, paragraph: "Consciousness; Its seven scales":
Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 289 and 288]

The names and order of the seven scales are:

1. Sense-perception;
2. Self-perception (or apperception)
3. Psychic apperception - which carries it to
4. Vital perception

These are the four lower scales and belong to the psycho-physical man. The[n] come

5. Mānasic discernments;
6. Will perception and
7. Spiritual conscious apperception.

[*Minutes*, p. 65, paragraph: "The Ego", the 1st sentence:
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, January 1932, p. 413]

One of the best proofs that there is an Ego, a true field of consciousness, is the fact already mentioned, that a state of consciousness is never exactly reproduced, though you should live 100 years and pass through millions in a day; how many slates and sub-states there are, it would be impossible to have cells enough for them all.

[*Minutes*, p. 65, paragraph: "The Ego":
Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 289]

Idea of Ego the only one compatible with the facts of physiological observation, the mind or Ego, the *subject* of all and every state of consciousness is essentially a unity. The millions of various sub-states of consciousness] are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul etc.

[*Minutes*, p. 66, paragraph: "Pineal Gland", the 1st half of the paragraph:
Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 289]

the special organ of consciousness is of course the brain, and is located in the aura of the pineal gland in the living man.

During the process of mind or thought manifesting to consciousness, constant vibrations of light take place. If one could see clairvoyantly in the brain of a living man one could almost count (see with the eye) the seven shades of the successive scales of light, from the dullest to the brightest.

[*Minutes*, p. 66, 2nd paragraph:
Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 289]

What consciousness is can never be defined psychologically. We can analyze and classify its work and effects - we cannot define it, unless we postulate an Ego distinct from the body.

[*Minutes*, p. 66, 3rd paragraph, 1st sentence:
Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 289]

The septenary scale of states of consciousness is reflected in the heart, or rather

its aura,⁵⁴ which vibrates and illumines the *seven brains* of the heart as it does the seven divisions or rays around the pineal gland.

[*Minutes*, p. 66, paragraph: "Astral and Ego", 1st and 2nd sentence:
Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 289]

This consciousness] shows to us the difference between the nature and essence of, say, astral body and Ego. One molecular, invisible unless condensed, the other atomic-spiritual.

[*Minutes*, pp. 66-67, paragraph: "Individuality", 1st sentence:
Variant Reading in the handwriting of H.P.B., *BCW*, XIII, p. 289]

(See example of smoker - ten cigarettes the smoke of each retaining its affinity.)

⁵⁴In *The Theosophist* (see p. xxiv of the *Historical Introduction*), C. Jinarajadasa says in a note: "Word difficult to decipher; may be intended for 'Aura', though it looks like 'area'."

In the *Minutes* in the handwriting of Alice Leighton Cleather in *The Secret Doctrine*, vol. III or V. the word is "area"; in the *Notebook* of Isabel Cooper-Oakley, printed in *The Theosophist*, the word is "aura"

Variant Readings: Meeting No. XIV, February 4, 1891

[*Minutes*, p. 68, paragraph: “Self of Animals, etc.”:
Variant Reading in *The Secret Doctrine*, III, p. 578; V, p. 551]

Qualities determine the properties of “Self-hood”. As, for instance, two wolves placed in the same environment would probably not act differently.

[*Minutes*, p. 69, paragraph: “Patriotism, etc.”, 4th sentence:
Variant Reading in *The Secret Doctrine*, III, p. 579; V, p. 552]

For though the inner essence of the Higher Ego is unsoilable, the outer garment may be soiled.

[*Minutes*, p. 69, paragraph: “Patriotism, etc.”, 4th sentence:
Variant Reading in the *Notebook of I.C.-O.*; *The Theosophist*, March 1932, p. 636]

For though the inner essence of the Higher Ego is unsoilable, the lower may be soiled.

Variant Readings: Meeting No. XVI, March 11,1891

[*Minutes*, p. 77, paragraph: "Head and Heart":
Variant Reading in *The Secret Doctrine*, III, p. 583; V, p. 556]

The psycho-intellectual man is all in the head with its seven gateways; the spiritual man is in the heart. The convolutions are formed by thought.

