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The monthly journal of the **Independent Lodge of Theosophists** and its associated websites

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The Writings of H. P. Blavatsky

Reading HPB Reveals Vistas of Cosmic Splendor and Lasting Inspiration

Boris de Zirkoff

Boris de Zirkoff (1902-1981)

The writings of H. P. Blavatsky are unique. They speak louder than any human commentary, and the ultimate proof of the teachings they contain rests with the disciple himself - when his heart is attuned to the cosmic harmony they unveil before his mind's eye. Like all mystic writings throughout the ages, they conceal vastly more than they reveal, and the intuitive student discovers in them just what he is able to grasp - neither more nor less.

Unchanged by time, unmoved by the phantasmagoria of the world's pageant, unhurt by scathing criticism, unsoiled by the vituperations of trivial and dogmatic minds, these writings

stand today, as they did on the day of their first appearance, like a majestic rock amidst the foaming crests of an unruly sea. Their clarion call resounds as of yore, and thousands of heart-hungry, confused and disillusioned men and women, seekers after truth and knowledge, find the entrance to a greater life in the enduring principles of thought contained in H. P. B.'s literary heritage.

She flung down the gauntlet to the religious sectarianism of her day, with its gaudy ritualism and the dead letter of orthodox worship. She challenged entrenched scientific dogmas evolved from minds which saw in Nature but a fortuitous aggregate of lifeless atoms driven by mere chance. The regenerative power of her Message broke the constricting shell of a moribund theology, swept away the empty wranglings of phrase weavers, and checkmated the progress of scientific fallacies.

Today this Message, like the Spring flood of some mighty river, is spreading far and wide over the earth. The greatest thinkers of the day are voicing at times genuine theosophical ideas, often couched in the very language used by H. P. B. herself, and we witness daily the turning of men's minds towards those treasure chambers of the Trans-Himalayan Esoteric Knowledge which she unlocked for us.

We commend her writings to the weary pilgrim, and to the seeker of enduring spiritual realities. They contain the answer to many a perplexing problem. They open wide portals undreamt of before, revealing vistas of cosmic splendor and lasting inspiration. They bring new hope and courage to the fainthearted but sincere student. They are a comfort and a staff, as well as a Guide and Teacher, to those who are already travelling along the age-old Path. As for those few who are in the vanguard of mankind, valiantly scaling the solitary passes leading to the Gates of Gold, these writings give the clue to the secret knowledge enabling one to lift the heavy bar that must be raised before the Gates admit the pilgrim into the land of Eternal Dawn.

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The above paragraphs are part of the preface to the Collected Writings of HPB (XV volumes) and were written by the editor Boris de Zirkoff. See "Collected Writings", H. P. Blavatsky, TPH, USA, Volume I, pp. XIX and XX. Read the article "**The Life of Boris de Zirkoff**".

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Planetary Change and the Civilization of the Future

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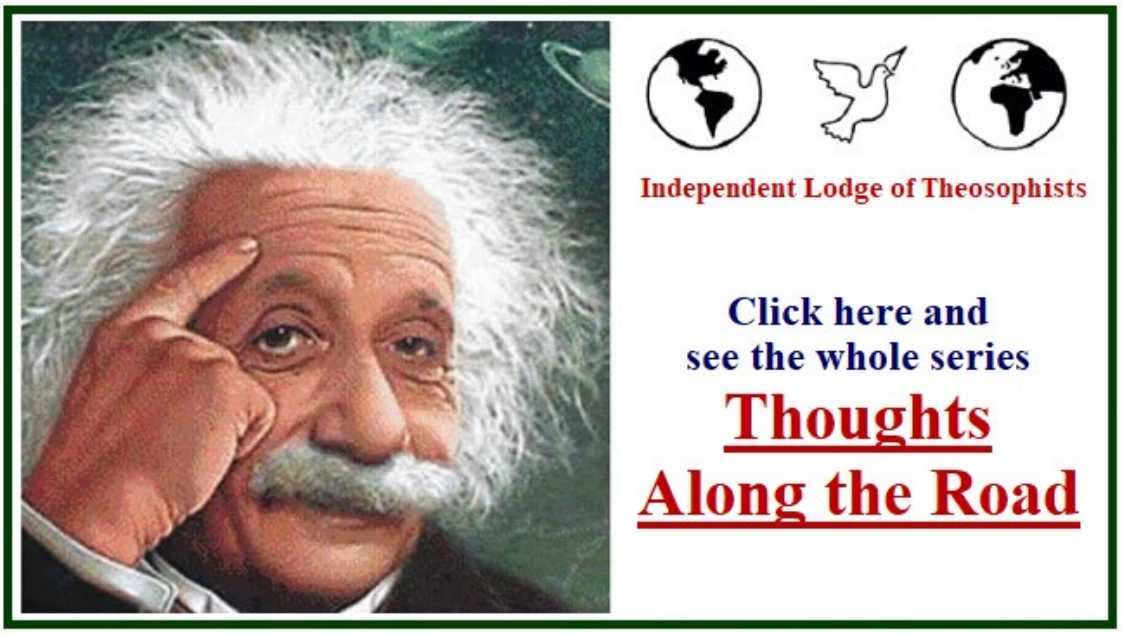

