

# THE MAHATMA LETTERS TO A. P. SINNETT FROM THE MAHATMAS M. AND K. H. pdf

## 1: Mahatma Letters: To A. P. Sinnett from the Mahatmas M. and K. H. by A. Trevor Barker

*Theosophical University Press Online Edition The MAHATMA LETTERS to A. P. SINNETT from the Mahatmas M. & K. H. Transcribed, Compiled, and with an Introduction by A. T. BARKER.*

I -- London newspaper Test ;. Solomons of Science -- experimental knowledge -- vril of the coming age -- skeletons of giants ;. Hooke -- Newton -- position of Science -- Human nature the same for a million years -- value of occult phenomena. Science and Copernicus -- Robert Recorde -- Wm. Gilbert -- Galileo -- Bacon -- charlatans the shield of the "Adept" -- the rewards of the Goddess Saraswati; the phenomenon of the Ascension. II -- Methods of research in Occult Science -- the mysteries not for the public -- Conditions of communication with the Mahatmas -- the mode of life demanded. Motives -- the object of the Theos. Society -- significance, of selfishness -- the T. Beneficent powers of knowledge -- seal of the mysteries; the life of the aspirant -- Anglo-Indian Branch T. IV -- Crisis in Tibet -- danger of invasion by Russia. Menacing destiny of T. Accelerated modes of delivery -- Anglo-Indian world -- agitation caused by the Bombay publications. Olcott -- the feelings of the English to the Mahatmas -- O. Branch an impossibility -- mortal blow to T. Different habits of Tibetans and Hindus -- lack of understanding -- national prejudices -- learned in Yog-Vidya but unfit for drawing-rooms -- essentials and non-essentials. Difficulties of the Mahatmas -- prejudice -- unwashed Christian Saints -- responsibility for Sinnett and Hume -- interference only by the Mahatmas -- policy of A. Society to be submitted to Chief. Attitude of Mahatmas to the aspirant -- marriage and Raja Yoga -- different ways of acquiring occult knowledge -- encouragement given to Sinnett -- "Universal Brotherhood" -- not an idle phrase -- the paramount claim of Humanity; only secure foundation for universal morality -- aspiration of the true Adept. V -- Inaccuracies of H. The test of the 27th -- Jhelum despatch -- impossibility of deception. The methods of Hume -- his letter a monument of pride -- further encouragement to Sinnett -- necessity of Universal Brotherhood in Europe. Position of Olcott in relation to the T. VI -- Methods of correspondence -- occultists copy nature -- suggestions for group study. VII -- Sinnett disappointed in expectations of training -- appreciation of his efforts for T. Lord Crawford -- character and possibilities -- direct communication refused. Methods of establishing communication -- unscientific absurdity. The Colour rays beyond visible spectrum -- realities appear absurdities -- insurmountable difficulties. Grades of intelligence -- Superstition -- the world repudiates what it cannot grasp -- the novice in occult science must reach the goal or perish -- to doubt is to risk insanity. The Mahatmas attitude to humanity and the world -- not dried up mummies. Advice regarding Occult World -- manner of dealing with letters. Problems of mystical phenomena -- the Forlorn Hope -- uses of spiritualism. Criticism of members of T. Planetary spirits and the Earth -- their mission -- S. Psychic Communication with spirits an impossibility -- universal laws -- cycle of intelligent existences -- cosmic matter -- Anima mundi. The progress of man -- The Great Cycle -- evolution of the Ego -- the circle of necessity. The lower world of effects -- a definition of Truth -- Brothers not permitted to control the will of the neophyte -- The Brethren of the Shadow. Willingness of Adepts to enlighten mankind -- their mission to reveal Truth. X -- The philosophy of the Mahatmas with regard to "God" -- the God of the theologians. Dhyana Chohans -- definition of "nothing" -- logical conclusions -- the Universal Mind. The belief in Planetary Spirits -- matter is Eternal -- no-one has ever seen God -- cannot accept an extra-cosmic deity. Phlogiston -- belief in matter alone -- its unceasing motion which is life -- ideas on Evil. The cause of evil is in human intelligence and action -- natural laws and necessary evils -- the sacerdotal caste and churches -- the chief cause of evil. Buddhist priests -- God not worshipped in Buddhist Temples -- the four noble truths -- the 12 Nidanas -- the chain of causation. The words of the Buddha. Inappropriate terms used by Science -- this teaching opposed to all accepted theories -- observations on the fallacies and incompleteness of Science -- energy indestructible -- gravity -- chemical attraction -- electricity. Chelas are magnetised -- only one element in Nature, Akasa -- spirit and matter, one -- the tetractis -- the sacred seven; the Greek Brother -- necessity of serenity of mind for occult study. Psychical powers of hearing -- our Zoophagous friend --