[*Minutes*, p. 77, paragraph: "Head and Heart":
Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, April 1932, p. 16]

The psycho-intellectual man is all in the head with its seven gateways; *the spiritual man is in the heart*. The convolutions are formed by thoughts.

[*Minutes*, p. 78, paragraph: "Conversion", 4th sentence up to the end:
Variant Reading in the *Notebook* of I.C.-O.; *The Theosophist*, April 1932, pp. 17-18]

When evil tendencies and impulses have become impressed on the physical nature they cannot at once be reversed. The molecules of the body have been set in a Karmic direction, and though they have sufficient intelligence to discern between things on their own plane, *i.e.*, to avoid things harmful to themselves, they cannot understand a change of direction, the impulse to which is from another plane. If they are forced too violently, disease, madness, or death will result.

Variant Readings: Meeting No. XVIII, April 1, 1891

[*Minutes*, p. 83, paragraph: "Skandhas", 2nd paragraph:
Variant Reading in *The Secret Doctrine*, III, p. 587; V, p. 560 and
in the *Notebook of I.C.-O.*; *The Theosophist*, May 1932, p. 123]

A mental change, or a glimpse of spiritual truth, may make a man suddenly change to the truth even at his death, thus creating good Skandhas for the next life. The last acts or thoughts of a man have an enormous effect upon his future life, but he would still have to suffer for his misdeeds, and this is the basis of the idea of a death-bed repentance. But the karmic effects of the past life must follow, for the man in his next birth must pick up the Skandhas or vibratory⁵⁵ impressions that he left in the Astral Light, since nothing comes from nothing in Occultism, and there must be a link between the lives. New Skandhas are born from their old parents.

⁵⁵ Vibration in the Notebook of Cooper-Oakley as is given in *'The Theosophist'*.

Variant Readings: Meeting No. XIX, April 15, 1891

[*Minutes*, p. 88, 5th paragraph:

Variant Reading in *The Secret Doctrine*, III, p. 591; V, p. 564 and
in the *Notebook of I.C.-O.*; *The Theosophist*, July 1932, p. 356]

The Ray can be manifested on this earth because it can send forth its Māyāvi-Rūpa. But the higher cannot, so it has to send forth a Ray. We may look upon the Higher Ego as the Sun, and the personal Manases as its Rays. If we take away the surrounding air and light, the Ray may be said to return to the Sun, so with the Lower Manas and Lower Quaternary.

The Higher Ego can only manifest through its attributes.

[*Minutes*, p. 88, 6th paragraph, 1st sentence:

Variant Reading in *The Secret Doctrine*, III, p. 591; V, p. 564]

In cases of sudden death, the Lower Manas no more disappears than does the Kāma-Rūpa after death.

The Instructions

Instruction No. IV



Letters from H.P.B.

A Statement by C. Jinarājadāsa on the Occult Room⁴⁰¹

This Occult Room⁴⁰² was never finished. I remember it well at the 19, Avenue Road Headquarters, where I resided during three years. The “esoteric working room”, referred to in the next letter, was in my time the office of the European Section, out of which a wooden partition divided of a part about six feet wide as the E.S.T. office of Miss Laura Cooper (later Mrs. G.R.S. Mead). From the E.S.T. office, one descended by four or five steps (my memory is vague) into a small heptagonal or octagonal room about eight feet in diameter. It had a glass roof—blue, if I recollect rightly. Each wall of the room was to be covered with a particular metal. The mirrors—of which I recollect seeing one, in some cupboard, about one foot in diameter, and concave—were intended for some purpose of concentrating both light and occult influence upon the esoteric student who was to be seated in the centre of the room for “development”. I am told that there was an opening, a window, from H.P.B.’s room into the Occult Room, so that she could keep the student in Yoga under observation. In 1899, Dr. Besant disposed of the lease of the house. After remaining for a while empty, Mrs. Katherine Tingley took possession of it, as her London centre. The house later was pulled down, and a more modern one erected in its place.—C.J.