Examine All Insights Along the Path:

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The Daily Practice of the Fathers of the Desert - 01

Questions and Answers of the Greek Fathers, Selected and Translated from Greek into Latin by Paschasius of Dumium

(*Interrogationes et responsiones Graecorum patrum*)

Paschasius of Dumium
(Editor, Translator)

St. Anthony the Abbot and St. Paul the First Hermit:
a painting by David Teniers the Younger (1610-1690)

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Editorial Note:

These chapters of a translation made by Paschasius of Dumium (6th century AD) are reproduced from the book "**Iberian Fathers, Volume I**", which presents writings by Martin of Braga, Paschasius, and Leander of Seville. The work was published by The Catholic University of America Press, Washington, USA, copyright 1969, and is presently available online. It has 261 pages: see pages 117-126. The footnotes present in the original text are not included here.

(CCA)

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Paschasius to my venerable lord and father Martin, priest and abbot.

When you asked me, most holy father, to translate into the Latin language the *Lives of the Greek Fathers*, which are carefully and eloquently composed, like many other works of the Greeks, I should have refused this unaccustomed task, if I had been allowed. I have never yet fashioned anything to be either written or read, being prohibited by my lack of ability and self-conviction. Lest I should be stealing an expression from the very wise Socrates, I dare not say that I know that I know nothing. Since I must accede to your request, I shall not mention my ability, but rather shall display even in an assigned work the confidence which I owe to you. But since there are many books of these eloquent men written in the Latin language, with the reading of which I have been admittedly acquainted under your instructions, if you happen to find anything inserted here from those sources or anything not eloquently expressed, please do not consider it my fault, because I have translated those writings exactly as they were in the manuscript that was given to me, although I admit that I am not able to do even that correctly. Hence, it remains for me to finish through your prayers what I have begun by your request. If you decide that it should be published, you must consent to improve it with your own words, for I shall not be satisfied that you liked any of it until I know that you disliked some of it.

Chapter 1

1. A certain brother asked Abbot Sisoius how he should spend the time in his own cell; to whom Abbot Sisoius replied: "Eat your bread and salt, and let there be no need of cooking anything or of traveling abroad." To another who asked the same question he replied: "Daniel the prophet said: 'I ate not savory food'."

2. One old man said to another who was charitable and received many monks and laymen: "The lamp itself shines for many, but it illumines one's own face."

3. One of the fathers said: “One man is found who eats much, but is still hungry because he restrains himself; another eats little and is satisfied. He who eats much, but restrains himself while he is still hungry, has a greater reward than the one who eats little and is satisfied.”

4. The old man said: “Never eat what you long for, but eat what has been provided for you by the Lord, and be thankful.”

5. A certain brother was attacked by the spirit of blasphemy, yet was ashamed to tell anyone; whenever he approached great elders, he would go up to them to make confession, then would be ashamed to speak. After he had frequently come to Abbot Pimenius, the old man saw that he was troubled by his thoughts and said: “See how often you come to me with your thoughts, but you again depart sadly, taking them with you. Tell me, my son, what is troubling you?” He replied: “The devil attacks me in the form of blasphemy, yet I am ashamed to tell anyone.” As soon as he had revealed the cause, his attack seemed less severe, and the old man said: “Do not be sad, my son, but when this thought comes say: ‘I have no worry for this matter; your blasphemy be on your own head, Satan.’ For the soul does not desire the trouble, and any trouble which the soul does not wish will not long persist.” And so the brother departed.

6. Abbot Moses said: “The passion of self-pollution is caused by these four things: by too much food and drink, by more than sufficient sleep, by leisure and play, and by walking about in ornate clothes.”

7. He also said: “There are many passions of the body.” And a brother said to him: “What are they, father?” He replied: “The Apostle Paul said: ‘Fornication and uncleanness or every covetousness, let it not even be named among you, as becomes saints’. Laughter also and money-lending frequently lead to quarrels.”