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questions of diet -- transmission of letters. Schopenhauer and the "Arhat" doctrines. An eternity of action -- Ethnographical details -- Esquimaux -- Neolithic age -- the Basks of Spain -- the early traces of man -- Geike, Dawkins, Fiske -- five races -- evolution of speech. XIII -- Cosmological notes and queries -- esoteric cosmogony. Nature works with positive and negative forces -- the worlds of effects. The seven-headed serpent Ananda of Vishnu -- the musical scale and the planetary chain -- man has potentiality of all 7 principles as a germ. The object of initiations. XIV -- 7 objective and 7 subjective globes. The 7 kingdoms -- the descent of the monad -- occult divisions of mineral kingdom -- rounds and rings -- divisions and classifications -- the whole truth not permitted to be given. Numbers the key to knowledge -- rounds, races, and the number of incarnations in each -- the problem of the incarnations -- Plato and Confucius 5th Round men -- Buddha a 6th rounder. 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Justice of Karma -- causes producing the new being -- suicide and violent death. How mediums and Spiritualists multiply the causes of human misery -- the reason why the Masters oppose Spiritualism -- indiscriminate mediumship and materialisations especially objectionable. Individual and personal immortality -- divisions of the 7 principles and 7 elements. Hume and Sinnett receive more information than ever given before to non-initiates -- the teaching to be regarded as a trust for the Society. The Chohan forbids H. XVII -- Natural seers and clairvoyance -- 5th round men -- the Buddha a 6th round man -- his future incarnations -- Buddha overshadowed some chosen individuals -- sex a mere accident of birth, guided by Karma. XVIII -- The evolutionary journey of the monad -- 7 ramifications of the 7 races -- man passes through all 7 times -- Manvantaric chains existing in and out of our Solar System. The present 5th human race began in Central Asia over one million years ago. 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Kama-Loka -- love and hatred the only immortal feelings -- only those we have loved exist for us in Devachan -- the memories which only affect personality blotted out -- duration of Devachan -- no perception of time -- Devachan and Avitchi created by ourselves during life. Importance of predominant feeling at moment of death -- the events of whole life seen in vision at death -- only adepts and sorcerers know they are dead -- they only are immortal -- co-workers with nature for good or evil -- definition of Immortality -- self-consciousness -- memory regained by even good men only in Devachan -- "soul" becomes unconscious at death in all cases -- faculties of perception, cogitation and volition, become extinct for ever at death. Apparitions -- no essential difference between doctrines of Eliphas Levi and those of K. Chohans, Planetary spirits and immortality -- E. Levi speaks of personal not spiritual Egos -- co-workers with nature -- annihilation and the eighth sphere -- potentiality for evil in man greater than for good -- Sorcerers and immortality. Suicides separated from higher principles by a gulf -- not so in victims of accidental death -- Dhyan Chohans do not guide living human Egos but protect victims of accidental death -- victims sleep but to awake at the hour of last judgment -- the struggle between the 6th and 7th and 5th and 4th principles. Reborn on earth immediately if insufficient material for Devachan -- only shells and suicides can be attracted to a Seance -- suicide a question of motive and responsibility -- effect of suicide during temporary insanity -- Guiteau. Bulk of phenomena of spiritualists due to shells -- unconscious 5th principle soul cannot communicate with a living organism -- Allan Kardec not quite immaculate -- even Dugpas capable of teaching the Highest morality -- preaching with an end in view proves little.