Two Letters from H.P.B. to Annie Besant on the Occult Room⁴⁰³

Esoteric

17, Lansdowne road,

Holland Park, W.,

[No date]

Dearest Annie,

I see that the builders have forgotten the little windows—the ventilators on the top of the walls of the Occult Room. I feel sure that before we come to the end of

⁴⁰¹ *The Theosophist*, April 1932, pp.20-21.

⁴⁰² See p. xiii of the *Historical Introduction* where Alice Leighton Cleather is quoted on the Occult Room,

⁴⁰³ *The Theosophist*, April 1922, pp 20-21 and 21-23 respectively

building there will be fifty mistakes made. Do, dear, put a stop to it. Let all your workmen work at something else until I am in the house myself. Do make them stop and begin the covered porch and finish everything, leaving the O.R. *statu quo*. Other mistakes may be fatal and not so easily repaired. Put the key into your pocket and give it to no one, please. When I am on the spot I can direct myself. The mirrors are not ready, *my things* have not yet come from India and were the O.R. finished now externally it would still remain useless and can not be used till the rest is. Please, darling, do so. I am afraid confusion has become still more confused since a certain day. I know it is all because I could not be there. Let the blessed Archibald Keightley] see that my rooms are finished and dry and then I come like a shot.

Annie, I am most *profoundly miserable*. *Why*, you would hardly understand. I believe but in *one* person in England and this is *YOU*.

Goodbye, darling,

Yours ever,

H.P.B.

Monday morning,

17, Lansdowne Road,

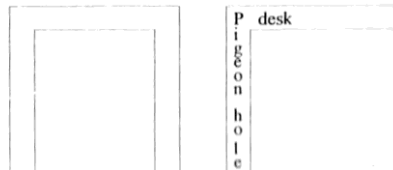
Holland Park, W.

My darling Penelope,

Do not accuse your old “occult nurse” of not knowing her mind, but I have *dreamed* of a dreadful thing. I saw that if a door from my study was opened into the esoteric working room on the right side of the fire place—*i.e.*, toward, and on the right side of my desk it wil cram me utterly preventing me to place my pigeon hole on my right side and leaving no room to move. So 1 have called forth the picture of the future before me and see that the only way of making things comfortable was to open it (the door) on the left side, there, where I wanted to place may large press for dresses, (the 20 gui[nea] one.)

With great reluctance then I give up the idea and will place it in my bedroom along the interior wall, and to preserve myself from catching cold from the entrance door will fix a high screen, at the head of the bed and along its side.

You know how I like to *expand* and extend in my writing comer, and how I need all the available space for it. Now, if 1 place my writing desk near the window (with conservatory) and parallel lo il I may have space to



put my pigeon hole table, etc., on my left, but there will be no room to put anything on the right, and instead of being encased in my three sided square thus will condemn myself to misery in a two-sided flapdoodle and feel as though my right side was paralyzed. This is then how I have concluded to do—Behold my Michael Angelo frescoes, here below:



So that this is *settled* for good. Make the door on the side where the clothes press was to go and I will order myself a solid screen to conceal my bed and protect me from draughts (not *drafts* which would be but too welcome).

Yours [symbol] your,
 female Ulysses,
 H.P.B.

**Letter from H.P.B. to Annie Besant and Isabel Cooper-Oakley
written on the Evening of Meeting No. IX,⁴⁰⁴**

E.S.T.S.

Strictly Private

Theosophical Head Quarters,

19, Avenue Road,

Regent's Park, N. W.,

London, New Year's Eve, 1891

To Annie Besant and Isabel Cooper (O).

