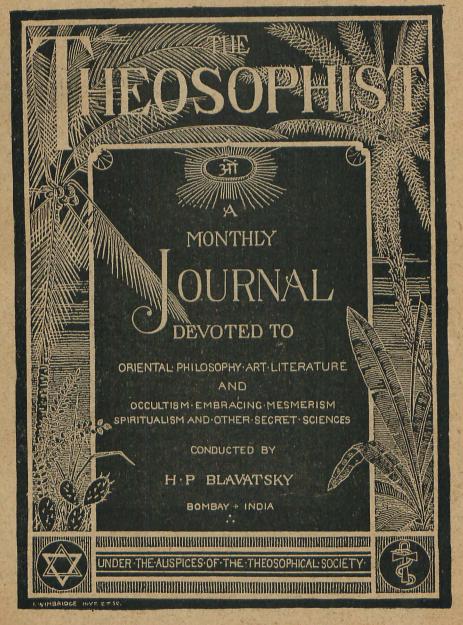
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ORIGINAL COVER OF THE THEOSOPHIST, 1879

August, 1931

# THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: A. P. Warrington. Recording Secretary: Ernest Wood. Treasurer: A. Schwarz

Official Organ of the President: The Theosophist

<sup>\*</sup> The Lodges are outside Russin.

VOL. LII

No. 11

# THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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from the portrait (4ft.  $6\frac{3}{4}$  in.  $\times$  3ft.  $2\frac{3}{4}$  in.) by H. Schmiechen, now in the Hall of the Indian Section, Theosophical Society, at Benares.

### H.P.B. Centenary Number



### ON THE WATCH-TOWER

READERS of THE THEOSOPHIST will observe that this issue is different from all previous issues, in that all the articles in it, with the exception of "Watch-Tower," are from H. P. Blavatsky. THE THEOSOPHIST was started by her, and it is fitting that, in the hundredth anniversary of her birth, her magazine should issue a special memorial number. It is impossible, in the limited space of one issue of the magazine, to publish all that is available concerning the many coruscating revelations of H. P. B.'s brilliant personality. Already the material is sufficient to fill several volumes. Therefore, the Editor's deputy has limited himself mainly to what exists in the Archives of the Theosophical Society at Adyar. Much remains yet to be published, and some day no doubt it all will be.

\* \*

Of particular interest are the pen and ink sketches by H.P.B., and the crayon portrait of Colonel Olcott. These reveal H.P.B. as a painter of no small talent. The Schmiechen portrait of her is reproduced from the original life-size picture

at Benares. The portrait hung for several years at H.P.B.'s London home—19 Avenue Road, N.W.—where she passed away, and was transferred to Benares when Dr. Besant gave up the lease of the house.

\* \*

A particularly noteworthy article is "The Original Programme of the Theosophical Society". Written in 1886, what H. P. B. wrote then is a vital message for the Society to-day. And none should ever forget the tribute which she gives to H. S. Olcott, the active Co-Founder with her of the Society. Many, and particularly those who belong to organizations which have set forth from the bosom of the Parent Society, have tended in their veneration for H. P. B. to belittle Colonel Olcott's part in creating the Theosophical Movement. With H.P.B. alone, there would have been Theosophy; but without Henry Steele Olcott, there would have been no world-wide Theosophical Society. Most striking therefore is the testimony which she gives to his utterly self-sacrificing labours for Theosophy and the Masters.

Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slighest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely.

\* \*

H. P. Blavatsky was born on August 12, 1831; H. S. Olcott was born on August 2, 1832. Less than a year separates

the birthdays of the two—these two whom, alone among the seventeen who were present at the Society's birth, the Masters have called "The Founders".

\* \*

Great care has been taken to print H. P. B.'s letters and articles in strict accord with the originals, even to non-correction of punctuation and spelling. The only exception is the beginning of her First Draft of *The Secret Doctrine*, which is here reprinted from the text now in the press. That text, however, follows the standard of the final *Secret Doctrine*, but will print at the end a list of all corrections made.

\* \*

The reproduction of the first page of the first number of THE THEOSOPHIST, 1879, shows that it was issued on the present Editor's birthday, October 1st. On being told this, and a further remark made that henceforth on October 1st Theosophists all over the world should add a second festival to that day—the birthday of THE THEOSOPHIST—Dr. Besant remarked: "Yes, and make it the main festival!"

\* \*

As the years 1931 and 1932 are respectively the centenary of H. P. Blavatsky and that of H. S. Olcott, the next Convention of the Society, which will be at Adyar next December, will be a special "Founders' Convention," when not only H. P. B. but also her colleague, H. S. Olcott, without whom her work would not have come to the fruition which she hoped, will be commemorated. It is not intended therefore to have a special "Olcott Centenary" on August 2, 1932. A joint celebration is surely more fitting of the two who pledged their lives long, long ago to their Master in Atlantis, and will work with Him as His lieutenants in all ages to come.

\* \*

Time will never be when H. P. Blavatsky will not fascinate all who seek Truth. She has been utterly misunderstood

and vilified (though she knew that such would be her fate, when she accepted from her Master the charge to lead a forlorn hope to bring back to the West the Light of the East, and put an end to the Materialism which was throttling Europe and America, and was beginning to stifle India). She has been called "charlatan, impostor, fraud". Yet, for one who has so proclaimed her, thousands have risen up to bless her name as one who pointed the way to the road which leads to Freedom and Illumination. To those who are Theosophists, because by their lives they have become one with Theosophy, what one of the MASTERS OF THE WISDOM said of her in 1875—many years before the great crown of her martyrdom—will suffice. These are the words:—

CHASTE AND PURE SOUL—PEARL SHUT INSIDE AN OUTWARDLY COARSE NATURE . . . ANYONE MIGHT WELL BE DAZZLED BY THE DIVINE LIGHT CONCEALED UNDER SUCH A BARK.

DEVOTED TO THE GREAT CAUSE OF TRUTH, SHE SACRIFICED FOR IT HER VERY HEART'S BLOOD.

ETERNAL AND IMMORTAL IS HER AUGOEIDES.

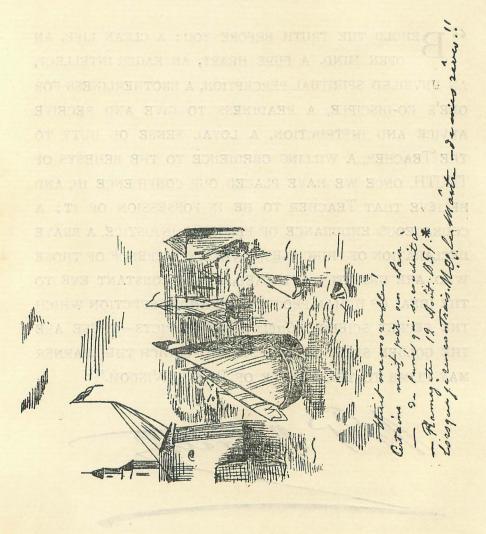
### THE GOLDEN STAIRS

OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (Gupta Vidya) DEPICTS—THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM." 1



¹ [This is the original form of this statement of the ideal before the occultist, given by H.P.B. to her esoteric students. When later the statement was issued to Theosophists in general, the words "a loyal sense of duty . . . in possession of it" were omitted, as seeming to impose a blind "occult" obedience on unwilling students. Also "a brotherliness for one's co-disciple," was changed to "a brotherliness for all," and "secret science" changed to "sacred science."—C. J.]

### THE GOLDEN STAIRS



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\* de 12 aout - c'est faillet 31 style Erisse your de ma naissance - Ingtons.

PEN AND INK SKETCH OF RAMSGATE HARBOUR BY H. P. B.

(enlarged one and a half times)

Original in French:

Ramsgate 12 Août: 1851\* lorsque je rencontrais M .. le Maître de mes rêves!! Nuit memorable! Certaine nuit par au clair de lune qui se couchait à

\*Le 12 Août c'est Juillet 31 style russe jour de ma naissance-Vingt ans!

# English translation:

Memorable night! On a certain night by the light of the moon that was setting at Ramsgate on August 12, 1851\* when I met M : the Master of my

\*August 12 is July 31 in Russian calendar, the day of my birth-Twenty years! Jos Voice of the Silence

Chosen & ragments

from the

"Book of the John Precepts"

Jor the doily was of Lancos

(disiples)

translated of modernments

"H. J. B."

Title-page of *The Voice of the Silence*; in H.P.B.'s handwriting, reduced about half size.

AP. B. The M. Blavalsky

Written in H.P.B.'s copy of "The Voice of the Silence".

### [THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY] 1

### [1886]

In order, to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

- 1. Universal Brotherhood,
- 2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;

<sup>1</sup> [There exist in Adyar, in H.P.B's handwriting, twenty-four pages of this fundamental pronouncement regarding the aim of the Theosophical Society. It was an article composed in response to a harsh criticism of the Society and of its President, Colonel H. S. Olcott, by two prominet Theosophists, Mohini M. Chatterji of Calcutta and Arthur Gebhard of Elberfeld, entitled "A Few Words on the Theosophical Organization".

The first page of the manuscript is missing, but it contained only the first nine lines of the article as now printed. Page "2" of the manuscript now at Adyar begins with the tenth line: "races, creeds, or social positions", etc. The missing lines have been restored from a typed copy at Adyar of an incomplete rendering of H.P.B's article. As the article, owing to the loss of the first page, bears no title, I have put the above, "The Original Programme of the Theosophical Society," taken from its last paragraph on p. 588.

So far as I have been able to trace, H.P.B.'s article was not published at the time. The first occasion it was printed in full was in The Theosophist, June 1924 and subsequent issues when, having found it among the Archives, I published it. But the instruction of the Master, from the sentence (in footnote) on p. 564 which begins "It is esoteric philosophy alone", and continues on p. 587 with the sentence, "Theosophy must not represent merely a collection of verities" was used by H. P. B. in Luciter, Vol. I, No. 5, January 1888, as an article: "Some Words on Daily Life (Written by a Master of the Wisdom)." In the Lucifer article there are changes and considerable amplifications of the main ideas, which are not in the Adyar manuscript.

The statement by Messrs. Chatterji and Gebhard, in the former's handwriting, exists at Adyar, and presumably it too was not published. Perhaps others can supplement or correct these data.—C. J.]

- 3. To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;
- 4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, beneficent and maleficent—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning the outward organization—all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members—President for life. But if the two Founders were not told what they had to do, they were distinctly instructed about what they should never do, what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society.\* To make it clearer :-

<sup>\*</sup> A liberal Christian member of the T. S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him;

(1) The Founders had to exercise all their influence to oppose selfishness of any kind, by insisting upon sincere, fraternal feelings among the Members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even, in daily life.

after which he denied no longer the advisability of such a Society as the proposed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the true originators of the Society in those days. The pious gentleman having claimed that he was a theosophist and had a right of judgment over other people was told. . . 1" You have no right to such a title. You are only a philo-theosophist; as one who has reached to the full comprehension of the name and nature of a theosophist will sit in judgment on no man or action . . . You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilization and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you,

<sup>&</sup>lt;sup>1</sup> [Throughout the body of the article, as in the footnotes, the occurrence of several full stops . . . indicate no elision of words, but only the beginning of a new sentence or thought which is particularly emphasised.—C. J.]

(2) They had to oppose in the strongest manner possible anything approaching dogmatic faith and fanaticism—belief in the infallibility of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body who representing every class in Society as every creed and belief -Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists-lived and met under these rules in peace and friendship. There were two or three expulsions for slander and backbiting. The rules, however imperfect in their tentative character, were strictly enforced and respected by the members. The original \$5, initiation fee, was soon abolished as inconsistent with the spirit of the Association: members had enthusiastically promised to support the Parent Society and defray the expenses of machines for experiments.

yourselves, who do not care to apply its ethics to your daily walk in life . . . Hence, before you invite other nations "to the King's festival table" from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves . . . It is esoteric philosophy alone, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering . . . " (See last page for contin.1)

<sup>&</sup>lt;sup>1</sup> [So in manuscript. The continuation of the letter of the Master is on p. 587, and begins with the words: "Theosophy must not represent," etc.—C. J.]

books, the fees of the Recording Secretary,\* etc., etc. This was Reform No. I. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses alone. He went on for a short time longer, then-he resigned as Treasurer. It was the President Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The "fee" was re-established, before the Founders left for India with the two English delegates -now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the Prest Founder, who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corr. Secretary either—a resolution was passed that the "initiation fee" sums should go towards supporting the Head Ouarters.

Owing to the rapid increase of the Society in India, the present Rules and Statutes grew out. They are not the outcome of the deliberate thought and whim of the Prest Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G. C. have framed them so as to give a wider authority to the Pres. Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all—as implied in "A Few Words"—a proof of his love for power and authority. Of this, however, later on.

It was never denied that the Organization of the T.S. was very imperfect. Errare humanum est. But, if it can be \* Mr. Cobb.

shown that the President has done what he could under the circumstances and in the best way he knew how-no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men-not gods. This was always claimed by its leaders. "He who feels without sin, let him cast the first stone." It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the plaintif's is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered—and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to state first privately sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President Founder has brought upon himself the present penalty.\* It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years the Founder has toiled almost alone in the interests of the Society and the general good-

<sup>\*</sup> For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of no importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President's Karma—and it is just.

<sup>1 [</sup>So in manuscript.]

hence, not his own, and, the only complaint he was heard to utter was, that he was left no time for self-development and study. The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for inst. of having applied the word "Jivanmukta" to a Hindu chela, on one occasion! The crime is a terrible one, indeed . . . We know of "chelas," who being Hindus, are sure never to confuse such well known terms in their religion; but who, on the other hand, pursue Jivanmuktship and the highest theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as "Mahatma"-Dugpas . . . It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said "Vicars of Bray" have developed a hatred for the Founders-for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their "Few Words on the Theosophical Organization". That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere "querelle d'allemand") and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the Reply strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction

of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out to their true nature.

Demands, and a feeling of necessity for reforms have not originated with the two complainants. They date from several years, and there has never been a question of avoiding reforms, but rather a failure of finding such means as would satisfy all the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West, who could not only diagnosticate the disease in the T. Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any specific measures" (for such reforms, which do seem more difficult to suggest than to be vaguely hinted at)-"for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,"-concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is most necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit of their discovery would be most unbrotherly. So far, however, we have received only most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin and "take no thought for the morrow". This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth-each less practicable than the preceding-were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

The complaints—"submitted to those interested in the progress of true Theosophy"—which seems to mean "theosophy divorced from the Society"—may now be noticed in order and answered. They specify the following objections:—

- (I). To the language of the Rules with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence. . . The duties of the Council "shall consist in advising the P. F. in regard to all matters referred to them by him" may be easily construed as implying that on all matters not referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.
- (II). It is shown that many members ex-officio whose names are found on the list of the General Council are not known to the Convention; that they are, very likely, not even interested in the Society "under their special care"; a body

they had joined at one time, then probably forgotten its existence in the meanwhile, to withdraw themselves from the Association. The argument implied is very valid. Why not point it out officially to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or carelessness, interfere with, or impede "the progress of true theosophy"?\*

(III). "The members are appointed by the President Founder . . . it is complained; the Gen. Council only advises on what is submitted to it" . . . and "in the meantime that P. F. is empowered to issue "special orders" and "provisional rules," on behalf of that ("dummy") Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary by the President, decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" display of authority, is objected to by Messrs. M. M. Chatterji and A. Gebhard, on the grounds that it leads the Society to Cesarism, to "tyranny" and papal infallibility, etc., etc. However right the two complainants may be in principle it is impossible to fail seeing, the absurd exaggerations of the epithets used; for, having just been accused on one page of "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9)—on page 11, the President-Founder is shown "issuing special orders" from that "centre of Cæsarism"—which no one is bound to obey, unless he so wishes! "It is well-known" remarks the principal writer—"that not only individuals but even Branches have refused to

<sup>\*</sup>Furthermore the writer of the complaints in "A Few Words, etc.," is himself a member on the General Council for over two years (see Rules 1885) why has he not spoken earlier?

pay this (annual) subscription . . . "of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a non-existent authority that objections should be made, but simply to a vain and useless display of power that no one cares for. The policy of issuing "special orders" with such sorry results is indeed objectionable; only, not on the ground of a tendency to Casarism, but simply because it becomes highly ridiculous. The undersigned for one, has many a time objected to it, moved however, more by a spirit of worldly pride and an untheosophical feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and non-theosophists might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain European theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty-make a crime of what is at the worst a harmless, even if ridiculous, bit of vanity; a desire of giving importance-not to the Founder, but to his Society for which he is ready to die any day. One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his "special orders". Only the latter, remaining as kindly disposed and brotherly to the "individual theosophist and even a Branch "-that snub him and his "order," by refusing to pay what others do-shows himself ten-fold more theosophical and true to the principle of Brotherhood, than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out any such motes.