8. Abbot Macarius related that, while he was living in that solitary place where he remained alone (there was another solitary place lower down which was full of many brothers), he looked out on the road one evening and saw a demon coming in the likeness of a man, dressed in a linen tunic full of holes; through each hole hung a little vase; and the old man said to him: “Where are you going, evil one?” He replied: “I am going to offer some advice to the brothers who are below.” The old man said: “Why are you carrying so many little vases with you?” He said: “I am carrying something tasty for the brothers; the reason why I am carrying so many is that if one does not please, I shall offer another; and if that does not please, I shall display a third, and it is impossible that some one of these will not please them.” With these words he departed. The old man remained in the same place, watching the road until the demon should return and he could find out what happened. When he returned, he said to him: “I hope you are well.” He replied: “What is that word to me, for they all opposed me and no one listened to my advice?” The old man said to him: “Haven’t you any friend there?” He replied: “I have one friend; he is on my side; whenever he sees me anywhere he comes to me as quick as the wind.” When he asked the name he replied: “He is called Theoctistus.” Then he quickly disappeared. And Abbot Macarius immediately arose and went down to the lower desert. When the brothers saw him coming from afar, they went out to meet him, and each one prepared his own place, hoping the old man would stay with him. But he inquired for the cell of Theoctistus and went to him. After a very joyful welcome, when both were alone together, Macarius said to him: “How is it with you, brother?” He replied: “It is all right as long as you are praying for me.” The old man said: “Don’t your thoughts trouble you?” He replied: “I am fine at present”, for he was ashamed to speak. And the old man said: “You see how many years I have been in a solitary place and how much honor I have from everyone; yet, in spite

of my advanced age, my thoughts trouble me." Theoctistus replied and said: "Believe me, father, so do mine." Then the old man made up various thoughts, pretending to be attacked by them, until Theoctistus confessed everything to him. Next, the old man said: "How do you fast?" He replied: "Until the ninth hour." The old man said: "Fast until evening, and ever and unceasingly meditate on something from the Gospel or from other Sacred Scriptures: and when some thought comes to you, never let the eyes of your heart look down, but raise them up, and soon the Lord will aid you." And so he departed to his solitary place. While he was in prayer, he looked out on the road and saw the same demon coming again and asked him: "Where are you going?" He answered him the same as before: "To offer the brothers some advice." As he was returning, the old man asked him: "How are the brothers now?" He replied: "It is terrible, for they have all become savages, and what is worse, the one whom I did have as an obedient friend has been converted by someone or other and is now more savage than the rest; I have sworn that it will be a long time before I set foot in that place again." With these words he departed.

9. A certain brother asked Abbot Pimenius about his thoughts. The old man replied: "If a monk holds in check his belly, his riotous living, and his tongue, and does not wander about, I am confident that he will not die, but will live forever."

10. Two brothers came to Abbot Elias because they were attacked by wicked thoughts. The old man, seeing that they were fat, smiled as if at his disciple and said: "Brother, I really am ashamed of you for having nourished and fattened your body so well, for we are all food for worms, even though you do claim to be a monk. Pallor and thinness combined with humility are becoming to a monk." He also said: "A monk who eats much and does much work should not have confidence, but he who eats little, even though he works little, may have confidence that he is acting like a man."

Chapter 2

1. A certain young man wanted to renounce the world, but frequently, as he was leaving his house, he was involved in his mind in many business transactions, for he was extremely rich. One day as he went out, he was surrounded by a band of demons who threw up much dust in front of him, whereupon he immediately stripped himself and cast aside his clothes and ran to the monastery naked. Now God revealed it to one old man, saying: "Arise and receive my athlete." The old man arose and met him naked and, learning the reason, marveled and gave him a monk's habit. Whenever people would come to ask the old man about idle thoughts, he would instruct them in renunciation of the world and would say: "Seek out the brother who did not even save a covering for his body, for I have never yet met the measure of his renunciation."

2. Abbot Paul the Galatian used to say: "If a monk wishes to hear anything in his cell except those things which he cannot live without, he frequently thinks of leaving his cell and so is deceived by demons and caused to transgress." This same Paul during one Lent got through the whole season on a pound of beans and a small jar of water. He made a small mat, and would weave and unweave it, so that he would not have to go outside.

3. A certain brother asked an old man: "Father, be kind enough to tell me what I should collect in my youth in order to have it in myoid age?" The old man answered: "Either win Christ and take thought about yourself, or else win money so that you need not beg. Thus you must choose between the Lord God and Mammon."

4. Frequently Abbot Agatha warned his disciple: “Never acquire anything that you would be ashamed of possessing if a brother asked you for it, lest in this you transgress the command of God: ‘Give to him who asks, and from him who desires to borrow, turn not aside’.”

Chapter 3

1. While Abbot Macarius was in Egypt and had gone away from his cell, he returned and found a robber stealing what he had in his cell. He stood as though he were a stranger and helped load the animal with the goods, then very calmly guided him, saying: “We brought nothing into this world. The Lord gave, and the Lord hath taken away. As it hath pleased the Lord, so is it done. Blessed be the name of the Lord.”