“The Kingdom of God is taken *by violence*”, is a paraphrase from “The realm of divine knowledge is taken by force and perseverance”, it does not descend to the Chela; it is the disciple who has to ascend to it, and to penetrate its adamantine walls. In the East, the Guru and Chela stand in the relation of the Higher and the Lower Manas—One, yet for ever separated, unless the lower *forces* itself upon the Higher: it is not in the power of the latter to refuse or to accept. There is *no* “impertinence” to *asking*, but it is certainly useless if you have the right *to take*; and every one has it, who has in him the power *to reach*.⁴⁰⁵

My dear friends, you make too much of me, who am but the unworthy and humble, though devoted servant of the Master, beyond. He and I can accept you, but until your *Higher Ego*, with the light on the Higher SELF *on it* does, the first Triangle will never become a complete *Tetraktys*. If you *feel* ready—go on, and you will soon find it out. To reach the *Sarobe*, one must first reach the plant; and thorny are the paths that lead the chela to the sac red spot.

However, I *am* your true friend till the blessed day of my deliverance.

H.P.B.'..

⁴⁰⁴*The Theosophist*, April 1932, pp. 19-20. Meeting No. IX was on New Year's Eve, see p 4-3

⁴⁰⁵C. Jinarnjadasa writes in a footnote: “This paragraph is in the handwriting of Mrs Cooper Oakley What follows is in H.P.B. 's handwriting, though unusually small

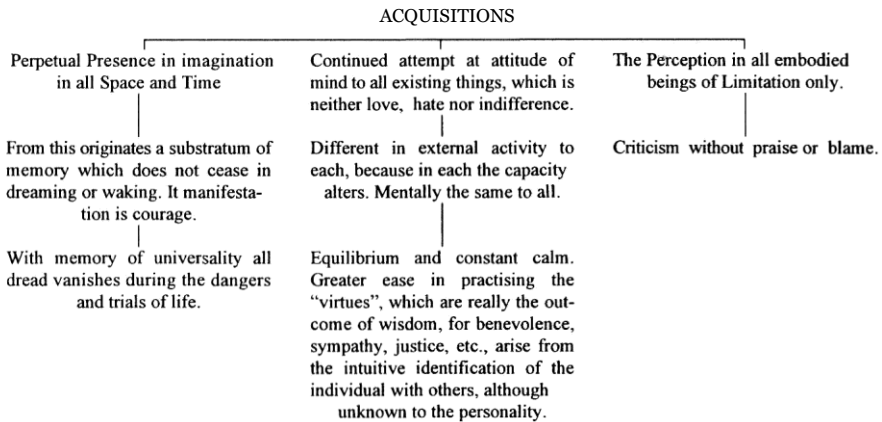
H.P.B.'s
Diagram of Meditation



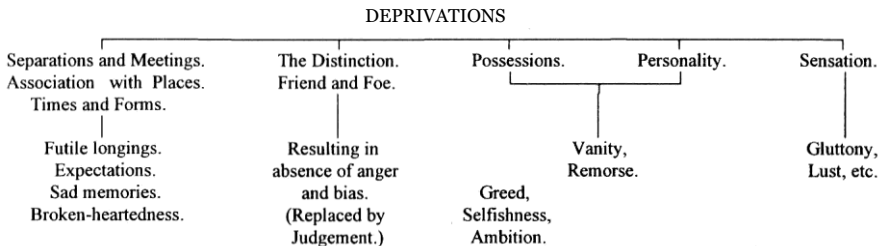
H.P.B.'s Diagram of Meditation

[This diagram is not incorporated in the *Minutes* of the Inner Group. It was printed for the first time in *The Canadian Theosophist*, March 1943, and after that *e.g.* in *The Theosophist*, January 1968. Among the recipients is E.T. Sturdy, one of the members of the Inner Group. Apparently the diagram was part and parcel of esoteric instruction of H.P.B. For the sake of completeness we print it here.]

First conceive of UNITY by Expansion in space and infinite in Time.
(Either with or without self-identification).



Note: Acquisition is completed by the conception "Jam all Space and Time Beyond that... (It cannot be said).



Note. These deprivations are produced by the perpetual imagination - without self-delusion* - of "I am without", the recognition of their being the source of bondage, ignorance and strife. "Deprivation" is completed by the meditation: "I am without attributes".

*) There is no risk of self-delusion if the personality is deliberately forgotten.

General Note: All the passions and virtues interblend with each other. Therefore the diagram gives only general hints