The Society is bitterly criticized for asking every well-todo theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than "a sale of Brotherhood". In this our "Brotherhood" may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in theosophy and brotherliness, the primitive Brotherhood of Jesus and his Apostles,\* and that "Organization," besides asking and being occasionally refused, helped itself without asking, and as a matter of fact in a real community of Brothers. Nevertheless. such action, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it-does not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the brotherliness and ethics preached by Christ, but only to those of the sham Christianity of the Churches—as originally ordered to, by our MASTERS. And if we do not worse than the Gospel Brotherhood did, and far better than any Church, which would expell 1 any member refusing too long to pay his Church rates, it is really hard to see why our "Organization" should be ostracized by its own members. At

<sup>\*</sup>Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *sheckels* of silver!

<sup>&</sup>lt;sup>1</sup> [So in manuscript.]

any rate, the pens of the latter ought to show themselves less acerb, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

(IV). "There is no such institution in existence as the Parent Society"—we are told (pp. 2 and 3). "It has disappeared from the Rules and . . . has no legal existence"... The Society being unchartered, it has not-legally; but nomore has any theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised by law or before a Magistrate as a theosophist? Why then do the gentlemen "complainants" call themselves "theosophists" if the latter qualification has no better legal standing than the said "Parent Society" or the Head Quarters itself? But the Parent-body does exist, and will, so long as the last man or woman of the primitive group. of Theosophists Founders is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the original programme of the T.S., as established under the direction and orders of those, whom they recognise—and will, to their last breath—as the real originators of the Movement, their living, Holy MASTERS AND TEACHERS.\*

<sup>\*</sup>The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition and the fitness or unfitness of the qualification, in the case in hand. As a state Mahatmaship is one thing, as a double noun, Maha-atma (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

(V). The complaints then, that the T.S. "has laws without sanction," a "legislative body without legality," a "Parent Society without existence," and, worse than all-" a President above all rules"—are thus shown only partially correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe philippic against the T.S. by our eloquent Demosthenes. After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under misapprehension that the "Rules" bearing date 1885—were the latest. It has since been found that there is a later version of the Rules dated 1886 which have modified the older rules on a great many points". So much the better.—Why recall, in such case mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is necessary to examine the earlier rules to ascertain the underlying principle, which rules through the present ones as well". This reminds of the fable of "the Wolf and the Lamb". Butyou see-"the chief point is, that the Convention has no power to make any rules, as such a power is opposed to the spirit of theosophy," . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this: no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found necessary to examine his earlier life, "to ascertain the underlying principle" which rules through the nature of the present man-ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically practical advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures, as no one who has any faith in Brotherhood—and in the power of Truth will fail to perceive what is necessary". The President Founder, has no faith in either "Brotherhood," or "the power of Truth "--apparently. This is made evident by his having failed to perceive (a) that the Head Quarters—opened to all Theosophists of any race or social position, board and lodging free of charge the wholeyear round—was an unbrotherly Organization; (b) that "the central office at Adyar for keeping records and concentrating information" with its European and Hindu inmates working gratuitously and some helping it with their own money whenever they have it-ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous household and staff of officers at Adyar headed by the Prest Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to "miracle"; and that finally, and (c) all the good the Society is doing, is no good whatever but "a spiritual wrong," because it presumes to call "a limited line of good work—(theosophy) Divine Wisdom."

The undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but could find like the Rosetta stone its Champollion—some day. The most acute among theosophists are now invited to make out in "A Few Words"—what the writers or writer—is driving at—unless in plain and unvarnished language, it be—"Down with the Theosophical Society, President-Founder and its

Head-Quarters!" This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements:-

(a) The President Founder having been shown throughout as a "tyrant," a "would be Cesar," "aiming at papal power" and a "Venitian 1 Council of Three," and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath that the "London Lodge" of the Theosophical Society has completely ignored the Rules (of the Pope Cæsar) published at Adyar!" (p. 4). And yet, the "L.L. of the T.S." still lives and breathes and one has heard of no anathema pronounced against it, so far . . . (b) Rule XIV stating that the Society has "to deal only with scientific and philosophical subjects," hence, "it is quite evident (?) that the power and position claimed in the Rules for the Pt. Founder and the Gen. Council and Convention are opposed to the spirit of the declared Objects".

It might have been as well perhaps to quote the entire paragraph in which these words appear,\* once that hairs are split about the possibly faulty reaction of the Rules? Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to true theosophists, who by dealing with politics within

\* XIV. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favor or against any political party or measure. Violation of this rule will meet with expulsion.

This rather alters the complexion put on the charge, which seems conveniently to forget that "scientific and philosophical subject" are not the only declared objects of the Society. Let us not leave room for a doubt that there is more animus underlying the charges than would be strictly theosophical.

<sup>[</sup>So in manuscript.]

any Branch Society might bring disgrace and ruin on the whole body,-in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the World to take care of? As in the case of "Mahatmas" and "Mahatmaship "-active work of the Theosophical Society is confused —willingly or otherwise it is not for the writer to decide with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself. "Theosophy teaches self-culture . . . and not control," we are told. Theosophy teaches mutualculture before self-culture to begin with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of mutual development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated Hatha Yogis, independent of any Society and having to avoid association with human beings; and this is a tribly distilled SELFISHNESS. For real moral advancement-there "where two or three are gathered" in the name of the SPIRIT OF TRUTH-there that Spirit of Theosophy will be in the midst of them. To say that theosophy has no need of a Society—a vehicle and centre thereof, —is like affirming that the Wisdom of the Ages collected in thousands of volumes, at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Govt. on its lack of discrimination and its worldliness in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom. The Directors of such Museums may or may not be very perfect men, and some of their

assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserving it for future generations are indirectly entitled to their thanks. How much more gratitude is due to those who like our selfsacrificing theosophists at Advar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the "admission fee". The latter is a "taxation," and therefore "inconsistent with the principle of Brotherhood" . . . A "forced gift is unbrotherly," etc., etc. It would be curious to see where the T.S., would be led to, were the Pt. F. to religiously follow the proffered advices. "Initiation" on admission, has been made away with already in Europe, and has led to that which will very soon become known: no use mentioning it at present. Now the "Charters" and diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call himself a theosophist, or deny he is one. The "admission fee"? Indeed, it has to be regarded as a terrible and unbrotherly "extortion," and a "forced gift," in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the "Salvation Army". The former, extort yearly fortunes from their Members; the latter—throttle in the name of Jesus the masses and appealing to voluntary contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing. Yet it would be well, perchance were our members to follow the example of the Masons in their solidarity of thought and action and at least outward Union. notwithstanding that receiving a thousand times more from their members they give them in return still less than we do. whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one

week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to "self-culture"—is also to cease and has to follow diplomas, Charters and the rest? Then truly, the Head Quarters and Office have better be closed. A simple Query—however: Have the 1£.—the yearly contribution to the L.L. of the T.S., and the further sum of 2/6d. to the Oriental Group been abolished as "acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a sale of Brotherhood"?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. "It the T.S. a Brotherhood, or not?" queries the plaintiff-"If the former is it possible to have any centre of arbitrary power?\* To hold that there is necessity for such a centre is only a roundabout way of saying that no Brotherhood is possible, but in point of fact that necessity itself is by no means proved (!?). There have been no doubt Brotherhoods under high Masters . . . " (there "have been" and still are. H. P. B.) . . . "but in such cases the Masters were never elected for geographical or other considerations (?). The natural leader of men was always recognized by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the service. Let us pause before finally tying the millstone of worldliness around the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst by force and

<sup>\*</sup> It is the *first time* since the T.S. exists that such an accusation of *arbitrary* power, is brought forward. Not many will be found of this way of thinking.

<sup>†</sup> No need taking a roundabout way, to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

control but by sunshine of brotherliness and the dew of selfoblivion. If we do not believe in Brotherhood and Truth let us put ashes on our head and weep in sack-cloth and not rejoice in the purple of authority and in the festive garments of pride and worldliness. It is by far better that the name of Theosophy should never be heard, than that it should be used as the Motto of a papal authority." . . .

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Prest Founder-would not have in his "mind's eye" -an Alexander Borgia, a Caligula, or to say the least-General Booth in his latest metamorphosis! When, how, or by doing what, has our good natured, unselfish, ever kind President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organization, Conventions, Councils, Rules, etc., etc., at Bombay, and at Advar. This virulent sortie is no doubt due to "SELF-CUL-TURE "? The critic has outgrown the movement and turned his face from the original programme; hence his severity. But where is the true theosophical charity, the tolerance and the "sunshine of brotherliness" just spoken of, and so insisted upon? Verily—it is easy to preach the "dew of self-oblivion" when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even comforts, his board, lodging and all, attended to by a wealthier theosophist; and were the same "sunshine of brotherliness" to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble minded members, then-would there be little need for the President Founder to call upon and humble himself before our theosophists. For, if he has to beg for 2 annual shillings -it is, in order that those-Europeans and Hindus-who

work night and day at Adyar, giving their services free and receiving little thanks or honour for it, should have at least one meal a day. The fresh "dew of self-oblivion" must not be permitted to chill one's heart, and turn into the lethal mold of forgetfulness to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from the President down to the youngest brother in the office, have lived on 5d. a day each, having reduced their meals to the minimum. And it is this mite, the proceeds of the "2 shill. contribution," conscientiously paid by some, that is now called extortion, a desire to live "in the purple of authority and the festive garments of pride and worldliness"!

Our "Brother" is right. Let us "weep in sack cloth and ashes on our head" if the T.S. has many more such unbrotherly criticisms to bear. Truly "it would be far better that the name of Theosophy should never be heard than that it should be used as a motto"—not of papal authority which exists nowhere at Advar outside the critic's imagination-but as a motto of a "self-developed fanaticism". All the great services otherwise rendered to the Society, all the noble work done by the complainant will pale and vanish before such an appearance of cold heartedness. Surely he cannot desire the annihilation of the Society? And if he did it would be useless: the T.S. cannot be destroyed as a body. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is doomed to exist, all the blunders of its leaders notwithstanding. That which was generated through and founded by the "High Masters" and under their authority if not their instruction-MUST AND WILL LIVE. Each of us and all will receive his or her Karma in it, but the vehicle of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend. No; "truth does not depend on show of hands"; but in the case of the much

abused President-Founder it must depend on the show of facts. Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build-sickening and disheartening the treachery he often encountered within the Head-Ouarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slighest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely. President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority—not of "show of hands" but show of hearts, literally,—as few are more beloved than he is even by most of those, who may criticize occasionally his actions. And this is only natural: for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him: but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical theosophy—than the President-Founder: and these are the chief requisites in a leader of such a movement-one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to



H. S. OLCOTT BY H.P.B., ABOUT 1877

(In crayon, actual size. "Moloney" was H.P.B.'s nickname for Colonel Olcott, his nickname for her being "Mrs. Mulligan".)

shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guide his conscience is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society: the right of private judgment, which, whenever it is found to disagree with Branches or individuals are quietly set aside and ignored—as shown by the complainants themselves. This then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward of that kind man? He, who has never refused a service, outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young and old from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the pinacle of Saintship through their statues in that Society, when otherwise they would have indeed found themselves now in the meshes of "worldliness" and perhaps worse; -he, that true friend of every theosophist, and verily "the readiest to serve and as unconscious of the service"—he is now taken to task for what?—for insignificant blunders, for useless "special orders," a childish, rather than untheosophical love of display, out of pure devotion to his Society. Is then human nature to be viewed so uncharitably by us, as to call untheosophical, worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India—have no more charity for the smallest human weakness. Yet, the similæ is quite correct, since the Society

<sup>&</sup>lt;sup>1</sup> [So in manuscript.]

is the child, the beloved creation of the Founder; he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called "worldly," "ambitious of power" and untheosophical for it. Very well: let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was the most theosophical, ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of "Fellows" have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise activity, than an overdose of too wise inactivity, apathy or indifference which are always the death of an undertaking.

Nevertheless, it is the members who now seek to sit in Solomon's seat; and they tell us that the Society is useless, its President positively mischievous, and that the Head-Quarters ought to be done away with, as "the organization called Theosophical presents many features seriously obstructive to the progress of Theosophy. Trees, however, have to be judged by their fruits. It was just shown that no "special orders" issuing from the "Centre of Power" called Advar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on "self culture," "selfinvolution" or any kind of selfness, is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people's actions then it is he who becomes the obstructionist and not at all the "Organization called Theosophical ". For, if theosophy is anywhere practised on this globe, it is at Adyar, at the Head-Quarters. Let "those interested in the progress of true theosophy" appealed to by the writers look around them and judge. See the Branch Societies and compare them with the group that works in that "Centre of Power". Admire the "progress of theosophy" at Paris, London and even America. Behold, in the great "Brotherhood, a true Pandemonium of which the Spirit of Strife and Hatred himself might be proud! Everywhere—quarreling, fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battlefield, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have artually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: true theosophists and not merely philosophers and Sophists. In that centre alone are now grouped together the few solitary, practically working Members, who labour and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the dolce far niente of the West and criticise them. Is this "true theosophical and brotherly work," to advise to put down and disestablish the only "centre" where real brotherly, humanitarian work is being accomplished?

"Theosophy first, and organization after." Golden words, these. But where would Theosophy be heard of now, had not its Society been organized before its Spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the profane world? Nay, kind Brothers and critics, would the Hindu exponents of that sublime

<sup>&</sup>lt;sup>1</sup> [So in manuscript.]

philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the ORDERS received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe-London and Paris? Verily it is easier to destroy than to build. The words "untheosophical" and "unbrotherly" are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof the oftener. However insignificant, and however limited the line of good deeds, the latter will have always more weight than empty and vain glorious talk, and will be theosophy whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science: many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous-in Webster's Dictionary. There is no reason why our critics should claim the right for themselves alone to know what is theosophy and to define it. There were theosophists and Theosophical Schools for the last 2.000 years, from Plato down to the mediæval Alchemists. who knew the value of the term, it may be supposed. Therefore, when we are told that "the question is not whether the T.S. is doing good, but whether it is doing that kind of good which is entitled to the name of Theosophy"—we turn round and ask: "And who is to be the judge in this mooted question?" We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever gave a cup of cold water to a little one in his (Theosophy's) name, would have a greater reward than all the learned Scribes and Pharisees. "Woe to the world because of offences!"

Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him \* lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but—whether he be brother or neighbour—rather help him in his arduous walk in life . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task

<sup>\*</sup>It is in consequence of this letter that Art. XII was adopted in Rules and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

and will require strengous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, as none is held to weed out a larger plot of ground than his strength and capacity will permit him. . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically . . . You are the Free-workers on the Domain of Truth, and as such. must leave no obstructions on the paths leading to it." . . . The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation] . . . "The degrees of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master." . . .

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a Church or a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured. It is only he who changes diametrically his opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered . . .

Meanwhile, peace and fraternal good will to all.

ASP Blavalsky Corres. Secty 7. S.

1886.

CHAR. TER



HEOSOPHICAL DOCIETY.

Strove as Brother Trancisco Montolin having make known to us his descreto hold a Lodge of the Dzyan (Esteric) Seftion of the Theosophical Society for the cultivation of the Universal Science; in the hope thereby the more to extend aid to and promote the happiness of our Brethren, and to bind Mankind together by indissoluble links of Brotherhood, Friendship Peace and Harmony. And Where as our Ledge having taken this Interconsideration and consent of the "Inner Lodge" do hereby grand unto the said Brother

found it concordant with our system of Universal Knowledge; We; with the Francises Montolise our Charter of Gostitution to be held with and attached to the Marrant of the Lodge Af 11. ( E) to be known as the PESH-HON Lodge of the 2. 9: of the F. S.

With full power to hold Lodges of the Dzyan (Esoteric Section) of the Theosophical Society at Madred for els wherein Spains, to meet at any place they may choose from time to time with such privileges as by right belong to the Inner Section or Lodge of the Theosophical Jocety

But tect, repertheless to the Laws and Ordinances of the Inner Lodge" of the Dzywoo Esoteric Section; already made, or to be enacted.

GIVEN AT LONDON UNDER OUR HAND AND SEALTHIS 5 th DAY OF MORAL, 1890

Signed, A P. Blavates

SRSmesd. Lee. ES.

Inanoferred to Jose Tifre, may 10. 1892. annie Breant.

sectionary for new charles, July 9, 1989.

# THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY<sup>1</sup>

#### PRELIMINARY MEMORANDUM

### [1888]

ONE object of the present memorandum is to give an opportunity to any one who has signed the pledge to withdraw it, should such person feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules.

Therefore, anyone who wishes to retire after reading what follows, can have his name removed from the list, and the pledge returned, by applying in writing to that effect with postage enclosed. Such applications to be made within three weeks from the receipt of this; by members in Europe directly to H. P. Blavatsky, 17, Lansdowne Road, Holland

<sup>&#</sup>x27;[Anyone who carefully studies the life of H.P.B. will quickly note that one of her most important activities was her formation of "The Esoteric Section of the Theosophical Society". This name was later changed to "The Eastern School of Theosophy", and that body is to-day known as "The Esoteric School" or "E.S." H.P.B. explains why she formed the E.S. This document is the property of that body, and is here published with the permission of Dr. Besant.—C.J.]

Park, London, and by members in America to William Q. Judge, General Secretary American Section, T.S.; Box 2,659, New York.

This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical occultism or Raj yoga. Therefore, in this degree, the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has thoroughly mastered the knowledge of SELF, of the psycho physiological processes (taking place on the occult plane) in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF.