2. A certain brother lived near one of the older men and used to enter his cell secretly and steal whatever the old man had. When the old man discovered this, he did not accuse him, but worked all the harder, saying: “I think that brother is in need.” Now, the old man used to suffer a great deal for want of bread. When he was dying, the other brothers surrounded him. As he saw the brother who used to steal from him, he said: “Come here to me, brother.” And he seized his hands and kissed them, saying: “I give thanks to the hands of this brother that because of them I believe I shall go to the kingdom of heaven.” And the brother felt compassion am I was penitent and became himself a zealous monk, as a result of the deeds of the old man which he beheld.

Chapter 4

1. One of the old men used to say: “We have found nothing written about any virtuous acts of the poor man Lazarus, except that he never murmured against the rich man, although the latter never showed him any pity; rather he bore the labor of his poverty gratefully, and for that reason was received into the bosom of Abraham.”

2. He also said: “One must think of nothing except the fear of God. For even though one be compelled to be anxious for the needs of his body, one should never think of that ahead of time.”

Chapter 5

1. When Abbot Silvanus had gone away from his cell for a little while, his disciple Zacharia and the other brothers removed the garden fence and made the garden larger. After he returned, he discovered this; so he picked up his goatskin and prepared to leave, but they threw themselves at his feet and asked him to say why he was doing this. Then the old man said: “I do not enter this cell unless the fence has been restored to its place.” This was done immediately, and he returned.

2. A certain brother asked an old man: “If a brother owes me a small sum, would you suggest that I ask him for it?” To whom the old man said: “Tell him once only with humility.” But he said: “What if I tell him once and he does not pay me, what shall I do?” Then the old man said: “Say nothing more to him.” Again he said: “And what shall I do if I am unable to conquer my thoughts without being insistent with him?” The old man said to him: “Dismiss your thoughts; only do not sadden your brother, for you are a monk.”

3. Abbot Agatho was quite careless with people who wanted to buy his handiwork: now, the price of sieves was 100 *nummi* and of baskets 250; he would tell the price to purchasers, but would take whatever they offered him without counting it. For he would say: “What good does it do me to quarrel with them and perhaps make them perjure themselves in addition to their misdeed? Since I have enough money, shall I demand it of the brothers? Since God does not want such alms from me, neither does He desire me to permit anyone else to sin in offering their sacrifice.” When the brother said: “Where are you going to get bread for your cell?” he replied: “What is the bread of man in a cell?”

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See also the text “**Sayings of the Egyptian Fathers**”, which was published in two parts at the editions of **June 2026** and **July 2026** of **The Aquarian Theosophist**.

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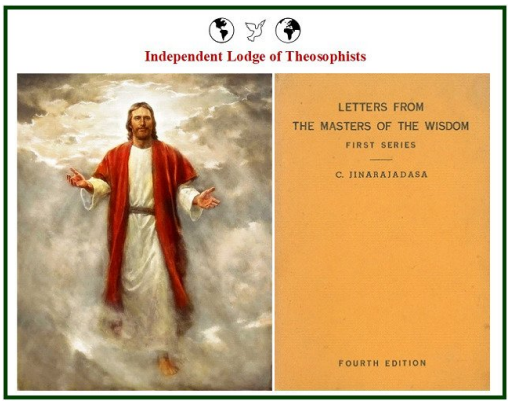
Read more:

* **Jesus, a Sage Who Lived in the Desert**, by H. P. Blavatsky.



* **The Mahatmas and Christianity**.

* **Do Theosophists Fight Demons?**

* Examine the thematic section on **Christianity and Esoteric Philosophy**.

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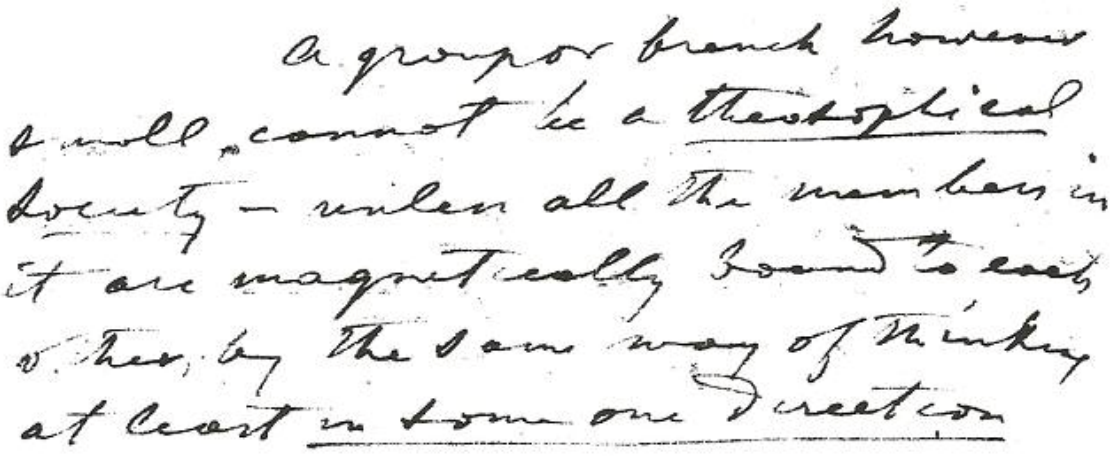
Independent Lodge of Theosophists