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2: Read The Mahatma Letters To A. [www.enganchecubano.com](http://www.enganchecubano.com) From The Mahatmas M. and K. H. Ebook

*The Mahatma Letters to A. P. Sinnett from the Mahatmas M. and K. H. [A.T. Barker] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Personal features[ edit ] Little descriptive references to K. Sinnett and the writings of Mme. The name Koot Hoomi seems to be a pseudonym. We find a reference to a "Rishi Kuthumi" in several Puranas, as for example in the Vishnu Purana Book 3, Chapter 6 where he is said to be a pupil of Paushyinji. In reference to this Mme. The name of Rishi Koothumi is mentioned in more than one Purana, and his Code is among the 18 Codes written by the various Rishis and preserved at Calcutta in the library of the Asiatic Society. But we have not been told whether there is any connection between our Mahatma of that name, and the Rishi, and we do not feel justified in speculating upon the subject. However, later in the correspondence, he says the "Lal Singh" was an addition made by his disciple Djwal Khool: Why have you printed The Occult World before sending it to me for revision? I would have never allowed the passage to pass; nor the "Lal Sing" either foolishly invented as half a nom de plume by Djwal K. Blavatsky , he described the handwriting of Master K. It was altogether the handwriting of a cultivated and very sympathetic man. In , Colonel Henry S. Olcott wrote to A. I have also personally known [Master Koot Hoomi] since He is of quite a different, a gentler, type, yet the bosom friend of the other [Master Morya]. They live near each other with a small Buddhist Temple about midway between their houses. In New York, I had. Blavatsky , in a letter to Mrs. It is a large wooden building in the Chinese fashion pagoda-like, between a lake and a beautiful mountain. I was coming down the defiles of Kouenlun " Karakorum you call them. Leadbeater described the physical appearance of Master KH as follows: The Master Kuthumi wears the body of a Kashmiri Brahman, and is as fair in complexion as the average Englishman. He, too, has flowing hair, and His eyes are blue and full of joy and love. His hair and beard are brown, which, as the sunlight catches it, becomes ruddy with glints of gold. His face is somewhat hard to describe, for His expression is ever changing as He smiles; the nose is finely chiselled, and the eyes are large and of a wonderful liquid blue. Blavatsky said that Mahatma K. Hume , in his "Hints on Esoteric Theosophy," wrote: Take a case said to have occurred many years ago in Germany, in which a Brother, who has corresponded with us, is said to have taken part. He was at this time a student, and though in course of preparation was not then himself an Adept, but was, like all regular chelas, under the special charge of an Adept. A young friend of his was accused of forgery, and tried for the same. Through his mentor, our Brother learnt that his accused friend did not really deserve punishment that would necessarily fall on him, and which would have ruined not only him, but other innocent persons dependent on him. He had really committed a forgery but not knowingly or meaningly, though it was impossible to show this. So when the alleged forged document was handed to the witness, he merely said: His mentor had caused the entire writing to disappear. It was supposed that a wrong paper had been by mistake handed to the witness; search was made high and low, but the deed never appeared, and the accused was perforce acquitted. Blavatsky in Oct 2, described this to Mrs. Hollis Billings as follows: An adept might lie so for years, when his body was carefully prepared for it beforehand by mesmeric passes etc. It is a beautiful spot where he is now in the square tower. The Himalayas on the right and a lovely lake near the lamisery. His Cho-han spiritual instructor, master, and the Chief of a Tibetan Monastery takes care of his body. It is an awful mystery that state of cataleptic sleep for such a length of time. At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. Yet it is not; and he who dares the trial and succeeds " as he will if it is right that he should be permitted " comes into a gorge of surpassing beauty of scenery " to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. It is there, where now rests your lifeless friend " my brother, the light of my soul, to whom I made a faithful promise to watch during his absence over his work. Gordon Stein in his book Encyclopedia of Hoaxes has noted: Koot Hoomi, for example, claimed to have been an Indian not a Tibetan who studied in