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. Suffice to say, such is the law in the East.

Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves and no more; and it is to be distinctly understood that in this Body and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or another is entitled to. This must be left to those who know—alone. The apparent favour

shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

No man or woman is asked or supposed to do any more than his or her best; but each is expected to work to the extent of their ability and powers.

The value of the work of this Section to the individual member will depend entirely upon:

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for this knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue.

And at this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve:—

The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a "Universal Brotherhood," or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural

development, and almost extinguished, by reason of the conspiracies of its enemies openly begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

For this reason it is now contemplated to gather the "elect" of the T.S. and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone, i.e., a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among the few.

All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Therefore, any one who has signed the pledge without realizing this is earnestly recommended to re-consider his position, and to withdraw unless he is prepared to devote himself to the carrying out of this purpose. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole theosophical community may vet be steered into action, and led to follow the example set before them.

The Esoteric Section is thus "set apart" for the salvation of the whole Society, and its course from its first steps will be an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul. The power of occult self-introspection is too limited in its area if it does not go beyond the Self, and the investigation of isolated instances will remain for ever fruitless if we fail to work it out on firmly established principles. We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefiting ourselves.

Disappointment is sure to come to those who have joined this Section for the purpose of learning "magic arts" or acquiring "occult training" for themselves, quite regardless of the good of other people less determined. Abnormal, artificially-developed powers—except those which crown the efforts of a Black Magician—are only the culminations of, and reward for, labours bestowed unselfishly upon humanity, upon all men, whether good or bad. Forgetfulness of the personal Self and sincere altruism are the first and indispensable requisites in the training of those who are to become "White Adepts" either in this or a future incarnation.

If any member of this Section agrees to all this, and yet says to himself that, notwithstanding what is said, he will seek for the knowledge for himself, caring little—provided he acquires the powers—as to whether he shall end as a Black or White Adept, let him know that disaster awaits him much sooner than he thinks, and that, although he tries to conceal his motive, it will be known and shall cause a reaction upon him which no one will be able to avert.

No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given, if he works earnestly and continually, if his aspirations do not relax or weaken; his efforts will be known in the right quarter, and it is in strict accordance with his deserts that help will be given him when he expects it the least.

Let every member know, moreover, that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned "home" any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still there remain but twelve years to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to

the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send any one to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in Kali Yuga—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

As to the relations of the Masters to this Section, it may be further said, paradoxically, that with Them everything is possible and everything is impossible. They may or may not communicate personally on the outer plane with a member, and those who are continually wishing to receive "orders" or communications directly from Them on this plane, either phenomenally or otherwise, will in all probability be disappointed. The Masters have no desire to prove Their power or give "tests" to anyone whatever. And the fact that a member has concluded that a crisis of some kind or other is at hand, when, according to his wise opinion, the Master or Masters ought to speak and interfere personally, is no sound reason for such an outward interference.

It is, however, right that each member, once he believes in the existence of such Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the guru to whose bidding he has devoted his life. This can only BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS.

Inasmuch as growth in spiritual life comes from within, members must not expect to receive any other communications than those through H. P. B. The additional help, instruction, and enlightenment will come from the inner planes of being, and will, as said, always be given when deserved.

To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether sui generis. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavour as much as possible to free his mind, while studying or trying to carry out that which is given to him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth.

In order, also, that the student may receive as much benefit as possible, it is absolutely essential that the superficial and inattentive habits of thought, engendered by Western civilization, shall be given up, and the mind concentrated upon the instructions as a whole as well as upon every word in them. To this end students are required to practise the habit of careful and constant concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only. The student must make all his desires lean to, and centre upon, the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must, therefore, in every moment of leisure revert to these subjects, as well as have a special time set apart for their consideration.

Students must not look for tests and trials of a special nature; these will come in the affairs of life and in relations with fellow-men. Specific tests will not in general be given, but even the manner in which the student approaches these teachings will be in itself a test or trial. The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual self-development and progress accomplished.

In entering this Section, the student begins to look his own nature in the face, and in accordance with the intensity of his aspirations, will be his difficulties. These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses is the failure to stand the first trial. Such a failure, however, is not defeat, so long as a further sincere endeavour is made.

( without a parent )(8) [In order not to break the Stanger by making the community too long, the reader is referred for further explanations to the gloss and in the Appropriate attached to cover the planation. The Secret Do there postulates three proposations: -/ a) an Omnipres int, Hernal & boundless Principle, beyon) the reach of words or thought, or in the words of Mandukya "unthinkable y unspeakable. In The Artarey a upa's oushed This Principle is referred to as the Self, the only one - as just shown. (8) The Exercity of the Universe as a fixed abstractron, with periodical appearances of dro expeasances of objective manifestation; like a regular tidal ebl of flux & reflux; cowal with, as being in one sause. identical with the one Fries eight. (C) The unity of all the Vouls with the Over Soul of The unknown Root, of the continuous transmigration of each ray of the one infinite Light, in accordance with cyclic , Karnee Law, Jiring the whole Cycle of necessity, that is lodgy from the beginning of Manvantara to that of Pelay a, the Mayava - Self " starting as a pure Em anet on family Paramartheka - Self, energed in the one Dang (or grow: Heing ] - the absolute "Paramartheka ? & In its absolute abstraction, the One Principle though seemingly Iwal Parolish on any Mulaprakerti) is selless, uneval itioned, also obte The perodical redication its as a primal Eman ation One, and rogging of finites When the "redication radicates in its turn, all the second ary redications are also and enginests become male of famile principles in their lower aspects. Realey amounts they the great or the minor, which leaves things status que II - the first that reasonakens \* The "Ey, of Siva" the mous or speritual Eye of the Sees or clocks of aut.

† Dangena - a purified Soul, the highest ad ept. - † May area Self is the
term given to the dission Ego of man, who labours winder a Delusion of
the mistakes his Self, as separated from the One Self, the absolute.
The menthalis it is has own, individual of managerismal Self throughout the
Many antarie eternatics. That returns into the absolute suffer a Trop of water I It so not the physical organized body that remains status que, not went the Soul of Things I wring the great Coonie or even folar Presayes, but only their asser week or photograph. But during the placetory is ones gradey as, ones overreached by the a king it the planet, remain intert though died, "like a king a arrayal caning let between the polar ises stands fragen for ages" (A solitary page in the Archives, in H. P.B.'s handwriting, of one version of The Secret Doctrine.)

# THE SECRET DOCTRINE

[FIRST DRAFT]1

#### TO THE READERS

"Strike but listen."

EPICTETUS

ERROR runs down on an inclined plane, Truth has to climb laboriously its way up hill. This is a reflection suggested by daily life experience. The old truism of guarding against such error would be to keep one's mind entirely free from all prejudice; and never to form a decisive opinion upon any subject under disputation before a thorough examination of it and from all its aspects.

This is said with regard to the largely prevailing mistake that by Esoteric Buddhism the tenets of the religious system preached by Gautama Buddha are meant. Nothing more erroneous than that could be ever imagined, but the error has now become so universal that many persons—even among the Fellows of the Theosophical Society—have fallen victims to it. This has to be laid directly at the door of those who, having been the first to bring the subject under public notice, have neglected to point out the difference between Buddhism—the religious system of ethics preached by Gautama and named

<sup>&</sup>lt;sup>1</sup> [These pages are the beginning of *The Secret Doctrine* as first written by H.P.B. The manuscript is at Adyar, and is in course of publication. Faulty punctuation and other defects in the manuscript have been corrected in these pages.—C. J.]

after his title of Buddha—and Buddhi,¹ the Wisdom or the faculty of cognising, from the Sanskrit root "Budh" to know. The real culprits are we, the theosophists of India ourselves. To avoid the deplorable error was easy: the spelling of the word had only to be altered, and by common consent both pronounced and written—either Budhism or Bodhism instead of "Buddhism".

The above remarks are more than necessary at the beginning of such a work as this one. "Wisdom-Religion" is the inheritance of all the nations the world over. ÂDI-BUDDHA the One (or First) primeval Wisdom, is a Sanskrit term, an appellation given by the earliest Aryans to Parabrahman—the word "Brahma" not being found in the Vedas and Brahmanas as rightly told in John Dowson's Classical Dictionary (p. 57) the absolute and secondless (Adwaita) Wisdom. Æons of untold duration had, perhaps, elapsed, before the epithet of Buddha was so humanised, so to say, as to allow the term being applied to some mortals, and finally pronounced in connection with one whose unparalleled virtues caused him to receive the name of "Buddha of Wisdom unmoved". Bodhi means the acquirement of divine knowledge; Buddha one who has acquired "bodhi"; and "Buddhi" is the faculty of cognising the channel through which knowledge reaches the Ego. It is also that plane of existence in which spiritual individuality is evolved, and from which personality is eliminat-When "Buddhi" absorbs our EGO-tism and all its Vikāras.2 the Pratyagātma 3 or "Avalokiteshvara" becomes

<sup>&</sup>lt;sup>1</sup> Moreover the planet Mercury is also called *Budha* (one *d*) and it is the name—meaning "wise, intelligent"—of the son of Brihaspati's wife, Budha who married Ilā, the daughter of Manu Vaivasvata, the progenitor of our race.

<sup>&</sup>lt;sup>2</sup> Vikāra is transformation or change.

<sup>&</sup>lt;sup>3</sup> Pratyagātma is a compound word meaning "separation" and soul or "Spirit"; when Māya and every worldly conception eliminated from the *inner* nature of man his spirit becomes one with the Ocean Spirit or Parabrahman.

manifested and Mukti<sup>1</sup> is reached. It was all this (and still is) before "Bodhi"<sup>2</sup> became simply "intelligence," the "intellect" and even "the holy fig tree" as defined by Dr. Eitel in his *Hand-Book of Chinese Buddhism*.

Unwise are those and ungenerous, as the matter stands, who, in their blind and, in our age, untimely hatred of Buddhism—however right they may be from a personal standpoint to view it as a heresy—go against its esoteric teachings which are those also of the Brahmins, simply because the name reminds them of the (to the Monotheist) noxious doctrines. Unwise is the correct term to use in their case. For alone the Esoteric philosophy is calculated to withstand, in this age of crass and illogical materialism, its repeated attacks on all and every thing man holds most dear and sacred to him, in his inner spiritual life.

The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs, and special religions. As there cannot be two absolute Infinitudes, so there cannot be two true religions. Esoteric philosophy reconciles them all, strips every one of its outward, human garments, and shows the root of one identical with those of every other great religion. It proves the necessity of an Absolute divine Principle in nature. It denies Deity no more than it does the sun. Esoteric philosophy has never rejected God in nature, not even Deity, as the absolute and abstract Ens. It only refuses to accept any of the Gods of the so-called monotheistic religions—Gods created by man

Mukti-freedom, the same as Nirvana; freedom from the trammels of Māya.

<sup>&</sup>lt;sup>2</sup> Not "Bodhi" but the Bo-tree (aswattha): it is also the name of a particular state of Samādhi (bodhi), the trance in which the subject reaches the culmination of spiritual knowledge. The Aswattha-tree character of the Universe is realised. The small seed sends forth the big tree, which sends down from its branches the peculiar roots which re-enter the earth and support the tree of knowledge (see Bhagavad-Gītā.)

in his own image and likeness, a blasphemous and sorry caricature of the ever UNKNOWABLE. It is not, because the remnants of the once Universal Science and its occult literature are now claimed to be in the hands of the trans-Himalayan Initiates of Tibet, that Esoteric Buddhi must necessarily be identified with Buddhism. The records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our Humanity, and Buddhistic occultism occupies in it only its legitimate place and no more. Therefore even the alleged atheistical and materialistic Buddhism could be easily made to face the unmerited charge, were the task before us to give the public its esoteric doctrines alone, which it is not. Indeed the secret portions of the Dan or Dhyan of Gautama's metaphysics, grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity, are but a very small portion The Hindu Reformer limited his teachings to of the whole. the purely spiritual aspect of Wisdom-Religion, to the Soul Ethics and MAN alone, leaving "things unseen" and uncorporeal Beings outside of our terrestrial sphere entirely untouched. Time and human imagination made short work of the purity and the philosophy of even that small portion, once that it was transferred from the region of the purely esoteric circle of his Arhats to a soil less prepared for metaphysical conceptions than India. How its pristine purity was dealt with may be found in studying some of the so-called esoteric Buddhist schools of antiquity in their modern garb, in China. Japan and other Buddhist countries; also even among the lay laity and most of the uninitiated lamas of Tibet and Mongolia.

Thus the reader is asked to bear in mind the important difference between *Buddhism* and Bodhism, and also—since we shall have to refer to it in the course of this work—that the SECRET doctrine preached by Gautama Buddha differs

### THE SECRET DOCTRINE,

#### A NEW VERSION OF "ISIS UNVEILED."

With a New Arrangement of the Matter, Large and Importset Additions, and Copious Notes and Commentaries.

BY

#### H, P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,
Counciltor of the Theosophical Society and Secretary of its Madros Granch

madras:

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1884.

Reproduction of the Title-page of *The Secret Doctrine* as first advertised in The Theosophist

vastly from his exoteric or public teaching. The Buddha was a born Aryan, a Hindu, a disciple of the initiated Dwijas—the twice-born. Unable to teach publicly all that had been imparted to him, he taught a philosophy built upon the ground-work of the true esoteric knowledge, he only gave the world its outward material body and kept its SOUL for his Elect.

Unlike all other books, this work could not stand alone on the authority of its own statements, and had to find allies, whether willing or unwilling. It has secured them in a long series of the well-known names of a number of respected, often illustrious, men of science. Though most of them have worked on entirely different lines and have made their researches with quite another object in view, they have, nevertheless, been made to help us in the propagation of more than one truth throughout the whole work.

Natural sciences, archæology, theology, philosophy-all have been forced to give their evidence in support of the teachings herein propounded. Scripta manent: their published admissions cannot be made away with-even by the opponent; they have been made good use of. Had we acted otherwise, The Secret Doctrine, from the first chapter to the would have amounted to uncorroborated personal affirmations. Scholars and most of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypothesis based upon unverified assertions, the task proposed will now be made easier. Occult teachings will be examined in the light of both sciences—the physical as much as the spiritual and psychical. Although the reader is offered no more than the bare outlines of the Mysteries and hardly a few of the innumerable occult subjects taught in Esoteric philosophy, it would yet be the height of conceit and pride to come out in such a dangerous battle

against prejudice single-handed. Nor could more be given in a work of such dimension as now proposed.

As already said, *The Secret Doctrine* is quite a new version of *Isis Unveiled*, much of which could hardly be understood by theosophists in those days. It is an indispensable corollary to the first work.

Concerned chiefly with our Humanity—that is to say, from the commencement of the Fifth Root-race of the fourth Round up to our days—no more than a hurried glance can be thrown at present at the three antediluvian races that preceded the Atlantean family, or the *Fourth* Race. Nor can the vast catalogue of the Sciences taught by the Antediluvians be treated in any other than a cursory way, especially when concerned with such tremendous problems as Cosmic and Planetary Evolutions, the age of our globe and its Humanities.<sup>1</sup>

<sup>&</sup>lt;sup>1</sup> [This brings the manuscript to the middle of page 13:; it contains 229 pages in all.—C. J.]



H.P.B. AS CARTOONIST-ABOUT 1877

("Moloney" was a nickname for Colonel H. S. Olcott. "Hadji-Mora" was a pen name of H.P.B.)

# FROM MADAME H. P. BLAVATSKY TO HER CORRESPONDENTS<sup>1</sup>

AN OPEN LETTER SUCH AS FEW CAN WRITE.

WRITTEN FOR THE SCIENTIST.

## [1875]

Being daily in receipt of numerous letters—written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labour of myself and correspondents, by naming herein a few of the principal works treating upon magiism, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by the mere book knowledge. <sup>2</sup> The works of the Hermetic philosophers were never intended for the masses, as Mr. Charles Sotheran, a learned member of the Society "Rosae Crucis," in a late essay, thus observes: "Gabriel Rosetti in his Disquisitions on the Anti-Papal

<sup>&</sup>lt;sup>1</sup> [From Scrap Book I. The magazine "Scientist" is the Spiritual Scientist of Boston, edited by E. Gerry Brown. H. P.B. has written the date: Sept.ber 23, 1875.—C. J.]

<sup>&</sup>lt;sup>2</sup> [This sentence beginning: "The works of" and ending "the Reformation" is in H.P.B.'s handwriting, suggesting that it was not in the original article, but was added by her when she pasted the cutting from Spiritual Scientist.—C. J.]

Spirit which produced the Reformation, shows that the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; that it was in practice among the priests of Egypt, brought thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation."

The ablest book that was ever written on Symbols and Mystic Orders, is most certainly Hargrave Jennings' "The Rosicrucians," and yet it has been repeatedly called "obscure trash" in my presence, and that too, by individuals who were most decidedly well versed in the rites and mysteries of modern Free Masonry. Persons who lack even the latter knowledge, can easily infer from this, what would be the amount of information they might derive from still more obscure and mystical books than the latter: for if we compare Hargrave Jennings' book with some of the Mediæval treatises and ancient works of the most noted Alchymists and Magi, we might find the latter as much more obscure than the former—as regards language—as a pupil in celestial Philosophy would the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth, the beacon of my life. The words uttered by Christ eighteen centuries ago: "Believe and you will understand," can be applied in the present case, and repeating them with but a slight modification, I may well say: "Study and you will believe."