"A group or branch, however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction ...".

Image reproduced from the original manuscript of **Letter C** (100) in "**Letters of H. P. Blavatsky to A. P. Sinnett**", TUP, Pasadena, California, USA, p. 222:



(The founders of the Independent Lodge obtained from the British Library a complete copy of the original of Letter 100)

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The Invisible Universe and the Intelligence Behind Cosmic Laws

Selected Fragments From "Isis Unveiled"

Helena P. Blavatsky

1. The Visible and the Invisible Universe

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles. We are perfectly aware that many learned, as well as the unlearned, will object to such a novel theory of the distribution of the life-principle. They would prefer remaining in blissful ignorance and go on confessing that no one knows or can pretend to tell whence and whither this mysterious agent appears and disappears, than to give one moment's attention to what they consider old and exploded theories. Some might object on the ground taken by theology, that dumb brutes have no immortal souls, and hence, can have no astral spirits; for *theologians as well as laymen labor under the erroneous impression that soul and spirit are one and the same thing.* But if we

study Plato and other philosophers of old, we may readily perceive that while the "*irrational* soul", by which Plato meant our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond the grave; the divine spirit - wrongly termed *soul,* by the Church - is immortal by its very essence.

(From "**Isis Unveiled, Volume I**", pp. 180-181)

2. Thought-Impulses

… Though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried - through the ever-interchanging currents of energy between the two worlds, the visible and the invisible - from one succeeding age to another, until it affects a large portion of mankind.

(From "**Isis Unveiled, Volume I**", p. 181)

3. Eternity and Boundlessness

According to the kabalistic doctrine, the future exists in the astral light in embryo, as the present existed in embryo in the past. While man is free to act as he pleases, the manner in which he *will* act was foreknown from all time; not on the ground of fatalism or destiny, but simply on the principle of universal, unchangeable harmony; and, as it may be foreknown that, when a musical note is struck, its vibrations will not, and cannot change into those of another note. Besides, eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places. Our conceptions, limited to the narrow area of our experience, attempt to fit if not an end, at least a beginning of time and space; but neither of these exist in reality; for in such case time would not be eternal, nor space boundless. The past no more exists than the future, as we have said, only our memories survive; and our memories are but the glimpses that we catch of the reflections of this past in the currents of the astral light, as the psychometer catches them from the astral emanations of the object held by him.

(From "**Isis Unveiled, Volume I**", p. 184)

4. The Duplicate of the External Body

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of the sun illuminates the earth, fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and

produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by overuse and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits", are "mediums".

(From "**Isis Unveiled, Volume I**", pp. 197-198)

5. The Intelligence Behind Cosmic Laws

Every objective manifestation, whether it be the motion of a living limb, or the movement of some inorganic body, requires two conditions: will and force - plus *matter,* or that which makes the object so moved visible to our eye; and these three are all convertible forces, or the force-correlation of the scientists. In their turn they are directed or rather overshadowed by the Divine intelligence which these men so studiously leave out of the account, but without which not even the crawling of the smallest earth-worm could ever take place. The simplest as the most common of all natural phenomena, - the rustling of the leaves which tremble under the gentle contact of the breeze - requires a constant exercise of these faculties. Scientists may well call them cosmic laws, immutable and unchangeable. Behind these laws we must search for the intelligent cause, which once having created and set these laws in motion, has infused into them the essence of its own consciousness. Whether we call this the first cause, the universal will, or God, it must always bear intelligence.

(From "**Isis Unveiled, Volume I**", p. 198)

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The above selection was made by Mr. Alex Rambla Beltrán, our coeditor from Spain.

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H.P. Blavatsky's Signet Ring

The Annotated Story of a Ring Shows the Need for Honesty Among Theosophists

Radha Burnier

https://www.carloscardosoaveline.com/h-p-blavatskys-signet-ring/

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Thoughts Along the Road

Humbleness, Right Action and Equilibrium

1. The Art of Right Action

* The habit of doing good and forgiving others is part of the wisdom we seek. Someone said that “one’s life is too short to waste time on conflicts”. In fact, if we don’t lose sight of the fact that physical life is not eternal, we can focus more easily on what truly matters.