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Germany. Yet he did not speak German, Hindi, or Punjabi. He spoke French and English, but wrote them using the overlined characteristic of Russians who write in English or French. The other Mahatma, Master Morya, had a weakness for pipe smoking, something that was strictly forbidden in Tibet. Both these Masters supposedly lived in Tibet. Other inconsistencies obvious now, were not enough to alert Sinnett that he was being hoaxed. Blavatsky denied the accusations of fraud. Conway visited Blavatsky and investigated claims of the Mahatmas in He suggested that Hoomi was a fictitious creation of Blavatsky.

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## 3: The Mahatmas and Their Letters: Online and Printed Sources

*Excerpt from The Mahatma Letters to A. P. Sinnett From the Mahatmas M. K. H The seven Sections suggest themselves as more or less natural divisions, but it should be remembered that as letters in one section often contain matter which also relates to the other Sections, considerable overlapping is unavoidable.*

The world is an illusion in the same way that the solid appearance of the revolving spokes of a wheel is an illusion. Stop the swirl, and the universe not only collapses it goes out of manifestation. A novel and startling corollary of the teaching that the forces of nature are "blind unconscious" laws, is seen in the query of K. Hume, whether it had ever occurred to him that "universal, like finite human mind, might have two attributes or a dual power, one, the voluntary and conscious, and the other the involuntary and unconscious, or the mechanical power. To reconcile the difficulty of many theistic and anti-theistic propositions, both these powers are a philosophical necessity. Take the human mind in connection with the body. Man has two distinct physical brains; the cerebrum. And weak and uncertain as may be the control of man over his involuntary, such as the blood circulation, the throbbings of the heart and respiration, especially during sleep yet how far more powerful, how much more potential appears man as master and ruler over the blind molecular motion. The Master has taken many pages to detail to Mr. Sinnett the information relative to the evolution of the worlds from the nebular mist, and the outline of the whole cosmogonic scheme. Force or spirit descends into matter and creates or organizes the universes. Its immersion in the mineral kingdom marks the lowest or grossest point of its descent, and from there it begins to return to spirit, carrying matter up with it to self-consciousness. Impulsions of life energy emanate from "the heart of the universe" and go quivering through the various worlds, vivifying them and bringing to each in turn its fitting grade of living organisms. Thus came the races of men on our Earth, which is now harboring its Fifth great family, the Aryan. Hence the confused traditions about Jehovahs, Ormazds, Osirises, Brahms and the tutti quanti. But that happens only for the benefit of the First Race. Every race has its Adepts; and with every new race we are allowed to give them as much of our knowledge as the men of that race deserve. The last seventh race will have its Buddha, as every one of its predecessors had. What comes out of the immense machinery of the cycles and globes and rounds? It is written with the special permission of the Chohan my Master and for your benefit. No Orientalist has ever suspected the truths contained in it, and you are the first Western man outside Tibet to whom it is now explained. We must taste of all the modes of existence. This inflicts upon us the "cycle of necessity," the imperative obligation to tread the weary wheel of life on all the globes. We will know the "good" of it all only by living through it. There is no vindication for ethics, for religion, for philosophy, for teleology and optimism, save in life and experience itself. Reason, dialectic, can do nothing for us if life does not first furnish us the material content of the good. All we can do is look to life with the confident expectation that its processes will justify our wishes. We must in the end stand on faith. If life prove not ultimately sweet to the tasting, no rationalization will make it so. We are assured, however, that the unit of personal consciousness built up in the process of cosmic evolution is never annihilated, but expands until it becomes inclusive of the highest. It enjoys the fruitage of its dull incubations in the lower worlds in its ever-enhancing capacities for a life "whose glory and splendor have no limits. Man, being a compound creature, is not entirely immortal. You know, he reminds us, that the physical body has no immortality. Neither the etheric double nor the kama rupa astral body, nor yet the lower manasic mental principle survive disintegration. Only the Ego in the causal body holds its conscious existence between lives on earth. Even the planetary spirits, high as they are in the scale of being, suffer breaks in their conscious life, the periods of pralaya. All lower aspects and embodiments have immortality, but with periodic recessions into inanition. The problem of evil received treatment at K. It proceeds from two causes, and no more than good is it an independent cause in nature. Nature is destitute of goodness or malice; she follows only immutable laws, when she either gives life and joy or sends suffering and death and destroys what she has created. Nature has an antidote for every poison and her laws a reward for