But to particularize one or another Book on Occultism to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of occult sciences, will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is more than in one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Œdipus, and beware of the same consequences. Œdipus unravelled but one-half of the enigma offered him by the sphinx, and caused his death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgetten God-the idea.

If a man would follow in the steps of the Hermetic Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes. and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on every thing. Existing religions, knowledge, science must re-become a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, Science and theology—the Montechi and Capuletti of the nineteenth century, will ally themselves with the ignorant masses, against the modern Occultist. If we have outgrown the age of stakes, we are in the hey-day, per contra, of slander. the venom of the press, and all these mephitic venticelli of calumny, so vividly expressed by the immortal Don Basilio. To Science, it will be the duty, arid and sterile as a matter

of course—of the Cabalist to prove that from the beginning of time, there was but one positive Science—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic trunk sprung in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating in every inch of growth, assuming more and more fantastical appearances, till at last one after the other, lost their vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To Theology, the Occultist of the future will have to demonstrate, that the gods of the Mythologies, the Elohims of Israel as well as the religious, theological mysteries of Christianity to begin with the Trinity, sprang, from the sanctuaries of Memphis and Thebes; that their mother Eve is thus the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to earth the famous Pandora's box—the former, to serve out and crush the head of the serpent,symbol of time and evil; the crime of both expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules,-the second, conquered by the Saviour.

Furthermore, the Occultist will have to prove to the Christian Theology, publicly, what many of its priesthood are well aware of in secret—namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their incarnated Verbum or Logos, was worshipped at His birth by the three Magi, lead on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians

<sup>1 [</sup>So in original.]

despise, and the representation of another and still more mysterious "Ternary," \* embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth, and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to Heaven. Their anathemas are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral,—till they come to know better—in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of Science. But Public Opinion, this invisible, intangible, omnipresent despotic tyrant; this thousand-headed Hydra—the more dangerous for being composed of individual mediocrities, -is not any enemy to be scorned by any would-be occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion,-for he is the most dangerous of our three classes of enemies. What will be the fate, in such a case, of an unfortunate occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally,-if I may be allowed to express myself in the sense of what is formidable in its genuine strength. People will never conspire except against real Power. In their blind ignorance, the

<sup>\*</sup> The Ternarius or Ternary, the Symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists heware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country, are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once that he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers and theorems; the religion of it can be compressed into a few words; "it is the Infinite condensed in the hands of an infant," says Eliphas Levi. Ten ciphers, 22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and the present; which endowed all the Free Masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which alone has the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by the Hermetic Philosophers. The latter, who mainly lived in the mediæval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart to them and their successors only, the glorious truths, and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable "Cabalistic slang". This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism. written in a plain and precise language be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate upon certain authors. Galatinus and Pic[o] de la Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one how to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. One must understand the Hebrew authors, such as Sepher Jezirah, for instance; learn by heart the great book of the Sohar in its original tongue; master the Cabbala Denudata, from the Collection of 1684 (Paris); follow up the Cabalistic Pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious unintelligible ocean called the Talmud \*, this confusion of "absurd monstrosities,"

<sup>\*</sup> Emanuel 1 Deutsch found it otherwise, and in his celebrated Quarterly Review Essay eulogises the Talmud as the repository of

<sup>1 [</sup>So in original.]

according to some blind critics . . . the Hermetists in its dogmatic and allegorical meaning understand very well . . . Levi, "there exist two works which strange to say the infallible Church does not even pretend to understand and never tried to explain; the *Prophecy of Ezekiel* and the *Apocalypse*; two Cabalistic treatises, reserved, without doubt, for the commentaries of the Magi Kings; books closed with the seven seals to the faithful Christian; but perfectly clear to the Infidel initiated in the Occult Sciences".

Thus, the works of Occultism, were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Cabala, the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic Philosophy.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, "Try and become". One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveler, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years. In the name of Truth,

Yours, H. P. BLAVATSKY.

vast stores of information for the philosophical student, placing it in certain respects above even the Old Testament itself.—Ed. Spiritual Scientist.

# H.P.B.'S STATEMENT REGARDING THE LETTERS OF THE MASTERS<sup>1</sup>

EXTRACTS of a letter from H. P. Blavatzky dated Würzburg 24/1. 86. copied by Mrs. F. Gebhard. The contents were confirmed verbally by H.P.B. to Mr. and Mrs. F. Gebhard in Elberfeld in June 1886.

letter at 6 o'clock, I was permitted and told by Master to make you understand at last you and all the sincere, truly devoted Theosophists: as you sow, so you will reap; to personal private questions and prayers, answers framed in the mind of those whom such matters can yet interest, whose minds are not yet entirely blank to such worldly terrestrial questions, answers by chelas and novices—often something reflected from my own mind, for the Masters would not stoop for one moment to give a thought to individual, private matters relating but to one or even ten persons, their welfare, woes and blisses in this world of Maya, to nothing except questions of really universal

'[From the manuscript in Adyar Archives, in the handwriting of Frau Mary Gebhard.

This most important statement exists apparently in two versions, that at Adyar, and another which appears in The Path, of which Mr. W. Q. Judge was editor, in its issue of March 1893. Where the original letter is, or whence the copy which he uses, is not stated by Mr. Judge. In the Adyar manuscript, Frau Gebhard says "Extracts of a letter," and gives its date as January 24, 1886, but does not mention to whom it was written. The version of Mr. Judge is longer than that of Adyar, which is about one third the length of the other, and which appears about the middle of the longer statement. But though not so long, the Adyar manuscript contains certain most important sentences which are omitted in Mr. Judge's version. A comparison of the two will show the omissions, as also other textual differences, which however are of a minor nature. The omissions however need explaining, since in other respects, even often in punctuation and in italicising, the two versions are evidently copies from one common source.

importance. It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our Masters; you who have, unconsciously and with the best of intentions and full sincerity of good purpose, DESECRATED Them, by thinking for one moment, and believing that THEY would trouble themselves with your business matters, sons to be born, daughters to be married, houses to be built etc etc etc. And yet, all those who 1 have received such communications, being nearly all sincere (those who were not have been dealt with according to others special laws) you had a right, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address them, once that a monotheist addresses his personal God, desecrating the GREAT UNKNOWN a million of times above the Masters, by asking Him (or IT) to help him with a good crop, to slay his enemy and send him a son or daughter; and having such a right in the abstract sense, They could not spurn you off, and refuse answering you if not Themselves, then by ordering a Chela to sattisfy 2 the addressees to the best of his or hers 2 (the Chela's) ability.

How many a time was I, no Mahatma, shocked and startled, burning with shame when shown notes written in Their (two) handwritings (a form of writing adopted for the T.S. and used by Chelas only NEVER without Their special permission or order to that effect) exhibiting mistakes in science, grammer 2 and thoughts, expressed in such language that it perverted entirely the meaning originally intended, and sometimes expressions that in Thibetan Sanscrit or any other Asiatic language had quite a different sense, as in one instance I will give. In answer to Mr. Sinnett's letter referring to some apparent contradiction in Isis, the Chela who was made to precipitate Mahatma K.H.'s reply, put "I had to exercise all my ingenuity to reconcile the two things". Now the term

<sup>1 [&</sup>quot; You" in manuscript.]

<sup>&</sup>lt;sup>2</sup> [So in manuscript.]

ingenuity, used for and meaning candour, fairness, an obsolete word in this sense and never used now, but one meaning this perfectly as even I find in Webster, was misconstrued by Massey, Hume, and I believe even Mr. Sinnett to mean "cunning" "cleverness" "acuteness," to form a new combination so as to prove that there was no contradiction. Hence: "the Mahatma confesses most unblushingly to ingenuity to using craft to reconcile things like an acute ' tricky lawyer,'" etc., etc. Now had I been commissioned to write or precipitate the letter, I would have translated the Master's thought by using the word "ingenuousness" "openness of heart, frankness, fairness, freedom from reserve and dissimulation" as Webster gives it, and opprobrium thrown on Mahatma K. H.'s character would have been avoided. It is not I who would have used carbolic acid instead of "carbonic acid" etc. It is very rarely that Mahatma K.H. dictated verbatim, and when he did there remained the few sublime passages found in Mr. Sinnett's letter from Him. The rest-he would saywrite so and so and the Chela wrote often without knowing one word [of] English, as I am now made to write Hebrew and Greek and Latin etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear though I have not deserved it, having been simply the obedient and blind tool of our occult laws and regulations—is of having, 1) used Master's name when I thought my authority would go for naught, and when I sincerely believed acting agreeably to Master's intentions\*, and for the good of the cause; and 2) of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal; 3) PERHAPS

<sup>\*</sup>Found myself several times mistaken and now I am punished for it with daily and hourly crucifixion. Pick up stones, Theosophists, pick them up brothers and kind sisters, and stone me to death with them for trying to make you happy with one word of the Masters!

<sup>&</sup>lt;sup>1</sup> [In manuscript, Frau Gebhard first wrote "astute," and then crossed it through and wrote "acute". Obviously she made an error in copying.—C. J.]

—(again for the same reason) of having insisted that such and such a note was from Master written in his own handwriting, all the time thinking, JESUITICALLY, I confess, "Well, it is written by His order and in His handwriting after all, why shall I go and explain to those who do not cannot understand the truth, and perhaps only make matters worse.

Two or three times, perhaps more, letters were precipitated in my presence, by Chelas who could not speak English, and who took ideas and expressions out of my head. The phenomena in truth and solemn reality were greater at those times then 1 ever. Yet they often appeared the most suspicious, and I had to hold my tongue, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or to say one word. What I suffered Master only knew. Think only (a case with Solovioff at Elberfeld) I sick in my bed; a letter of his, an old letter received in London and torn by me, rematerialized in my own sight, I looking at the thing. Fife 1 or six lines in the russian language, in Mahatma K.H.'s handwriting in blue, the words taken from my head, the letter old and crumpled travelling slowly alone (even I could not see the astral hand of the Chela performing the operation)—across the bedroom, then slipping into and among Solovioffs papers who was writing in the little drawing room, correcting my manuscripts-Olcott standing closely by him and having just handled the papers looking over them with Solovioff. The latter finding it, and like a flash I see in his head in Russian the thought: "The old impostor (meaning Olcott) must have put it there!" and such things by hundreds.

Well, this will do. I have told you the truth, the whole truth, and nothing but the truth, so far as I am allowed to give it. Many are the things I have no right to explain, if I had to be hung for it.

<sup>1 [</sup>So in manuscript.]

## THE NAMING OF "ISIS UNVEILED"

#### J. W. BOUTON

PUBLISHER, IMPORTER AND BOOKSELLER
706 Broadway, New York, May 8, 1877.

Dear Madam Blavatsky,

Our mutual friend Sotheran called upon me yesterday and during our conversation, suggested something, which considering its source, is really worth considering. It appears that there has been another, and a very good book published in England under the title of the "Veil of Isis". Now as you are aware, it is a very awkward affair to publish our book under the same title as one previously issued, and when we come to advertise it many will suppose it to be the same thing and pass it by. Another matter—the other book is undoubtedly copyrighted in England under the title aforesaid, and consequently it will put a stop to the sale of our book entirely in England, as it will be an infringement of copyright. Strange as it may appear the idea struck Sotheran and myself simultaneously that it will be better to change our title a little, and we both hit upon exactly the same one, viz-Isis Unveiled. which it seems to me in many respects much better than the other title, for in itself it has a distinct meaning which the other has not.

¹ [The whole of the first volume, in the first edition and in all the subsequent editions printed from the same stereo-typed plates, even as late as 1886, bears inside on each even page at top the title "The Veil of Isis". But in the second volume the title is "Isis Unveiled". Evidently the whole of the first volume had been set up, and stereo-typed before it was decided to change the title.—C. J.]

I inquired about the Sanscrit Dictionary. It appears that the lowest I can get one for is \$20, net. wholesale price.

Sincerely your friend, J. M. Bouton

P.S. I just received an order for the Veil of Isis from Fort Benton, M.S.

This is to artify that
on the 19th May 1880 the Founders of the
Theosophical Society

Madame H. P. Blavataky and myself took the

Pancha Sila for the first time at Vijayananda Vihara

from Akmemana Shammarana Thera

Henry J. Olcott P.T.S.

[Statement in Colonel Olcott's handwriting, in a Vihāra or Temple in Ceylon. Reduced about half size.]

## H.P.B. AS AN AMERICAN CITIZEN<sup>1</sup>

#### MADAME BLAVATSKY

To the editor of the Bombay Gazette. Sir,

On the very day of my return from a month's travel, I am shown by the American Consul two paragraphs, viz., one in your paper of the 10th inst., which mentions me as the "Russian' Baroness," and one in the *Times of India* of the 8th, whose author had tried hard to be witty but only succeeded in being impertinent and calumnious. In this last paragraph I am referred to as a woman who called herself a "Russian princess".

With the original and selected matter in your contemporary you, of course, have nothing to do. If the editor can find "amusing" such slanderous tomfooleries as the extract in question from the Colonial Empire and Star of India, and risk a suit for libel for circulating defamations of a respectable scientific Society, and vilifying its honoured President, by calling him a "secret detective"—an outrageous lie, by the way—that is not your affair. My present business is to take the Gazette to task for thrusting upon my unwilling republican head the Baronial coronet. Know please, once for all, that I am neither "Countess," "Princess," nor even a modest "Baroness," whatever I may have been before last July. At that time I became a plain citizen of the U. S. of America—a

<sup>1 [</sup>The Bombay Gazette, May 13, 1879. From Scrap Book, No. IV.]

title I value far more than any that could be conferred on me by King or Emperor. Being this I could be nothing else, if I wished: for, as everyone knows, had I been even a princess of the royal blood before, once that my oath of allegiance was pronounced, I forfeited every claim to titles of nobility. Apart from this notorious fact, my experience of things in general, and peacocks' feathers in particular, has led me to acquire a positive contempt for titles, since it appears that outside the boundaries of their own Fatherlands, Russian princes, Polish counts, Italian marguises, and German barons are far more plenty inside than outside the police precincts. Permit me further to state—if only for the edification of the Times of India and a brood of snarling little papers. searching around after the garbage of journalism—that I have never styled myself aught but what I can prove myself to benamely, an honest woman, now a citizen of America, my adopted country, and the only land of true freedom in the world.

Bombay, May 12th.

H. P. BLAVATSKY.

[In spite of her American citizenship, H.P.B. in 1884, when in Europe, used the coronet on her visiting card, as is seen below.—C. J.]



MADAME H. P. BLAVATSKY

Secilaire General

DE LA SOCIÉTÉ THÉOSOPHIQUE

MADRAS (Inde)

H. P. B.'s VISITING CARD

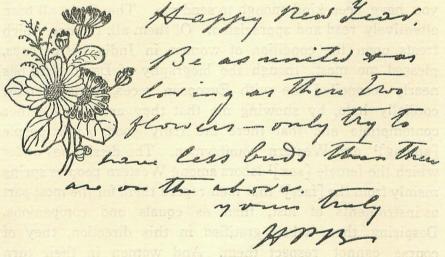
# A CARD OF GREETING TO MR. AND MRS. H. SCHMIECHEN

(enlarged one and a half times)

To Men & Mr Schmichen "
my how dear "habeo,"

e/o Mrs Sinnett.

THE ENVELOPE



THE CARD

Trom A PBlor Lity.

ex Coney. Suntry Mr.

Then. Locuty

ON BACK OF CARD

## H.P.B.'S "PROFESSION OF FAITH"

MRS. H. SCHMIRCHEN

New York, April 10, 1878.

Peary Chand Mittra, Esq.

My dear Sir,

I cannot thank you enough for the various publications you have been kind enough to send me. They have all been attentively read and appreciated. Of them all, the one which treats upon the condition of women in India, has perhaps, pleased me most, though the biography of David Hare has nearly reconciled me with European races, which I most cordially hate, by showing me that they are not altogether contemptible and that there are truly good, godly people [among]1 my Western countrymen. The disabilities under which the female [sex]1 labors among Western peoples spring mainly from the [fact]1 that men regard them for the most part as instruments of lust, than as equals and companions. Despising them when gratified in this direction, they of course cannot respect them. And women in their turn accept their degrading position, and busy themselves principally in making their physical charms more alluring. Speak of the Ceylonese and Travancore women going naked, with but a short skirt! An English woman would turn in disgust from her, but at the same time attend the Queen's "drawing room" in a costume so provokingly immodest—wearing but a sash instead of a bodice—as to make men themselves blush to

 $<sup>^1\,[\</sup>mbox{Word dropped out of the letter which is on thin friable paper, and restored as above.—C. J.]$ 

their ears for shame! Even the London Court papers have recently protested against such a naked exhibition,—the new fashion. In my eyes, your poorest woman, who goes about as God created her, is thousand times more respectable than these European prostitutes of the Courts—the aristocracy of the various kingdoms. The more I see of Christianity and Christendom, the more disgusted am I with both, and the warmer grows my love and respect for the dark-skined races. I was myself brought up with the Buddhist Kalmucks. [I was living] in the steppes of Astrachan (Caspian Sea) till the age of ten.