* Good thoughts and good deeds endure, and their effects remain.

* At every moment, we are surrounded by valuable opportunities to act in alignment with our immortal soul. It is always worth asking ourselves: what is the wisest and most correct way to use our time each day?

2. The Philosophy of Humbleness

* In the practical process of learning theosophy, it is considered important to examine the kind of inner peace and harmony that we constantly try to build.

* A continuous production of well-being and balance in the soul is necessary to counterbalance the inevitable arrival of probationary experiences - tests, dangers, and potential karmic traps.

* Tranquility is important to ensure confidence when facing difficulties. A tranquil state of the soul is largely the result of humility. If we think too highly of ourselves, or if we demand too much of ourselves, this inflated self-image will attract more problems than we are capable of solving. The Christian mystical tradition says that humility is our shield, and theosophy explains that this happens because it tends to reduce the lower self to zero. By accepting defeat, we are freer to work for the best, without attachment to the expectations of potential outcomes.

* Humbleness and a modest view of ourselves and our capabilities protect us from emotional dependence on the hypothetical achievement of a victory, which is a major source of unnecessary trouble. By deflating the lower self, we deflate the problems ahead of us and can better and more realistically face the task of fulfilling our duty, without trying to meet exaggerated expectations.

3. Individual Energy Efficiency

* What is the best way to use our vital energy? In order to know the answer, we need to take into account our short-term and long-term duties, and our commitments - to our own immortal soul and the external world.

* The question of the right use of vitality should always be present in our minds.**[1]** With each passing year, it is advisable to re-examine our priorities, so as to use the life-force more wisely, minimize waste, increase efficiency, and avoid unnecessary tensions, transforming those tensions that today seem to be “inevitable” into avoidable ones, and leaving them aside.

* We could address this question every month. Every week, too. And every 24 hours, a review is highly recommended. The “daily confession” before our own conscience is a self-renewing blessing.

* Theosophical study and altruistic work benefit us deeply in the short term. Their combination gives us a bright and accurate sense of life, right now. They benefit us even more as a long-term project that will unfold throughout the entire duration of the current incarnation. Moreover, and perhaps most importantly, the combination of theosophy and altruism in daily life improves our prospects for future incarnations: their benefits reach thousands of years ahead.

* Among the practical measures to adopt here and now, therefore, is the consolidation of the center of peace within our soul. To achieve this, we must accept our imperfections and the limited, modest nature of the life we live, while striving toward a high ideal through constant self-improvement.

(CCA)

NOTE:

[1] We have an article on the challenge of wisely managing vital force: “**The Use of One’s Energies**”.

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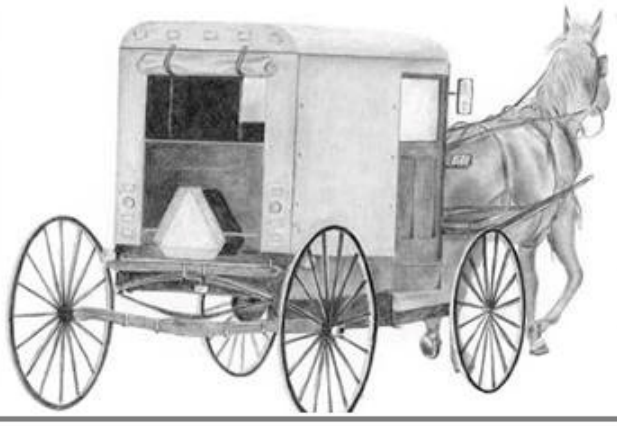
An Amish Prayer for All the Nations of the World



From the book "**Amish Prayers**", by Beverly Lewis, Bethany House Publishers, Michigan, US, E-book Edition, 2011, 128 pp., see page 111.

We ask you, holy Father, for all the nations of the world, for kings and all rulers: Give them wisdom and knowledge that they may rule their people in peace, protect and defend the pious, and prevent evil. Do this so they may execute the office and duty that you have assigned to them.

We ask you, holy Father, to give us grace that we may live a pious, God-fearing life under them, able to walk the path of wisdom and truth. May our kindness be made known to all people as we live peacefully and uprightly among them. Amen.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1 Timothy 2:1–2

Independent Lodge of Theosophists

In Theosophy, the idea of an anthropomorphic God or Lord is a symbol for one's own Higher Self and Spiritual Soul. (Carlos Cardoso Aveline)

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Desert Fathers, the Journey of a Rare Book

The 1866 Volume Had to Make a Time Travel Before Arriving Home

"Les Vies des Pères des Déserts D'Orient", Nouvelle Édition, Michel-Ange Marin, Tome Premier, Louis Vivès Libraire-Éditeur, Paris, 1886, 480 pages: the copy undergoing repairs on March 25, 2024.