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every suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form. It is the blind law of necessity and the eternal fitness of things, and hence cannot be called evil in Nature. The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death which is no evil but a necessary law, and accidents which will always find their reward in a future life the origin of every evil, whether small or great, is in human action, in man whose intelligence makes him the one free agent in Nature. It is not Nature that creates diseases, but man. Food, sexual relations, drink, are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Therefore it is neither Nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness. On page of the Mahatma Letters the Master K. It is subjective; only, Theosophy postulates a certain refined and sublimated objectivity to the forms of our subjectivity. Man does in heaven only what he does on earth forms a conception and then hypostatizes or reifies it. Only, in the case of nirvanic states, the reification is instantaneously externalized. On earth it is a slower formation. They are the only elements of his normal human mind that are pitched at a vibration rate high enough to impress the matter or stuff of his permanent body, and hence they alone cause a repercussion or response in his pure subjective consciousness when the lower bodies are lost. On this theory the day dreams and the ideal longings of the human soul become the most vital and substantial, and abiding, activities of his psychic life. The only memories of the earth life that intrude into this picture of heavenly bliss are those connected with the feelings of love and hate. Deva is a word too indiscriminately used in Eastern writings, and is at times merely a blind. Devachan written alternatively Deva-Chan is thus used to signify "the abode of the gods. Since they have arbitrarily interrupted a cycle of nature before its normal completion, the operation of law requires that they hang suspended, so to speak, in a condition of near-earthly existence until what would have been their natural life-term has expired. Their punishment is in the intensity of the latter. They are often tempted to enjoy life again by proxy, i. Victims of death by accident have a happier fate. All those souls who do not slip down into the eighth sphere Avichithrough a "pull" of the animal nature which proved too strong for their spiritual fibre to resist, go on to the Devachanto Heaven. It is a realm of sweet surcease from pain and sorrow, of happiness without alloy. But it is far from being the same place, or from providing identically the same experience, for every soul. Only the spiritual senses survive. Furthermore, the life there is not without break. The released Ego does not loll away an eternal existence there, but after due rest returns to earth. Nor is his enjoyment of the Devachan the same in each sojourn there. He bites deeper into the bliss of heaven each time he takes his flight from body. The constant enrichment of his experience in the upper spheres provides a never-ending novelty. Devachan is like that, he assured the complainant, only much more so. As our climatic moments in this life seem by their ineffable opulence to swallow up the weary sense of the time-drag, so the ecstatic consciousness of the heaven state is purged of all sense of ennui or successive movement. To put it succinctly, there is no sense of time in which to grow weary. I may also remind you in this connection that time is something created entirely by ourselves; that while one short second of intense agony may appear, even on earth, as an eternity to one man, to another, more fortunate, hours, days and sometimes whole years may seem to flit like one brief moment. But finite similes are unfit to express the abstract and the infinite; nor can the objective ever mirror the subjective. To realize the bliss in Devachan, or the woes in Avitchi, you have to assimilate them as we do. Space and time may be, as Kant has it, not the product but the regulators of the sensations, but only so far as our sensations on earth are concerned, not those in Devachan. Progress here has to do largely with the development of latent powers and faculties, the cultivation of which is attended with some dangers. In this juncture it avails the student far more to be able to call upon the personal help of a kindly guardian who is truly a Master of the hidden forces of life, than to depend upon his own efforts, however consecrated. Each grade in the hierarchy of evolved beings stands ready to tutor the members of the class below. All you can do