I am sorry that you have not given me the information I wanted about the Brahmanical calculations of the Zodiac. I hope you do not place too great a value upon European Science: in my opinion, the greatest of the Tindalls is but a puling babe beside some of your Brahmans, who, scorn to disabuse Europeans who take them for ignoramuses. What I want is their legends, what they maintain in their teachings about the age of the world and man. From European Science, the public gets nothing but misrepresentations and crude guesses. Generally slaves of public opinion, they care but for their official positions and wages, and so, stick to the old exploded notions of the Jewish Bible with its 6,000 [years] of the world.

Do please tell me, theosophically and "on the square," as Masons say, whether you believe with Peebles and other Spiritualists in the so-called "materialization" of Spirits, of pure disembodied man. I infer from your writings that you do not. But Peebles would have us all understand, that not only you but all other Hindu gentlemen who justly believe in the soul's immortality and a subjective communication between the two worlds, are Spiritualists like himself. I presume you

<sup>1 [</sup>So in manuscript.]

<sup>&</sup>lt;sup>2</sup> [See footnote on previous page]

have seen the controversy between us (theosophists) and the orthodox Spiritualists that has been going on for some months past in the London Spl papers. Some of the best men have come round to our side, and we are constantly growing stronger. While the Spiritualist and the Banner of Light in days past have classed me as a non Spiritualist, the "Indian Daily News" of Calcutta and various secular papers in other countries abuse me and my book for its author being a "Spiritualist"!! This is comical and perplexing. I am a Spiritualist, but of another sort, and I flatter myself of a little more philosophical sort. I will never believe that a pure spirit can reclothe itself in gross matter (which smells at seances like a corpse), nor that all mediumistic communications are of necessity from a "Spirit" source or individuality. And on this question, some of your Brahmans are more than other men competent to descriminate.1 Will you kindly tell us whether we err or not? Will you help us to be enlightened? People (foolish Spiritualists) call and believe me an Adept. They verily - 2 that I was initiated in the pagodas! I, a woman and a European!! The absurdity of such a notion is really calculated to make one stare in amazement! I, at least never pretended such a flagrant lie. I know too much of India and its customs not to be well aware that no European man-let alone a woman, could ever penetrate into the inner recesses of the pagodas. But I have had many friends among Buddhists and knew well two Brahmins at Travancore and learned a good deal from them. I belong to the secret sect of the Druzes of the Mount Lebanon and passed a long life among dervishes, Persian mullahs, and mystics of all sort. Therefore, I am well acquainted with the phenomena-loosely called Spiritual in every case—and came to the conviction that most of

<sup>1 [</sup>So in manuscript.]

<sup>&</sup>lt;sup>2</sup> [Word dropped out and unrestorable.]

the phenomena can be produced without there being either jugglery and fraud or *Spiritual* manifestations. I have in short, too great a veneration for the Spirit of disembodied man, to believe that he who was a good and pure man on earth, instead of pursuing his progress towards "Nirvana" or "Moksha," will degrade his spirit by returning on earth, to throw guitars and bells at people's heads, for 50 cents the seance! But in *subjective* communication I believe thoroughly, for I *know* it to be true. I believe in the possession and obsession by Spirits, etc.

Hoping you will excuse this uncalled for "profession of faith," which I wanted you to know in case you should read my book, I will now close. I am very sorry to have to deny myself the pleasure of sending you a copy of "Isis Unveiled" for the present, but the fact is, that not a single copy of the 3<sup>d</sup> edition remains in the publisher's hands; and of a Bombay order for 100 copies he could send but 34, until he gets out the fourth edition.

Hoping for a reply at your early convenience, I remain, dear sir.

Very gratefully and sincerely yours,

H. P. Blavatsky.

Please excuse the horrid writing.



A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. I.

BOMBAY, OCTOBER, 1879.

No. 1.

#### SPECIAL NOTICES.

It is evident that the Theosomist will offer to advertisers unusual advantages in circulation. We have already subscribers in every particulation to Coylon, Bormah, and on the Persian Gulf. Our paper siso goes to Great Britain, France, Germany, Hungary, Greece, Bussia/Constantinople, Egypt. Australia, and North and South America. The following very moderate rates have been adopted:

#### ADVERTISING RATES.

Space is charged for at the rate of 12 lines to the inch. Special arrange-ments can be made for large advertisements, and for longer and fixed periods. For further information and contracts for advertising, apply to Mssss. CODER & CO., Advertising Agents, Booksellers and Publishers, Meadow Street,

To SUBSCRIBERS.

The Subscription price at which the Theosophist is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of storpping the paper at the end of the term paid for. Many years of practical experience has convinced Western publishers that this system of cash payment, is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

The THEOSOPHER will appear each month. The rates, for twelve numbers of not less than 40 columns, Royal 4to each, of reading matter, or 480 columns, in all, are as follows:—To subscribers in any part of India, Ra. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United Séates, 21. Half year (India) Rs. 4; Single copies annus 12. Remittances in postal stamps must be at the rate of unnus 17 to the Rapes to cover discount. The above rates include postage. No name will be entered in the books or paper sent until the money is remitted; and intervielly the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundis, Bill chaques, (or Treasury bills, if in registered letters) and made payable only to the Provaisrous or the Theosophist, 108, Girgaum Back Road, Bombay, India.

AGENTS: London (Eng.), Bernard Quaritch, 16. Piccadilly, W.; New York, S. B. Wells & Co., 787, Broadway; Boston, Mass. Colby and Rioh, 9, Montgomery Place; Chicago, Ul., J. C. Bundy, 92, La Salle St. American subscribers may also order their papers through W. Q. Judge, Eeq., 71, Broadway, New York.
Ceylon: Issao, Wecrescoriya, Deputy Coroner, Dedanduwa: John Robert de Silva, Colembo.

#### THE THEOSOPHIST:

BOMBAY, OCTOBER 1st, 1879.

For the convenience of future reference, it may as well be stated here that the committee, sent to India by the Theosophical Society, sailed from New York December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way.

Under the title of "Spiritual Stray Leaves," Babu-Peary Chand Mittra, of Calcutta—a learned Hindu scholar, psychologist and antiquarian, and a highly-esteemed Fellow of the Theosophical Society—has just put forth a collection of thirteen essays which have appeared in the forms of pamphlets and newspaper

articles from time to time. Some of these have been widely and favorably noticed by the Western press. They, evince a ripe scholarship, and a reverence for Aryan literature and history which commands respect. The author writes of psychological things in the tone of one to whom the realities of spirit are not altogether under the property of the little and the published by Massac Williams. known. This little work is published by Messrs. Thacker Spink & Co. of Calcutta and Bombay.

Though the contributions to this number of the journal are not in all cases signed, we may state for the information of Western readers that their authors are among the best native scholars of India. We can more than make good the promise of our Prospectus in this respect. Already we have the certainty of being able to offer in each month of the coming year, a number as interesting and instructive as the present. Several highly important contributions have been laid by for November on account of want of space; though we have given thirty, instead of the promised twenty pages of reading matter. The Theosophical Society makes no idle boasts, nor assumes any obligations it does not mean to fulfil.

Notice is given to the Fellows of the Theosophical Society that commodious premises at Girgaum, adjoining the Head-quarters of the Theosophical Society, have been taken for the Library and Industrial Department, which are decided upon. The nucleus of a unique collection of books upon Oriental and Western philosophy, science, art, religion, history, archeology, folk-lore, magic, spiritualism, crystallomancy, astrology, mesmerism, and other branches of knowledge, together with cyclopædias and dictionaries for reference, is already in the possession of the Society, and will be immediately available. Scientific and other magazines and journals will be placed upon the tables. There will be a course of Saturday evening lectures by Col. Olcott upon the occult sciences in general, with experimental demonstrations in the branches of mesmerism, psychometry, crystallomancy, and, possibly, spiritualism. Other illustrated lectures upon botany, optics, the imponderable forces (electricity, magnetism, odyle, &c.), archæology, and other interesting topics, have been promised by eminent native scholars. Later—provided the necessary facilities can be obtained.—Mr. E. Wimbridge, Graduate of the Royal Institute of British Architects, will lecture upon the best means of developing the useful arts in India; and, with models, drawings, or the actual exhibition to the audience of work being done by skilled workmen, demonstrate the principles laid down in his lectures. Due notice of the opening of the Library and Reading Room, and of the date of Col. Olcott's first lecture, will be sent. Fellows only are entitled to admission, except upon extraordinary occasions, when special cards will be issued to invited guests.

#### NAMASTAE!

THE foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid ex-

Reproduction of first page of The Theosophist, the first number being issued on October 1, 1879. The original page was  $11\frac{5}{5}$  by  $7\frac{1}{5}$  inches  $(29\frac{1}{5}$  cm.  $\times$   $18\frac{1}{5}$  cm.)

# PROSPECTUS OF "THE THEOSOPHIST"

#### THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY,
HISTORY, PSYCHOLOGY, LITERATURE AND ART 1

#### CONDUCTED BY H. P. BLAVATSKY

#### PROSPECTUS

THE rapid growth of the Theosophical Society—a body which was organized at New York, United States of America, in 1875, to promote the study of universal archane philosophy, and especially the secret sciences of Oriental nations—and the transfer of its executive offices to Bombay, render necessary the publication of the present journal. While the chief officers of the Society were in America, it was always easy to secure from an enterprising and attentive public press, as wide a circulation as could be desired for anything of importance that they had to say. But in India the case is different; and six months of experience have shown that the best interests of the Society demand the publication of a journal of its own. Besides, the correspondence between the Executive and the Society's branches in various European countries, and with the Aryan, Buddhist, Parsi, and Jain scholars who take a deep interest in its work and are anxious

<sup>[</sup>From Scrap Book IV.]

to aid it, has so increased that, without such a journal as the THEOSOPHIST, it will be extremely difficult to keep the communication unbroken.

With no wish to undervalue the services which have been rendered to the world, during the past fifty years, by the eminent men, who, through learned societies, and in their individual capacities as travellers, authors, professors, journalists and lecturers, have disclosed so much about ancient Eastern religion, philosophy, science, archæology and philology, the Theosophical Society, nevertheless, believes that it has found a most important field of exploration hitherto unoccupied. It is that of the secret wisdom concealed under the popular and often repulsive myths of the nations of antiquity: the philosophical origin of much that is now considered as foolish superstitions; the key, in short, to all that appears upon the unattractive surface. One need only glance at the contradictory explanations of the wisest Western scholars as to the literature, inscriptions, monuments and traditions of the East, to perceive that they have been misled by the dead letter of appearances and their inability to discover the hidden spirit which has been covered over-and so long lost, except from the sight of a few privileged souls. It is also evident that many of them have shown a disposition to disparage the knowledge of modern educated natives of their ancestral history and beliefs, and to belittle their capability to assist in the labours of science. The pandits and priests of India. Ceylon, China and other Eastern countries have been chilled by an assumption of haughty superiority; and, it is said, sometimes exasperated by the mistranslation, and misconception of their most revered writings. The charge is also made that precious works entrusted to Western hands as a temporary loan have disappeared, or been mutilated, under the pretext of accident; and that, in alleged translations, vital passages have been deliberately suppressed through interested

motives. One reason for the establishment of the THEO-SOPHIST is that native Oriental scholars may have a channel through which they can claim from an enlightened age a just verdict upon the true merits of the religions, philosophies, sciences, and arts that their ancestors bequeathed to mankind. That there has been very little hearty co-operation between them and Western Orientalists should cause no surprise when it is remembered that they could not enter the society of many Europeans on those terms of equality to which they felt that their learning, and dignity of ancestral lineage When their help has been asked it has entitle them. often been made to appear that they were receiving a favour rather than conferring one; and European professors, set over native pandits to instruct native youth in Sanskrit and the vernacular tongues, have not scrupled to affirm that Europeans alone were competent to explain the meaning of their authors. The organization of the Theosophical Society was a protest against this spirit, and the founders of the present journal declare their veneration for the ancient sages of all religions, and respect and brotherly affection for all their worthy modern representatives.

The key to what is mystical and baffling in ancient philosophy, mythology, psychology, and folk-lore, is in the possession of men of this class; who, being in sympathy with the objects of the Society, and some of them its Fellows, have intimated their willingness to reveal much that under ordinary conditions is inaccessible.

The THEOSOPHIST will abstain from all political discussion, such being entirely outside the limits of its plan. The social, mental and moral conditions of the present generation as compared with those of their ancestors offer, however, an ample field for intelligent criticism, and will receive attention. The paper will always cordially support and ask European and American sympathy for every effort by the native

governments, as well as European, to spread education, introduce useful arts, and better the condition of the native population. To this end, it will lay before its Eastern subscribers the latest news about important discoveries, improvements and inventions.

For a number of years different Governments have been searching for ancient manuscripts with which to enrich their national libraries and museums, and while many have been found, far more are believed to remain undiscovered.

A recent report of the Royal Asiatic Society, speaking of the collection of Hindu workers, observed that:- "Many parts of the Dekkan, however, have up to this time remained completely unexplored, and still promise a plentiful harvest to future investigators; although, in many cases, it will, no doubt, require the utmost care to overcome the suspicion and superstitions of the Brahmanas. Of the Namburis in Malabar, for instance, a most interesting, though very retired and secluded class of Brahmanas, we know next to nothing; yet they are said to be staunch followers of the Vedic religion. and to have in their possession a great many old Vedic MSS." These manuscripts are in the safe keeping of guardians whose fidelity to their trust is beyond the reach of temptation. But there is reason to hope and believe that, from time to time, translations and perhaps fac-similes of them, will be given through the pages of this journal.

Among the Western fellows of the Theosophical Society who will contribute to these columns, are eminent literary and scientific men, authors, journalists and professors fully competent to treat upon the topics above enumerated.

Among the Eastern, the names of the distinguished Swami, Daya Nand Saraswati, Pandit; Founder of the Arya Samaj, and Supreme Chief of the Theosophical Society of the Arya Samaj, our Vedic Branch; of the erudite High Priest of Adam's Peak, Ceylon, and President of the Sanskrit, Pali and Elu College

of Colombo, the Rev. H. Sumangala; and the Eminent Buddist 1 controversialist, the Rev. Mohattiwatte Gunananda; (both Counsellors of the Society); of the learned High Priest of Sylalinbarana Vihare, at Dodandua, the Rev. Piyaratana Tissa Terunanse; and others of distinction, indicate the very high order of Oriental Scholarship that will contribute to the instruction of the THEOSOPHIST'S subscribers. Translations of important Sanskrit and Pali works, hitherto beyond reach, will form a leading feature of the journal. The attempt of Swami Daya Nand Saraswati to revive the pure monotheistic philosophy of the Aryans, and the plan and purposes of the Arya Samaj movement, will receive the attention they deserve; as will, also, the reformatory endeavors of the Brahmo, Prarthana, and other Hindu Society, some of whose most respected leaders will we hope contribute.

The Theosophist will be a journal of not less than 20 pages; royal quarto size; double columns; printed in large, clear type, on the best English paper; and will appear at the beginning of every month. The subscription prices will be as follows:—To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Europe and the United States, Rs. 10. The above rates include postage. No name will be entered on the books or paper sent until the money is remitted; and the paper will be invariably discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills, if in registered letters), and made payable to the PROPRIETORS OF THE THEOSOPHIST, 108, Girgaum Back Road, Bombay, India.

As few extra copies will be printed, persons who wish to secure a complete file should forward their subscriptions by the 15th of September at latest.

<sup>1 [</sup>So in original.]

Correspondence (which may be in Hindi, Guzerati, Marathi, or in any modern European language) will be welcomed from any qualified person who is interested in the work of the journal, and, if suitable, will be carefully translated, edited and published.

HENRY S. OLCOTT,
President of the Theosophical Society.

Office of the Theosophical Society, 108 Girgaum Back Road, Bombay, July, 1879.



[Pen drawing by H. P. B.—probably of her family coat-of-arms, as a cock appears on it. Her maiden name was "von Hahn," and Hahn—cock.]

#### THREE SIGNATURES OF H. P. B.

1. Al Blarets B

2. Allolaraha

3. AP Blavalsky

[No. 2 is slightly enlarged.]

I Medies Times June 6, 1822. From Scrap Rook VIII: 3

# MADAME BLAVATSKY ON HINDU WIDOW-MARRIAGE<sup>1</sup>

THE following is a copy of a letter received by Dewan Bahadur Ragoonath Row, from Madame Blavatsky:—

DEWAN BAHADOOR RAGUNATH ROW, F.T.S.

