

The Master Has Awaked

A Letter from a Master of the Wisdom

The Disinherited

private

Honoured Sir - The Master has awaked and bids me write. To his great regret for certain reasons He will not be able until a fixed period has passed to expose Himself to the thought = currents inflowing so strongly from beyond the Himavāt. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as friendly to you as heretofore and well satisfied with both your "good intentions and even their execution so far as it lay in "your power. You have proved your affection and sincerity by "your zeal. The impulse you have personally given to the Cause "we love, will not be checked; Therefore the fruits of it - (the word "reward" is avoided being used but for the "goody = goody") "will not be withheld when your balance of causes and effects - "your Karma - is adjusted. In unselfishly and at personal "risk labouring for your neighbor, you have most effectually worked "for yourself. One year has wrought a great change in your heart.

"The man of 1880 would scarcely recognize the man of 1881
"were they confronted. Compare them, then, good friend and Brother,
"that you may fully realize what time has done, or rather what
"you have done with time. To do this meditate - alone - with the
"magic mirror of memory to gaze into. Thus shall you not only see
"the lights and shadows of the Past, but the possible brightness of the
"Future, as well. Thus, in time, will you come to see the Ego of afore-
"time in its naked reality. And thus also you shall hear from me
"direct at the earliest, practicable opportunity, for we are not ungrateful
"and even Nirvana cannot obliterate good."

These are the Master's words, as with His help, I am enabled to frame them in your language, honoured Sir. I am personally permitted, at the same time to thank you very warmly for the genuine sympathy which you felt for me at the time when a slight accident due to my forgetfulness laid me on my bed of sickness.

Tho' you may have read in the modern works on mesmerism how, that which we call "Will = Essence" and you "fluid" is transmitted from the operator to his objective point, you perhaps scarcely realize how every one is practically, albeit unconsciously, demonstrating this law every day and every moment. Now, can you quite realize how the training

for adeptship increases both one's capacity to emit and to feel this form of force. I assure you that I, tho' but a humble chela as yet, felt your good wishes flowing to me as the convalescent in the cold mountains, feels from the gentle breeze that blows upon him from the plains below.

I am also to tell you that in a certain M^r Bennett of America who will shortly arrive at Bombay, you may recognise one, who, in spite of his national provincialisms, that you so detest, and his too infidelistic bias, is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of western thought from superstitious creeds. If you can see your way towards giving him a correct idea of the actual present and potential future state of Asiatic but more particularly of Indian thought it will be gratifying to my Master. He desires me to let you know, at the same time, that you should not feel such an exaggerated delicacy about taking out the work left undone from M^r Hume's hands. That gentleman chooses to do but what suits his personal fancy without any regard whatever to the feelings of other people. His present work also - a pyramid of intellectual energy misspent - his objections and reasons, are all calculated but to exonerate himself only. Master regrets to find in him the same spirit of utter unconscious selfishness with no view to the

good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to M^r Perry's letter sent to him from Bombay ought to have been published in the January number. Will you kindly see to it - Master asks? Master thinks you can do it as well as M^r Hume if you but tried, as the metaphysical faculty in you, is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our revered M^r C. he desires me to assure you, that the secret of M^r Hume's professed love for Humanity lies in and is based upon, the chance presence in that word of the first syllable as for "mankind" - he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer (tho' you will always hear of him) - He begs you to proceed for his sake with your metaphysical studies; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in M^r C. sahib's notes, the more so as M^r C. sahib's only hatred in his life, is for writing -

In conclusion Master sends you His best wishes and prayers, you may not forget Him: orders me to sign myself

Your obedient servant
the
"Disinherited"

P.S. Should you desire to ^{write to} Him tho' unable to answer Himself Master will receive your letters with pleasure; you can do so thro' D. K. Mavalankar. D^r

000

The above text corresponds to Letter 37 in both Chronological and non-Chronological editions of "The Mahatma Letters". It was received by Alfred P. Sinnett in India in January 1882. The facsimile is reproduced from the February 1950 edition of "The Theosophist", Adyar, pp. 296-301.

000