With the pages still attached to each other and therefore unopened, an original copy of volume I of "Les Vies des Pères des Déserts d'Orient", by Michel-Ange Marin, edition 1886, arrived at the library of the Independent Lodge of Theosophists in 2024, showing abrasions and oxidation stains, although it had never been read and its pages were not turned by anyone.

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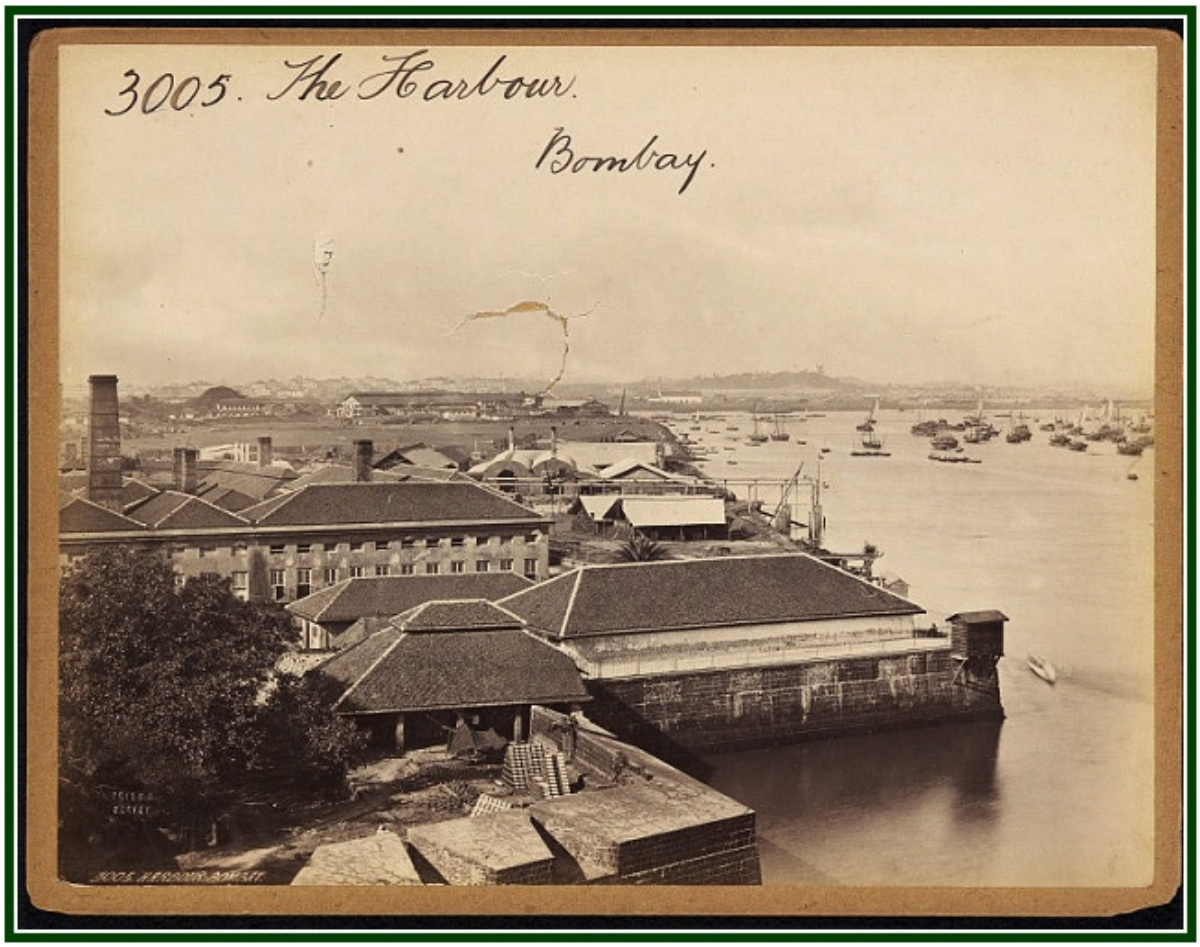
Witnessing the Daily Life of HPB:

Occult Wonders in Bombay

A House Used by Gurus and Chelas, Near the City

Henry Steel Olcott



A photograph dated 1850-1870, showing a seashore landscape in Bombay (Mumbai). Credit: oldindianphotos.in

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The present text is reproduced from "**Old Diary Leaves**", by Henry Steel Olcott, Second Series, 1878-1883. The volume was published by The Theosophical Publishing House, India, Fourth printing, 1974, 476 pp., Chapter IV, pages 42-45. Original title: "**Many Wonders**".