MY DEAR SIR,—I have not made a study of Hindu Law, but I do know something of the principles of Hindu religions, or rather ethics, and of those of its glorious founders. I regard the former almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then, anyone points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original smriti. In my judgment the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as it was in the case of satti, the burning of widows. marriage laws are another example. To marry a child without her knowledge or consent, to enter the marriage state, and then to doom her to the awful, because unnatural fate of enforced celibacy if the boychild to whom she was betrothed should die (and one

<sup>1 [</sup>Madras Times, June 6, 1882. From Scrap Book VIIIa.]

half of the human race do die before coming of age) is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that either one of those star-bright human souls called Rishis had ever consented to such a base and idiotic cruelty. If a female has entered the marital relation, she should, in my opinion, remain a chaste widow if her husband should die. But if a betrothed boy-husband of a nonconsenting and irresponsible child-wife should die, or if, upon coming to age, either of them should be averse from matrimony, and prefer to take up a religious life, to devote themselves to charitable occupations, to study, or for other good reasons wish to remain celibate, then they ought to be allowed to do so. We personally know of several cases where the male or female are so bent upon becoming chelas that they prefer death rather than to enter or continue in-as the cases severally may be-the marriage state. My woman's instinct always told me that for such there was comfort and protection in Hindu Law—the only true LAW of the Rishis which was based upon their spiritual perceptions, hence upon the perfect law of harmony and justice which pervades all nature. And now, upon reading your excellent pamphlet, I perceive that my instincts had not deceived me.

Wishing every possible success in your noble and highly philanthropic enterprise,

Believe me, dear sir, with respect,

Yours fraternally,

H. P. BLAVATSKY

Mylapore, 3rd June, 1882.

### H. P. B. AND "ANANDA"1

Ooty, Wednesday, 7th August, 1883.

[Envelope bears the inscription:]

"To my new Son,
the Swimming-Bath Yogi
and
the Philosopher of the
"Cooking Room."

My dear-2

What name? Master says asks <sup>3</sup> Bawaji, consult him and Damodar—some name easy going and flowing, incapable of breaking any one's jaw. You do perhaps well to keep yourself unseen by the Madrasee F.T.S.—an inquisitive lot. I have consulted the Mahatma and asked His orders upon the 2nd point. He says:

(1) Let him (you) settle upon the name of the place he comes from and never contradict himself.

<sup>1</sup> [The recipient was the late T. Vijayaraghava Charlu who was Joint Recording Secretary of the Theosophical Society 1885—8 and sole Recording Secretary in 1894. He was also Treasurer 1889—90 and 1894—1903. For several years he was also Manager of The Theosophist and the Publishing House.

On being put on Probation by his Master, he chose for himself Ananda as the disciple name, and he was known by this among his fellow-disciples.

When he came to reside at Adyar, his family and relations strongly objected to his thus breaking the ring of orthodox caste customs; a brother was sent to Adyar to exercise pressure upon him to return. But he could not be found when the brother arrived, for he had hidden himself in one of the rooms of the swimming bath that then existed at Headquarters. This was later filled up, and the small building known as the Indian Section Quarters built upon the site. Why he was called the "philosopher of the cooking room" is not clearly known, though the letter suggests that in order to escape observation he took up the profession of a cook when he first came to Adyar.—C. J.]

<sup>&</sup>lt;sup>2</sup> [This—after "My dear" appears in the original.]

<sup>8</sup> So in original.

Tuesday, December 17, 1878. Great day! blook friend of the lot le Monghe foring to Mal. at 12. Rather May be for and have for work mong any and beauth his last the form Heading Col he and did to kend him of for New York to morning or the day offer. Ante some and good there copies a De Waise brought tim propin ale for line Som by and Callyge peper Marke figues for mede her fig wright Som the whole toget but trunguis musimotun est bleate returned at 7. with this liche's for The Marty strambbat the Canada, West home "o're return home at 9 Mayon prade a results 12 KdO. and h. PB, look line of the chandles and Fore sy in a carrier to the stanmer law in allarble of tom and wort of the bring who

A PAGE FROM H. P. B.'S DIARY

- (2) Let him say when asked by Colonel that for years he had a longing to become like Damodar and Bawaji a mystic, and to prepare himself for chelaship and Yogi-life.
- (3) You have to learn thoroughly not only your own philosophy but yet the philosophies of other nations. Read study and try not to be an ignoramus like Sri Damodar and Holy Father, even on many points of their own philosophy. You must devote two or three years to study and especially to the Sanskrit.
- (4) If Colonel recognizes you, Tell him that you pray him to keep you the secret. That you have renounced your name in your new life and that you will be his secretary during his travels. When, and where you will join him on his way from Ooty to Hyderabad I have to let you know after I have seen him. It is a good idea to meet him at some station.
- 5. I have to write to Damodar and to see the Colonel and talk with him before I let you know where you have to go. Colonel will put no questions.
- 6. I cannot let you know yet under what Guru you are to be. You have to be on probation for some time before it is decided. Nor does it much matter for some time. It is your inner life and your actions that will draw to you such or another Guru. You may consider in the mean time both our Gurus as watching you.
- 7. Do not close all and every door behind you at present. You may find yourself too weak, or incompetent for the heavy task. You may repent. Do not renounce your worldly possessions or make yourself for the future in case you should resume your Grihasta life, your brother's dependent slave. Master says to impress this strongly on your mind. Have in case anything happens the means to return to your worldly life without much difficulty.
- 8. Meanwhile, study as much as you can *Esoteric* theosophy as given out to the world and learn to understand it

as theosophists ought. Of course you have to let people in the house know that you are a theosophist—I do not see at all why you should keep sticking to the cook room. You have only to avoid people who know that's all. Don't be so foolish as to confine yourself to that place. Take your place among the three holy Secretaries and avoid only unholy persons and your acquaintances. Don't let St. Poultice know anything about.<sup>1</sup>

9. Of course if you go with Colonel it is thousand times better that you should cook for yourself and eat separately from him. Ain't you a Brahmin? I think you told me you were? Well, if you are, let everyone know it. Whatever we, reformers and theosophists may say, people have a feeling for Brahmins they will never have for other castes. If you are [,] just make it be known. Keep to your caste for the sake of fools; besides which, it is always good to keep to your own mesmeric or magnetic influences and emanations. This is why I dine separately without any caste. May all the Dhyan Chohans and devas bless and protect you, my Son. You have chosen a heavy and difficult path in life before you reach Moksha on Earth.

Yours sincerely,

<sup>[</sup>Sentence so ends in original.]

## DEPARTURE FOR INDIA

Le sy de H. P. B. took leave of the chandelier and drave all

#### EXTRACTS FROM H. P. B.'s DIARY, 1878 1

December 17. Great day! Olcott packed up. At 10 he thought going to Phil.<sup>2</sup> At 12 [ . . . ] <sup>3</sup> stepped in and —as he <sup>4</sup> would have no more money coming, and received his last \$500 from Reading Co., he concluded to send him off from New York tomorrow or the day after. Bouton came and gave three copies.<sup>5</sup> Dr. Weisse brought two copies also for the Bombay and Calcutta papers.

Marble fidgetted but made himself useful. Tom the whole day.

What next? All dark—but tranquil.

#### CONSUMMATUM EST 6

Olcott returned at 7. with three tickets for the British steamboat the "Canada". Wrote letters till  $11\frac{1}{2}$ . Curtis and Judge passed the evening. Maynard took H. P. B. to dinner to his house. She returned home at 9. Maynard made a

All the notes which follow have been added by me.-C. J.

<sup>&</sup>lt;sup>2</sup> Philadelphia.

 $<sup>^3</sup>$  Name undecipherable. Possibly that of a Master, who "stepped in" to occupy H.P.B.'s body.

<sup>4</sup> H. S. O.

<sup>&</sup>lt;sup>5</sup> Of Isis Unveiled, of which Bouton was publisher.

<sup>&</sup>lt;sup>6</sup> Above this entry there is a large symbol in red pencil, an arrow pointing down to a circle containing a cross, and the signature of the Master Narayan at the side. Below come, in large letters in blue pencil, underlined, the words Consummatum est, ("It is finished'"). They seem to be in H. P. B.'s handwriting.

present of a tobacco pouch. Charles lost!!¹ At nearly 12 H. S. O. and H. P. B. took leave of the chandelier² and drove off in a carriage to the steamer, leaving Marble to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada". Got frozen, sleeping in wet blankets and passed a sleepless night, but S-3 had the best of us and we did leave the American soil on the 17th. H. P. B. in trances of fear for H. S. O. 4) and Wimb. (Sinclair) who both had a right to prevent their leaving America—till the moment of departure. Instead of leaving at 11 the steamer left at 2½. Both Judges came on board. Curtis, Paris, O'Donovan, MacGrath, Tom. Maynard brought H. P. B. a silver tankard with the initials 5-Good fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. Poor girl, she really felt for us. At last we sailed off at 3.—ran three or four miles and-threw 6 anchor off Coney Island waiting for tide. H. P. B. who had begun breathing collapsed in fear again for [ ]7 might hearing of H. S. O.'s departure on the 19th send after him, etc., etc. No real fear, but great exhaustion in order to ward off danger from H. S. O.

Evening. Made acquaintance with a Mrs. Wise, Capt. and Mrs. Payton, a Revd. and a young Mr. Wansborough. After tea theological dispute with the Rev.

<sup>&</sup>lt;sup>1</sup> Charles was H. P. B.'s cat. A reporter in N. Y. Sun of Dec. 19, 1878 says: "Charles in the meantime had been sent to a good Theosophist's house, but had disappeared from the basket in transitu, and has not been seen since. "I don't know where he is," said the Hierophant [H.S.O.], "but I presume we will find him in Bombay when we get there."

<sup>&</sup>lt;sup>2</sup> The words "took leave of the chandelier" are underlined in blue.

<sup>3</sup> The Master Serapis.

<sup>&</sup>lt;sup>4</sup> I omit the private name here used for Mrs. Olcott.

<sup>5</sup> Now at Adyar.

<sup>&</sup>lt;sup>6</sup> H.P.B. wrote "threw"; it has been corrected in Col. Olcott's handwriting to "dropped".

<sup>7</sup> Mrs. Olcott.

December 19. Magnificent day. Clear, blue cloudless but—devilish cold. Fits of fear lasted till 11 (the body is difficult to manage—spirit strong but flesh very weak). At last at  $12\frac{1}{2}$  the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand.

(No danger of that. O.) 1



H.P.B.'s Monogram and Crest

This crest was on H.P.B.'s note-paper at the time the Society was organized in 1875. Several letters and envelopes now at Adyar bear the crest in red and gold. Snake, crown, double triangle, swastika, monogram and astrological and cabalistic symbols were stamped in gold on a red background. But the space occupied by the double triangle was not stamped in red, but left blank, showing the white of the paper.

The crown, with five points, is the emblem used by members of noble families in the continental countries of Europe. (On her visiting card, H.P.B. uses a crown with nine points, the emblem of a countess. See p. 624.) The letters within the double triangle are E.B., for Elena Blavatsky. At this time H.P.B. often signed herself Elena, the Italian form of Helena. In one of the Serapis letters of 1875, she is thus called.

The omission of the crown, her monogram and the astrological and cabalistic figures, and the placing of the Egyptian Tau in the middle of the interlaced triangles, make the present seal of the Theosophical Society. The swastika however was drawn to revolve with the clock (see p. 647). Instead of re-drawing the crest in Madras, for purposes of reproduction, the fine and accurate drawing in *The Path*, of February 1893, is here used, with acknowledgments to that magazine.

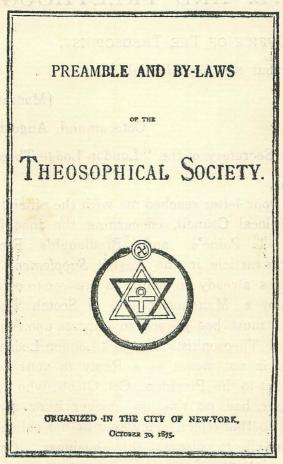
<sup>1</sup> These words in H.S.O.'s hand in brackets.

## MADAME COULOMB'S TESTIMONY TO H.P.B. IN 1879<sup>1</sup>

THE THEOSOPHICAL SOCIETY.—A correspondent writes to us as follows regarding a leading member of this body:—"On the 15th of May, I happened to read an article in your paper concerning the Theosophical Society. I was surprised to find the bad opinion expressed in the article mentioned, and really cannot understand from what source "The Colonial Empire and Star of India" obtained its information. I am not acquainted with any of the members of the said Society, except with Madame Blawatsky. I have known this lady for these last eight years, and I must say the truth that there is nothing against her character. We lived in the same town, and on the contrary she was considered one of the cleverest ladies of the age. Madame B. is a musician, a painter, a linguist, an author, and I may say that very few ladies, and indeed few gentlemen have a knowledge of things in general as Madame Blawatsky. Now, if nature has endowed her with so much talent, and if she is so well informed on every branch of education and instruction, and at the same time possessing a spirit of investigation. and a desire to dive into the mysteries of nature, I really not see that for this she should be considered and spoken of as a person of an indifferent character. Madame Blawatsky's family is a very respectable one indeed. Nature as

<sup>&</sup>lt;sup>1</sup> [The Ceylon Times, June 5, 1879. From Scrap Book, No. IV.]

you know, is capricious, it grants to some every perfection and deprives others of the indispensable endowments. Madame B. has a masculine mind, and a perfect understanding, and I could write much more about her, which I feel convinced would commend a good opinion of her."



The Society's Seal on its first pamphlet, three weeks before the formal inauguration. Actual size.

<sup>&</sup>lt;sup>1</sup> [There is a note in Colonel Olcott's writing: "E. Coulomb in favor of H.P.B." The extract in the Scrap Book bears at the end a signature in ink, "E. Coulomb," and at the side "E. Coulomb's Article" which are probably in Madame Coulomb's handwriting.—C. J.]

## H.P.B. AND FREETHOUGHT

Moderne E. bas a musculine mind, and a perfect under-

EDITOR'S OFFICE OF THE THEOSOPHIST,

Private but NOT Confidential.

(Madras)

Ootacamund, August 16, 1883.

To the Secretary of the "London Lodge Theos. Society.

My Dear Sir,

When your letter reached me with the official (?) resolution of the local Council, concerning the inadvisability of advertising T. Paine's and Bradlaugh's Free-thinking literature, the article in the August Supplement "A Final Answer" was already in print, in answer to certain letters received from a Manchester and a Scotch Theosophists. Therefore, I must beg of you to impress upon the minds of the esteemed Theosophists of the "London Lodge" that the said answer is not meant as a Reply to your letter. The latter was sent to the President, Col. Olcott, who being on his Southern tour had no time to answer it or give me any instructions to that effect. However he has called a Meeting of the Council to discuss this business. Only I fear that the objection-that such advertisements ought to receive the consent of the majority of the General Council before being published (or words to this effect) is groundless. The majority of our Council is composed of heathens of the first water. Most of them are

furious to feel unable to send their children either to Missionary or secular schools without having their young minds poisoned (their expression not mine) by their hereditary enemy the padri against their respective non-Christian religions. It is they (i.e., the majority of the Council) who have repeatedly insisted on having such books distributed. Our Ceylon Buddhist members with 300 priests leading them, have spent a large sum to secure such anti-Christian tracts, as the only antidote against the abuse lavished upon their forefathers' faith. For, whoever lives in this country (as Mr. Sinnett will tell you) becomes very soon impressed with the sad fact that conversion in India means absolute perversion. Instead of bettering morality Christianity but adds to the natural human vices, owing to the doctrine of atonement and salvation by prayer, instead of that of self-reliance and Karma.

would feel very much obliged to some of the British Theosophists who have protested, were they to send us for publication anti-buddhistic tracts. I would publish them immediately and without fear of hurting the feelings of my co-religionists. They are too intelligent, on the one hand, to take to heart the autopsy of the exoteric shell of their religion; while, on the other, centuries of daily abuse directed against Buddhism have made them indifferent. The same may be said of Hindus. What they (at least our members) want is the free discussion of every religion in its outer as in its inward form. Why then should ecclesiastical Christianity be excepted? Though the Reply in the August Supplement was not meant for the British Theosophists yet their "remonstrance" may find a fit answer in it. I, as an Editor, will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in the dissection as in the praise of all and every religion the world over, without pandering to people's personal emotional

prejudices. This will never do in a Universal Brotherhood. I am very much surprised that Mr. Sinnett should have seconded the resolution, knowing as he does, my feelings on the subject; and that he was the first to approve of my "not minding" Mr. Hume's objections in this direction. Nor is it quite clear to me, whether the "remonstrance" sent by the Branch Society is meant for the Editor of the Theosophist alone, or for the Parent Society in general, since the former humble individual acts under the authority of the Council, or at any rate in sympathy with the feelings often expressed by its majority. Personally, I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor do I desire to make his personal acquaintance; but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "cultured Mrs. Grundy" must be an excellent man. As for Col. Bob Ingersoll, than whom no more moral, pure man, no more honest citizen good husband and good father ever trod this earth—I know him personally and he has my profoundest respect, though he laughs at Theosophy, Spiritualism and every other belief.

I have written the above not as an answer to the contents of your official letter, but as a reply to what I found therein between the lines. No one has a greater respect respect 1 and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our Mahatmas, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M.: to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes is due to the "London Lodge". For indeed, were I to

<sup>&</sup>lt;sup>1</sup> [So twice in manuscript.]

concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the Visishtadwaitee. There's the "South Indian Visishta Theos. Soc." composed of about 150 members objecting to my publishing the criticism upon their Catechism by the "Vedanta-Adwaitee" Theos. Society-(See art. of that name in June Theosophist); and the Almora Swami insisting upon my ceasing to lay sacrilegious hands upon his Iswara; and the "Brahmo Theos. Society" wanting me to fill the magazine with sermons upon Monotheism etc. About 14 Visishtadwaitees have resigned in consequence of the discussion. Very sorry, but I cannot help it. Thus, as you see, my position is that of an elephant trying to perform his Grand Trapèze on a cobweb thread. Nevertheless, I must try to maintain my perilous position and not to lose footing by the blessing and help of Yog-power. Meanwhile, believe me. dear Sir.

