

MAHATMAS K.H. and M. on NATURE

MAHATMA LETTERS TO A.P. SINNETT, LETTERS 10, 11, 13

LETTER 10 MAHATMA K.H. on NATURE

(2) Matter we know to be eternal, i.e., having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily — and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, i.e., its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.

(...) We do not bow our heads in the dust before the mystery of mind — for we *have solved it ages ago*. Rejecting with contempt the theistic theory we reject as much the automaton theory, teaching that states of consciousness are produced by the marshalling of the molecules of the brain; and we feel as little respect for that other hypothesis — the production of molecular motion by consciousness.

Then what do we believe in? Well, we believe in the much laughed at phlogiston (...), and in what some natural philosophers would call *nisus* the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts one body is making on another — the pulsations of inert matter — its life.

(...) In other words we believe in MATTER alone, in matter as **visible nature** and matter in its invisibility as the **invisible omnipresent omnipotent Proteus** with its unceasing motion which is its life, and which **nature** draws from herself since she is the great whole outside of which nothing can exist. For as Bellinger truly asserts "motion is a manner of existence that flows necessarily out of the essence of matter; that matter moves by its own peculiar energies; that its motion is due to the force which is inherent in itself; that the variety of motion and the phenomena that result proceed from the diversity of the properties of the qualities and of the combinations which are originally found in the primitive matter" of which **nature** is the assemblage and of which your science knows less than one of our Tibetan Yak-drivers of Kant's metaphysics.

LETTER 11 MAHATMA K.H. on NATURE

Perhaps now you will be prepared to better understand the difficulty with which we will have to contend. Modern science is our best ally. Yet it is generally that same science which is made the weapon to break our heads with. However you will have to bear in mind (a) that we recognise but *one* element in Nature (whether spiritual or physical) outside which there can be no Nature since it is *Nature* itself (**1**), and which as the *Akasa* pervades our solar system every atom being part of itself pervades throughout *space* and *is* space in fact, which pulsates as in profound sleep during the *pralayas* and the universal *Proteus*, the ever active Nature during the *Manwantaras*; (b) that consequently spirit and matter are *one*, being but a differentiation of states not essences, and that the Greek philosopher who maintained that the Universe was a huge animal penetrated the symbolical significance of the Pythagorean monad (which becomes two, then three and finally having become the *tetractis* or the perfect square (thus evolving out of itself *four* and involuting three forms the sacred seven) — and thus was far in advance of all the scientific men of the present time; ...

1. Not in the sense of *Natus* "born" but Nature as the sum total of everything visible and invisible, of forms and minds, the aggregate of the known (and unknown), causes and effects, the universe in short infinite and uncreated and endless, as it is without a beginning.

LETTER 13 MAHATMA M. on NATURE

Nature follows the same groove from the "creation" of a universe down to that of a mosquito. In studying esoteric cosmogony, keep a spiritual eye upon the physiological process of human birth;

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