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is to prepare the intellect: Thrice fortunate they who can break through the vicious circle of modern influence and come above the vapors! Unless regularly initiated and trained concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg. It is a maya 27 against which, he says, they have always been warned. It grows with gratification; the Spiritualists, he says, are thaumaturgic addicts. It adds no force to metaphysical truth that his own and K. It is often identified with avidya or ajnana and contrasted with Brahmavidya or knowledge of truth and reality, in their unconditioned form. If the philosophy is wrong a "wonder" will not set it right. Spiritual knowledge, made effective for growth, is the desideratum. Trance mediumship, he reiterates, is itself both undesirable and unfruitful. No mind should submit itself passively to another. They have to do with self-mastery, meditation, purity of life, fixity of purpose. These laws, which at first seem to the neophyte to bar his path, will be seen, as he persists in obedience to them, to be the road to all he can ask. But no one can break them without becoming their victim. Too eager expectation on the part of the aspirant is dangerous.

## 4: The Mahatmas and Their Letters by Alvin Boyd Kuhn

*The Mahatma Letters to A.P. Sinnett is a book published in by A. Trevor Barker.. ISBN ) According to Theosophical teachings, the letters were written between and by Koot Hoomi and Morya to A. P. Sinnett.*

## 5: The Mahatma Letters to A. P. Sinnett From the Mahatmas M. K. H

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## 6: The Mahatma Letters

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## 7: Mahatma Letters

*The Mahatmas whom this book depicts are members of our own evolutionary group, not visitors from the celestial spheres. They are supermen only in that they have attained knowledge of the laws of life and mastery over its forces with which we are still struggling.*

## 8: Koot Hoomi - Wikipedia

*The MAHATMA LETTERS To A. P. SINNETT from The Mahatmas M. & K. H. Transcribed, Compiled, and with an Introduction by A. T. BARKER NEW YORK FREDERICK A. STOKES COMPANY.*

## 9: The Mahatma Letters to A.P. Sinnett - Wikipedia

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*Jewish Songs Old And New Narrative Of A Voyage To The Polar Sea During 1875-76, In H. M. Ships Alert And Discovery V2 Non-Designers Design Book The far side of madness. 2004 ford 50 2wd service manual Quality of shallow ground water at selected sites in the Dry Creek Oil Field, Franklin County, Mississipp Prayer beautiful, and other verse Contest Problem Book IV Medical terminology 3rd edition Hormones and Sexual Factors in Human Cancer Aetiology (International congress series) 2004 chevy suburban owners manual The garage apartment Democracy for beginners The best graduate business schools V. 3. Faces in my time. Small houses in nature David Copperfield (New Oxford Illustrated Dickens) Principles and applications by allan r hambley Chemistry the physical setting Earthquake engineering frontiers in the new millennium Kansas Troubles (Benni Harper Mysteries Chinas Stockmarket Crystal report 8.5 export to in vb6 The burro the basket Elementary principles of chemical processes 2nd edition Scottish country miller 1700-1900 Schindlers list violin sheet I want to be bad good news sheet music Gardens of Mughul India 2. Making a mouse famous Explorations in applied linguistics Quilt visions 2002 African American literature. List of synonyms and antonyms for ielts The world of ice and fire ebook version The Pickwick Papers (Tor Classics) Searching Bluebeards chambers : Grimm, gothic, and Bible mysteries in Alice Munros The love of a good wom BUY A GAIL KEO DOLL (air assault) Descendants of Samuel Sturtevant Setting up and using a desktop PC*