Yours most fraternally,

H. P. Blavatsky,

(Editor of the *Theosophist*).

P.S. The decision of the Council such as it will be, will be sent to you officially. H. P. B.



Happy New Hear to the

Mappy New Hear to the

Most Homoureble georgy Esq.

Its book of Sweets is forthway

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H. P. B.'S LETTER TO GEORGE S. ARUNDALE ON HIS SIXTH BIRTHDAY

### ON A CHANGE IN KARMA

Adyar, Feb. 5. [1884]

[Letter to N. D. Khandalavala 1.]

My dear, true Brother,

To tell you how pained I was during your dangerous sickness, is to tell you something you ought to know. Yes: there was a day, when I despaired for your life, that day, when to my prayers to my MASTER, He answered me-"We may be able to do much, but never miracles." I despaired because having given that answer, He added, "I will see. there is one spot in the affected organ that is not touched vet I may save him and restore the rest—but I am afraid there is none," or words to this effect. Yet He did find one "such spot" and you were saved. You are saved and that's the main point. What matters it whether it is He, or Nature, or Chance that saved you! For me it is a fact—a living Reality that He has done what He promised; neither for you, least of all for others,—as Mr. Ezekiel, for instance—can it ever be a fact. Doubt and distrust will ever linger in the breast of everyone, who is not in direct communication as I am-with Him. And then it matters little for Them. They care neither for thanks, nor gratitude, nor anything save DUTY. It is not for you, personally, that my Master cared,—for N. Khandalavala a unit among millions, but for the father of an innocent family, the support of so many persons dependent on you, the faithful and loyal friend and theosophist. There are hundreds of lip-theosophists, of nominal members, whom They would allow to die-to receive their Karma without moving a finger to interfere with its decrees. With you it was a

<sup>&</sup>lt;sup>1</sup> [Mr. N. D. Khandalavala is still a member of the General Council of the Society.—C. J.]

different question. They were bound to do Their best for you, as you have done your best for others—for us all. And the hardly perceptible spot was found out. "Sleep?" Why had you been allowed to go to sleep when you wanted—you would have never awoke. I told so to several. Your weakness and sleepless condition were your salvation. But you must now take a long rest. You must not allow anything to come in your way. You must keep quiet, never feel excited, and avoid emotions of any kind for a long time. And then They will strengthen the organ which can and must be restored to perfect normal conditions. When I see you I will say more, and I hope to see you in a few days, on the 11th or 12th.

Now about my own uninteresting Ego. I am told by doctors that I am dying. No disease—simply life ebbing away, complete nervous prostration, weakness daily increasing, etc. Played out! Well, they frightened Olcott and Society so much, saying that if I did not immediately change climate and have three or four months complete rest that I had but three months and no longer to live, that they bothered and prevailed upon me to consent. And then I am going to France and Germany. It is worse than death for me. for they might have allowed me to die quietly here. I hate the idea, but they want me alive, it appears, not dead. Wellsince the Masters want me to go-then I go-though I cannot make out why They should send me abroad to get relief when They could cure me as well here, as They did twice before. Colonel is going to London, and I to-the devil I know myself where, and why I am going!

Now do keep quiet and jolly and happy in your convalescence. And believe that outside your own family no one loves and respects you more than

> your faithful friend, H. P. Blavatsky.

# H.P.B.'S FOREKNOWLEDGE OF MADAME COULOMB'S TREACHERY'

TAKE for an instant for granted (you, who still doubt at moments in your hearts) that I am doing the work of a real living Master. And if I am, then surely I would not have been entrusted with such a mission unless I had pledged myself irrevocably to the laws of the Ethics, Sciences, and Philosophy THEY teach. Come whatever may, I have to abide by these laws and rules even in the face of condemnation to death. Now, if the law, in common legislature even, holds that no person should be condemned before his guilt is proven, or becomes manifest, how much more strict must this law be in our Occult Code? Have I the right-in special cases when I see that a person has in him the germs of, or even a decided proclivity toward, evil doing, deception. ingratitude, or revenge, that, in short, he is not a reliable man or woman; but that, on the other hand, he is earnest and sincere, for the time being, in his interest and sympathy for Theosophy and Occultism: have I the right, I ask, to deny him the chance of becoming a better man, merely out of fear that he may one day turn round? I will say no more. Knowing, as I do, that no earthly forces combined can destroy the T.S. and its truths, even if they can and do, in each case, hurt more or less my outward and miserable personality, that shell that I am solemnly pledged to use as a buffer of the cause I

<sup>1 [</sup>From a document in the Esoteric School, signed by H.P.B. with her initials; published with the permission of Dr. Besant.—C. J.]

serve, have I the right, think you, out of mere personal cowardice and in self-defence, to refuse to anyone the chance of profiting by the truths I can teach him, and of thereby becoming better? That many are called, but few chosen, is something I knew from the beginning; that he who speaks the truth is turned out of nine cities, is an old saying; and that the man (and especially the woman) who preaches new truths, whether in religion or science, is stoned and made a martyr by those to whom they are unwelcome-all this is what I have bargained for, and no more. Let me give you an illustration out of real life. When the notorious Madame Coulomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless, I gave her all she needed, because such was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision whether it was right and theosophical to keep two such Serpents in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words verbatim, the reply beginning with an aphorism from the Book of Precepts:

"'IF THOU FINDEST A HUNGRY SERPENT CREEPING INTO THY HOUSE, SEEKING FOR FOOD, AND, OUT OF FEAR IT SHOULD BITE THEE, INSTEAD OF OFFERING IT MILK THOU TURNEST IT OUT TO SUFFER AND STARVE, THOU TURNEST AWAY FROM THE PATH OF COMPASSION. THUS ACTETH THE FAINT-HEARTED AND THE SELFISH.' You know," went

### 1931 FOREKNOWLEDGE OF MME. COULOMB'S TREACHERY 657

on the message, "THAT YOU ARE personally THREATENED; YOU HAVE STILL TO LEARN THAT so long as there are three men worthy of our Lord's blessing in the Theosophical Society—it can never be destroyed . . . Your two Karmas (hers and mine) run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two (Karmas) and become as she is? . . . They are homeless and hungry: shelter and feed them, then, if you would not become participant in her Karma."

THE

# THEOSOPHICAL



### SOCIETY.

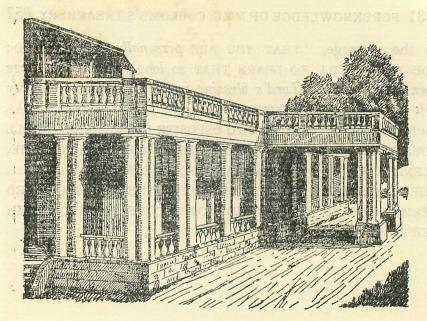
FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ABSOLUTE SECRECY respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby PLEDGE MY WORD OF HONOR for the strict observance of this covenant.

Dated at Menlo Buck 129. this Fourthday of April 1878

Thomas a Edison

Thomas Alva Edison's Pledge of Secrecy regarding Pass-words and Signs when he joined the Society.



Headquarters at Adyar in 1882.

The house, at the time of its purchase, was called Huddleston Gardens, with land covering 28 acres. As with many houses built then for Europeans, the steps of the porte cochère or carriage porch led to a large hall, which served as a drawing room and a dining room. On either side were bedrooms. The house had also a large room at the back, looking on the river. On all sides were verandahs. The hall was 42½ feet long by 23 feet broad, and the front verandah 85 feet long and 7 feet broad.

Colonel Olcott transformed the hall and verandah to make an impressive and beautiful meeting hall, with the finest acoustics for such a large hall. The front verandah was thrown outwards to a distance of 18 ft. beyond the pillars past the porch. The verandah roof was raised 5 ft., and extended over the new part. With steel girders to support the new roof, the old pillars were abolished.

Later, at H. P. B.'s death, the hall was further extended towards the garden by building a small alcove nearly  $7\frac{1}{2}$  feet square for H. P. B.'s statue. Underneath the statue, those portions of H. P. B.'s ashes which had been allocated to Adyar and London now lie buried. This alcove now holds Colonel Olcott's statue by the side of that of H. P. B.

The room on the roof seen in the picture was H. P. B.'s bedroom. Next to it to the left (not seen in the picture), and four steps lower, was the "Shrine Room".

Headquarters lies exactly north and south, Adyar river flowing from west to east into the Bay of Bengal. The statues of the Founders look to the north. The estate now covers 262 acres. (Picture reproduced from *The Path*, June 1892.)

### MY JUSTIFICATION

### By H. P. B.1

I have read about the "new discovery" and it is more damnable than all the rest. To this I say as follows:

- 1. The shrine was ordered by Mme. Coulomb, on a drawing made by M. Coulomb, to be taken to pieces if transported to another place in a trunk; and was made on purpose for that *movable* for I said I would want it at Ooty if I had to pass there 6 months of the year as contemplated. No one, except Mme. C. went to Duchamps. It is she who ordered it, brought it and he who hung it up. Ask Bawajee, Damodar, all those who saw it.
- 2. Coulomb on hanging it broke with large nails several times the wall, and had to replaster it. He made a hole with a large nail that actually pierced the wall and made a hole on the inner side of the window aperture under the ceiling in the next room and spoilt the marble polish. He had to replaster it immediately. This was done for the hook to hang on the shrine. It is not one, but several holes must be found or rather the traces, for the wall of the closed window is very thin and we had the greatest trouble to fix the shrine.
- (3). It is he and his wife who insisted upon puting 2 that mirror inside the shrine because he broke one of the panels in several pieces and had to make another. He was always fixing and taking them out when the cupboard came. I never paid attention because I was always occupied. No doubt he used that panel that he said had been broken to

<sup>&</sup>lt;sup>1</sup> [The manuscript of this, in H.P.B.'s handwriting, is in the Archives. The title: "My Justification by H. P. B." is her own, written on the manuscript.—C. J.]

<sup>&</sup>lt;sup>2</sup> [So in manuscript.]

make some contrivance, if the panel is now found, or perhaps made another. He was always inventing things and offering help which was always refused. Remember, he had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months. Heaven knows what he might not have done! I know one thing, and may I never see the Master again, if I know of, or ever used this pannel. I am ever ready to damn myself for the Masters and the Cause, but They would never have permitted me to do such a thing.

I remember once, and swear on my future life to the truth of it, that he told me, (sometime after my immediate return from Ooty-"Oh, c'est maintenant, Madame, que je puis produire des phenomenes aussi bien que vos Freres! Mais je ne vous le dirai pas, car vous ne me dites rien, vous, comment vous le faites".2 He pretended he never believed in any phenomena except clairvoyance, and that of his wife only. It is Coulomb that did all the work in, and outside, the shrine, she, who decorated the walls, and I had no idea what they were doing. For five years she was betraying and laying traps for me; her hatred to me for not getting money for phenomena, which she was constantly urging me to, (thank Heaven, there is not a man living who can accuse me of having had money for it, and the case of Srinivas Row's 500 rup, and Mrs. Carmichael's ring, worth Rs. 200, prove quite the contrary)—this hatred is now proved by her hints of my being a fraud and spy from the first, to Banon and Ross Scott and so many others. This d-d pannel was done by him-for what reasons I cannot imagine, except either to implicate me, or use it for their own means, their infernal crafty intrigues.

<sup>1 [</sup>So in manuscript.]

<sup>&</sup>lt;sup>2</sup> [Translation: "Oh, Madame, I can now produce phenomena just like your Brothers! But I won't tell you how, because you tell me nothing of the way you do them."]

I could never understand one thing, and Master would never tell me. When the cup was broken before General Morgan, he called it "a precious China cup" and I laboured under the impression that it was one of the Mahatma's cups they gave me in Sikkim. When I came I found it was a simple saucer, such as can be bought by the dozens in the shops of Madras! No wonder she has the broken pieces of it! She may have a dozen of such broken saucers. This one, or something similar to it, was bought by me at Lahore, I think. She told me though, that she had inadvertingly 1 broken Mahatma's blue cup, during my stay at Ooty, and showed me the pieces saying that she had been at Fasiollers and all the shops to try and get one like it, (you may enquire at Fasioller by showing him its match, the yellow cup of my Master). Well it was such a puzzle to me that to this day I do not understand how this was all done!

It is undeniable she has made tricks and my only guilt was that I never spoke of them that I have not exposed her at the time. And that I have not told to everyone the tricks he always was offering me to do. Why, he was even offering to Baboola to do this and that, and the boy told me. And now now it is Col. Olcott and all of you at Adyar:—

If you, or any of you verily believe that I was ever guilty consciously of any *trick*, or that I used the Coulombs as confederates or any one else, and that I am not quite the victim of the most damnable conspiracy ever set on foot, a conspiracy which was being *prepared for five years*—then telegraph me where I am *Never show your face again in the Society*—and I will not. Let me perish, but let the Society Live AND TRIUMPH <sup>2</sup>.

H. P. B.

<sup>1 [</sup>So in manuscript.]

<sup>&</sup>lt;sup>2</sup> [It is a strange sensation for the Editor's deputy that, as forty seven years after, he should be checking this article with H.P.B.'s manuscript, it should not be in the editorial offices of *The Theosophist* in the T. P. H. Building near by, but in his sitting room, which is the original Shrine Room referred to by H.P.B.—C. J.]



### Impression from H. P. B.'s Signet Ring

The story of H. P. B.'s ring, as narrated to me by the late Miss Francesca Arundale, is as follows. When H. P. B. in 1884 was living at 77 Elgin Crescent, London, W., with Miss Arundale and her mother, she wanted a signet ring, and Miss Arundale offered to have it made for her. H. P. B. consented, and gave the design—the double triangle, and below it the Sanskrit word var Sat, Truth. Miss Arundale then asked H. P. B. if she minded if she (Miss Arundale) had a similar ring for herself. H. P. B. had no objection. Two very dark green, almost black, agate stones were cut with the design, both exactly alike. H. P. B.'s seal was set on a heavy gold ring, the stone mounted on an oval frame with a hinge, so as to be the lid for a very shallow locket. Miss Arundale's was set in a lighter ring. Miss Arundale wore her ring always, and at her death it passed to her nephew, Bishop G. S. Arundale, who lately presented it to the E. S. Archives.

H. P. B.'s ring was worn by her from 1884 to the day of her death. Some considerable time before her passing, she had intimated to her esoteric Inner Circle that she desired the ring to be given after her death to Annie Besant. At the actual time of her death, May 8, 1891, Annie Besant was in the United States. On her return, the ring was given to her, according to H. P. B.'s wishes. Dr. Besant has worn it since then, on the index finger of her right hand.

The reproduction is from Miss Arundale's ring, not from Dr. Besant's, which never leaves her finger. But both stones are alike and indistinguishable as to size, shape and colour.—C. J.

# H.P.B. ON THE S. P. R. REPORT

January 6, 1886.