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Beginning with 29th March (1879), there were a series of strange occurrences in which Mooljee Thackersey was an essential, sometimes the chief witness - excluding Helena P. Blavatsky.

On the day in question she told Mooljee to fetch a buggy, and, when it came, mounted into it with him. She refused to answer his questions as to where she was going, simply telling him to order the driver to turn to right or left or go straight ahead, as she might direct. What happened Mooljee told us on their return in the evening. She had directed the course by numerous windings of streets and country roads, until they found themselves at a suburb of Bombay, eight or ten miles distant, in a grove of coniferæ. The name is not written in my Diary, but I think it was Parel, though I may be mistaken. At any rate, Mooljee knew the place, because he had cremated his mother's body in that neighborhood. Roads and paths crossed each other confusedly in the wood, but H. P. B. never faltered as to her course, and bade the driver turn and turn until they came to the seashore.

Finally, to Mooljee's amazement, they were brought up by the gate of a private estate, with a magnificent rose-garden in front and a fine bungalow with spacious Eastern verandahs in the back ground. H. P. B. climbed down and told Mooljee to await her there, and not for his life to dare come to the house. So there he waited in a complete puzzle; for such a property he, a lifelong resident of Bombay, had never heard of before. He called one of several gardeners who were hoeing the flowers, but the man would tell him nothing as to his master's name, how long he had lived there, or when the bungalow was built: a most unusual thing among Hindus.

H. P. B. had walked straight up to the house, had been received cordially at the door by a tall Hindu of striking and distinguished appearance, clad entirely in white, and had gone inside. After some time the two reappeared, the mysterious stranger bade her farewell, and handed her a great bunch of roses which one of the gardeners brought to his master for the purpose, and H. P. B. rejoined her escort, re-entered the buggy, and ordered the driver to return home. All that Mooljee could draw out of H. P. B. was that the stranger was an Occultist with whom she was in relation and had business to transact with that day. The roses, she said, he had sent by her to myself. The strangest part of this story to us was that, so far as we knew, there was no possibility of H. P. B.'s having learnt anything about this suburb and the way to it, at any rate since our arrival at Bombay, for she had never left the house alone, yet that she had shown the completest familiarity with both.

Whether any such bungalow existed or not, we had no means of knowing save on Mooljee's testimony. He was so amazed with his experience as to go on telling it to his friends in the town, which led one, who professed to know the suburb in question perfectly, to lay a wager of 100 rupees that there was no such bungalow by the seashore, and that he could not guide anyone to it.

When H. P. B. heard this, she offered to bet Mooljee that he would lose the other wager; whereupon he, declaring that he could retrace every foot of the way by which they had gone, closed with the offer, and I had a carriage called at once, and we three entered it.

By another Hindu interpreter, I ordered the coachman to strictly follow Mr. M.'s directions as to our route, and off we went.

After a long drive by devious ways, we reached the wood, in whose shady depths the mysterious bungalow was supposed to stand.

The soil was almost pure sea-sand, bestrewn with a brown mulch of pine-needles, or those of some other conifer, possibly the casuarina. We could see a number of roads running in different directions, and I told Mooljee that he must keep a sharp look-out, or he would assuredly get lost.

He, however, was as confident as possible, despite the gibes thrown at him by H. P. B. about his state of mystification and the certain loss of his Rupees 100.

For an hour we drove on, now to this side, now to the other, now stopping for him to dismount from the box and look about him. At last - and just a minute or so after his declaring himself perfectly sure that we were driving straight for the seaside bungalow - a train rattled by on a near embankment, and thus showed poor Mooljee that he had guided us in the very opposite direction from the one desired!

We offered to give him as much time as he liked to pursue his search, but he felt completely baffled and gave in as beaten. So we drove home.

H. P. B. told all of us that Mooljee would have found the mystical bungalow if a glamor had not been brought to bear on his sight, and, moreover, that the bungalow, like all other spots inhabited by Adepts, was always protected from the intrusion of strangers by a circle of illusion formed about it and guarded and kept potent by elemental servitors. This particular bungalow was in the constant keeping of an agent who could be relied upon, and used as an occasional resting and meeting place by Gurus and Chelas when travelling.

All the buried ancient libraries, and those vast hoards of treasure which must be kept hidden until its Karma requires its restoration to human use, are, she said, protected from discovery by the profane, by illusory pictures of solid rocks, unbroken solid ground, a yawning chasm, or some such obstacle, which turns aside the feet of the wrong men, but which Maya dissolves away when the predestined finder comes to the spot in the fulness of time.

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“Deserve, then desire”.

(H. P. Blavatsky)

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