BAD New Year to us all, Olcott—Hodgson's Report reached here through Sellin on the eve-like a N. Y.'s present—and it will and has already done an immense harm. It is not I who stands accused alone [-] I might leave the Society and there's an end—but the whole Society, beginning with Sinnett and yourself-and making of Babula 1-our Master!! He wrote M .: 's letters they say—the idiots! I am a Russian spy he says again and this will prejudice the cause and prevent my returning to India for ever so long, unless you turn heaven and earth to show the utter absurdity of the accusation. The slip—the famous slip photographed from a bit of MSS. stolen by Coulomb[-]is a translation from a Russian paper for Sinnett's Pioneer-the quotation mark at the end shows it; this is rot, and can be made away with. About Babula writing Master's letters—everyone will laugh —in India at any rate. Also connecting Jhelum telegram with some bit of paper stolen by somebody from Damodar's papers in Master's handwriting, telling him to copy some original telegram and send it to Sinnett, and to tell Deb to learn better his part. For Deb and Bawajee came both a year after; there was no Bawajee at HQrs. when we were at Amritsar. This is absurd also. I have not read all, only a few pages (Sellin went away and carried the Report away with him to München) but even in these few pages I found everything luckily construed on erroneous

<sup>1 [</sup>Babula was H.P.B.'s Hindu servant.—C. J.]

inferences and nonsense. Hume lies like-a Hume. He says Masters never wrote on the Cashmere or Nepaul paper you know, till after I came back from Darjeeling where it can be got; and Sinnett has the original page of such paper where notes are made by Master for Esoteric Buddhism from which I taught him and Hume at Simla when I lived at Hume's and a year or two before I went to Darjeeling. Sinnett knows that it's a lie. There are many such flapdoodles. It is the whole that is damaging as against Society hated by all. Nor do I care about experts, for what one expert affirms the other denies generally. Even the similarity of style detected between K. H. and myself-the same mistakes and peculiarities is all nonsense. When I arrived to America, I could hardly speak English and could not write it at all—it is a fact, as you know. Isis was the first work with the exception of a few articles corrected by you and others that I ever wrote in English in all my life and it was mostly dictated by K. H. (Kashmiri) as you know. I learnt to write English with him, so to say. I took up all his peculiarities even to writing sceptic with a k-which I dropped in India and he preserved the habit. What wonder then, that similarity is found between the style of Isis and letters to Sinnett and so on. I told you, and you know, and you have to maintain, that I spoke English ten times as badly as I do now, and as you said yourself. 40, 50 pages at a time would be written of Isis MSS. without one mistake. Please remember THAT—that I hardly spoke and could not write English at all. I had not spoken since my childhood almost—as I told you. The first time when I spoke nothing but English for months was, when I was with the Masters—with Mah. K. H. and of course I got his style.1 The difference of handwriting detected between several

<sup>&</sup>lt;sup>1</sup> [For a full account of how H.P.B. learnt some of her English from the Master K.H., see *The Mahatma Letters*, pp. 478-9.—C. J.]

of his letters is due to the fact, that of course he did not write all his letters himself and he said so repeatedly to Sinnett. Various chelas precipitated them hence difference of writing. No two chelas can form the same conception of a writing in their heads not even of their own when the writing is not produced mechanically with the hand but impressed from image in the brain. I could not brecipitate my own handwriting twice in the same way. That's nonsense, and if Hodgson's Report is damaging when viewed from the common, daily-life experience of writing, etc., it is explained as naturally as possible when examined from an occult standpoint. To judge the whole affair as Hodgson has is ridiculous. So far as I have read the Report, everything can be explained. I wrote Isis (it is claimed) and the K. H. letters and Master's (through Babula!!) using in them Subba Row's letters (!!!) and S. R. is said to have confessed it to Hume—all this, is trash, but it must be shown such to the outside public, and this is what is clamoured for by the Branches. The German Branch (Gebhards excepted) is in a terrible funk. The Sphynx that had to come out N. Y.'s day is stopped by Hubbe Schleiden who wants either to resign or change name of the Branch, dropping "Theosophical" altogether. Du Prel and I think the Baron Hoffmann have or will resign. All is in a turmoil. The Countess has left this night for Münich to try and quiet them. She saw Master in a vision last night went out of her body (and I watched her doing it in the drawing room—) and He ordered her to go and mend matters. But Sellin who had left declaring that the testimony of Hodgson and Coulomb were worthless and absurd-after reading the whole of the Report wrote to me a furious letter from Munich-resigns, calls the whole Society a humbugdenounces all (not you and me only), Sinnett included, and says if I do not defend myself and explain the charges,

the whole Society will disappear in a few weeks. That your mechante lettre about Hartmann shows what you are: a backbiter, a slanderer, etc. I send you Hartmann's letter to me. He is the only one who could defend us successfully at Münich and now he is furious against you and Society (Adyar) having been told by Sellin of the letter you wrote to Gebhard's about him. So that it is not I. only who writes stupid and compromizing letters. The L. L. keeps steadfast so far as I hear. Sinnett's letter enclosed written after Report, and all about the Secret Doctrine. He cannot leave, too far deep in it. But you must write a pamphlet and d-d quick explaining as much as you can showing the absurdity of Hodgson's inferences-spy business, Babula, the collective charges against Bhawani Row, Damodar, Bawajee, Mohini, yourself. Now you see you are SAVED not dishonoured, by my referring to you as a "psychological baby" and saying I am smarter than you to H. Chintamon. This said in fun has saved you, I say. Better to pass off as an honest, truthful, though credulous man than a fraud. And that no one can call you. Oh the Psychic R. S.! Oh your Karma, you poor man when I begged you, asked you from Paris to leave S. P. R. alone, and you did cram them full with phenomena, you would force yourself upon them. Well that's over and done: and no "King's horses, nor all the King's men" can mend what's done. Your Karma, dear; and Sinnett's Karma for giving 8 K.H.'s letters to Hodgson, and he (Hodgson) does give it to him! 60 alterations found, made in print, differing from K. H.'s originals—serves Sinnett right.

I have the Secret Doctrine to show whether Masters are or are not. If not—then I am the Mahatma, and that's as well. See what Sinnett has arranged. A little better arrangement to begin with than Isis ever was. What you

<sup>&</sup>lt;sup>1</sup> [So in manuscript.]

ought to do is to condense Isis throwing out all that is not to the point and letting it out in monthly parts (cheap) or in one vol. better monthly, and sell it in India. For Secret Doctrine is entirely new. There will not be there 20 pages quoted by bits from Isis. New matter, occult explanationsthe whole Hindu Pantheon explained, based on exoteric translations (to be easily verified) and explained esoterically proving Xty and every other religion to have taken their dogmas from India's oldest religion. No word against any class, personalities left out altogether-missionaries entirely ignored, scientists except when quoted—untouched. In four Parts-Archaic, Ancient, Mediæval and Modern Periods. Each Part 12 chapters, with Appendices and a Glossary of terms at the end. Countess here, and she sees I have almost no books. Master and Kashmiri dictating in turn. She copies all. This will be my vindication, I tell you. Preface received from Adyar only came to be immediately burnt in the kitchen by myself and Countess. Thus you could easily, by sacrificing two copies of Isis, boil out of two Vol. 1 in parts and let it go for 8 or 10 rupees the whole 12 or 14 annas the number and keep money for Society. I could do it in a month had I time. Now listen. Secure the help of Subba Row for Secret Doc; Lots there of Adwaitism or old Aryan Religion occult which if reinforced by what S. R. can add will kill Hodgson and Co. on the spot. Shall he do it for you or rather for himself and Adwaitism? If he promises faithfully and you think he will do it I shall send you by two or three chapters at once; if not-I begin publishing here. Let him see first five or six chapt, and judge. We can take the public of India by storm if he helps me with old quotations and occult meanings added to mine. Answer at once. Because it will delay publication, unless you do. And I have to hurry on with my vindication. Now that I am here quite alone with no books around me and that S. D. will be twenty times as

erudite as occult and explanatory people shall see I guess and judge. Now for the Report—it is really so full of animus of lies and nothing but suspicions and false inferences that you can make up a splendid answer. The only thing to be explained away is similarity of style and mistakes between Mah. K. H.'s and my English and Isis, and so on. This I told you, and you know it is true. He is not a good English scholar though ten times better than I-(Kashmiri). The "spy" business as the only possible motive for those who are determined not to see the truth—helps us. He calls me a forger! Funny and stupid. If I invented the two Masters, then they do not exist, and if they do not exist, how could I forge their handwritings, which did not equally exist before I invented them. And if I am the inventor of the two and three handwritings, then these handwritings are not forged but mine-how then can I be "a forger". It's a libel punishable by law—as well as spy charge if he cannot prove. And that he can't, you may bet. Remain the "Blav. Coulomb" letters. Well, I deny in toto all the incriminating portions. I have never been allowed to see one line of those letters. Sinnett wanted to borrow them from S. P. R. to bring them here to Würzburg —and was refused point blank. This goes against them. Theosophy is a Tree to be judged by its fruits. And the fruits have saved so many lost people, have redeemed from a bad to a good life through the holy names of Masters, that if MASTERS did not exist they should be invented (as Voltaire said of either God or Christ) for the good they do to humanity. You have done well to send me the Report on the Investigation. The Countess took a copy with my notes to Munchen, for no one there has read that Report and it does in some things knock down Hodgson. Now COURAGE and a last effort-and WE ARE SAVED.

Yours ever,

B. P. H. around the and that S. D. will be twenty times as

# MADAME BLAVATSKY AND THE THEOSOPHICAL SOCIETY<sup>1</sup>

To the Editor of Light.

Sir :-

Will you kindly permit me to notify my friends and foes through your columns, that yesterday, September 27th, I FORMALLY RESIGNED OFFICE in the Theosophical Society?

No one could regret more than I do, to give this pain to my devoted colleagues and friends. But I do it from a deep sense of duty to the Society, before whose interests all private consideration must give way.

For some time past—to be exact, since the very day when I overstepped the *legal* boundaries and gave out the secret of my whole life, namely what I knew about Occultism and its Custodians—I seem to have awakened against Theosophy all the fiends of the nether world, now domiciled on our earth. Persecution, suspicion,—opposition, from simple cavilling at words to the expression of the most malignant hatred—are dogging our steps wherever we direct them.

Had I to face them alone, *i.e.*, in my personality and private capacity I might have bowed my head in full humility, from a feeling that this was only my *Karma*: I have thrown the mysteries of the Kingdom of Heaven in their crudest and (owing to my personal inability) undigested form to be trodden upon, and *have* to bear my penalty. But it is not I alone who am the sufferer. In my proud desire to benefit my fellowmen,

<sup>&</sup>lt;sup>1</sup> [September 24, 1884. From the original manuscript in H.P.B.'s handwriting at Adyar. The title above is hers. Was it published?—C. J.]

and my vain endeavours to do what I sincerely thought (and still think) was good, I have brought unwittingly suspicion, almost opprobrium upon the Society itself. Thus, a sort of indignity has been put upon hundreds of most respectable, most pure-minded men and women, whose sole mistake was not to have separated sufficiently, the abstract principle from the concrete personalities; a mistake which led, in a way, to hero-worship. It is since my arrival in Europe that I have begun to realize that so long as my name is attached to the Theosophical Society, the latter can never prosper, can never pursue its studies and execute its mission in the right way. If I would save the healthy body, I must lop away from it the limb that is pronounced by my charitable judges incurably diseased. Between être and paraître, the world ever chooses the latter expedient. I cannot. Therefore, I am surely doomed to be misrepresented as long as I live. What right have I to drag our Society into and under such false lights?

Though I have not yet the means of knowing what is in the supposed "letters" of mine (telegraphed about to the Times by its Calcutta correspondent) as published by a missionary Christian magazine—since this journal has not yet reached Europe—I know, nevertheless, that no such correspondence between myself and the wicked treacherous woman just expelled from the Society, ever took place. Such alleged letters of mine are surely impudent forgeries. The theory of the supposed "muslin" Mahatmas is the creation of a man and wife whom Col. Olcott and I saved in 1879 from starvation in the streets of Bombay; who have since found a ready home with us, and brotherly affection for five long years; and who, as Mr. St. George Lane Fox (just returned from Advar where he lived for eight months) can tell you-have repaid us with the blackest ingratitude and the most villainous treachery, for which misdeeds and many others they were expelled from the Society by the Board of Control, in May last. The "muslin" Mahatmas and the "letters" are their revenge—a soap-bubble for the wise, a heavy sledge-hammer with which the prejudiced and the unfair will vainly try to knock out the last breath from the Theosophical movement. It is now found, moreover, that it was they, who had tried, during the whole five years they lived with us, to make me suspected as a "Russian Spy" and the Theosophical Society as a dangerous political Movement".

Nevertheless, and notwithstanding the apparent absurdity of this new charge, the scandal created is sure to be very great. It will take months to prove the alleged correspondence a forgery, and the publication itself a libel gotten up during our absence, by those meek men of God—the missionaries; it will require but one day, to connect our names and the Society in your columns with a new and ridiculous scandal. Therefore, since the Society is now firmly established and since it suffers only through its connection with myself—the chief, if not the only target for the poisonous shots of our many enemies—I have come to my present resolution.

Henceforth I cease to hold the official position of Corresponding Secretary in our Society, and I am even willing that it should be forgotten, if possible, that I was ever one of its two active founders. I break—for a long time, at any rate—every connection with the Headquarters, with the Parent Society, as a body, and with its two hundred Branches. I shall not return to Adyar, before I have vindicated the Society of every villainous aspersion upon its character, and had the purity of its motives better recognized. To begin, I have placed my official resignation in the hands of the President Founder for submission to the General Council of December, at Adyar. In order, however, that the kind neighbors should have no ground for inventing a new calumny, I say

here beforehand, that I shall not leave Europe until this new infamous *imbroglio*—the joint production of missionary hatred and the revenge of two expelled members—is proved to be false, as it shall be by Col. Olcott who returns home by the first steamer. The Society, if it derives no further benefits, will certainly suffer no additional troubles from me.

Thus, from this day, Mr. Editor, you may open your columns unsparingly to any kind and variety of abuse against the personality known as H. P. Blavatsky. I have retired into private life, and will mind it very little. It was the honour of the Society that I had in view, whenever I was moved to answer misrepresentations of its Corresponding Secretary. I am now prepared to receive personal vilification with a calm worthy of that of Mr. Bright or Gladstone. I only hope that it may be remembered, that whatever I appear, or may be in reality, my mistakes and shortcomings are mine and have nothing to do with the Theosophical Society.

Very soon, I hope, I will retire to a locality where no one is likely to meet me and no ordinary mail can reach me. After a time, when it is shown that my absence notwithstanding, the occasional manifestations of power by the Mahatmas, and their communication, whether personal or by correspondence with some of the elect members are going on as before; that phenomena, in short, are taking place in the same way as they always have; and that nothing is virtually changed by my withdrawal; then only will our opponents perceive, that whatever the real nature of our Mahatmas, whether made of flesh and bones, or of "bladders and muslin"—they are certainly not the creation of your very obedient servant,

H. P. Blavatsky.

Elberfeld, Sept. 28. 1884.

# THE MYSTERY AND THE FAILURE OF "BAWAJI"

I.

Elberfeld, June 3, [1886].

My dear Olcott,

My foot has turned a more serious matter than was first thought. The sprain has held me already over 3 weeks in bed and armchair motionless and heaven knows whether in a fortnight I will be able to go to Ostende where I mean to settle and try to finish my unfortunate Secret Doctrine. That it is an extraordinary work and revelation I am now sure. A learned Occultist, an Englishman (one who is a man of exact science but whose name I cannot give, though he is known to the Countess and Mme. Gebhard) has proclaimed it a wonderful work, "full of the most important revelations and secrets"—therefore it is all right, this once.\(^1\) Moreover, he has not found three words to correct in its English in the two enormous chapters he has seen, and that's flattering.

But there is another cloud on our horizon—Bawaji<sup>2</sup>. He is here now, having been sent for to *interview* me before his going to India. He has now thrown aside his mask and has shown himself as he is, to wit—an unscrupulous little liar, and

<sup>&</sup>lt;sup>1</sup> [In manuscript, no period.]

<sup>&</sup>lt;sup>2</sup> ["Bawaji" was a young Hindu of Madras Presidency by name S. Krishnaswami Iyengar. He joined the Society in 1881, and accompanied H.P.B. in 1885 to Europe. A few years after his return to India, he passed away.]

a Jesuit of the finest water. The following is his present attitude and the policy adopted by him:

He does not deny having said and written and maintained that his "Master" had given him the order to come with me to Europe. He thought and believed so sincerely at the time, he says—but he has NOW CHANGED HIS OPINION. He mistook his own fancy for an order was self-deceived. He has now come to the conclusion (after 5 years!!) that no Master can communicate with his chela except by impressions "from higher to higher self"—and that therefore it is easy to misunderstand the orders. He had so misunderstood and now recognizes it. Franz, who is entirely under his thumb and psychological glamour—sees in it no lie simply "a proof of Bawaji's sincerity". Luckily Mme. and Mr. Gebhard are of a different opinion.

Well, once started from such a premiss the rest becomes easy. For five months I have watched him, and rumours were reaching me that he taught a doctrine entirely opposed to the teachings of the Masters; that he went against Esoteric Buddhism, etc. And now since he came here he said to my face before all the Gebhard family that I knew nothing of the esoteric teaching; Isis was full of ludicrous mistakes; my Theosophist articles likewise.\* No astral body could ever be seen by either chela or profane of one's Master; for no Mahatma would condescend to show himself in this way. It was all "hallucinations on the astral plane"; no Mahatma would ever write or cause his chelas to write—"red and blue spook letters, such as have been occasionally received by us and other theosophists: they were all the production of Elementals or fraud, whether conscious or unconsciousmediumistic at best. He "had come to the conclusion" that

<sup>\*</sup>The letter you signed with my name in the January Theosophist, which letter contains certainly some flapdoodles—became a nice pretext for him.

we knew nothing of the Masters in America; we heard of Them only in Bombay. No Mahatma would condescend to stoop down to bother himself with the weal or woes of even their chelas not only of simple theosophists (hence all the phenomena such as with Srinavas Rao, Damodar and dozens of others were all if not frauds, at any rate hallucinations and works of Elementals, etc etc. it would be too long to report all he says and evolutes from his brain. When I had come to the conclusion that he was simply undermining and . . .

[CONTINUATION OF LETTER MISSING]

Charles W. Leadbeater Esq.

lsk of Certex, and 28, 1886.]

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' [Copied from the original letter to the B. S. archives at Advat. " Benefide" is ne person as " Baveld". M.P. B. gree both apellings—C. a.

# THE MYSTERY AND THE FAILURE OF "BAWAJEE" 1

II.

> Charles W. Leadbeater Esq., 61 Maliban Street,

> > Colombo,
> > Isl. of Ceylon.

[Received, Colombo, July 23, 1886.]

Elberfeld, June 23/86

My dearest Leadbeater,

I was glad—sincerely—to receive your welcome letter. As to the enclosure I really do not take upon myself to send it. I cannot do it, my dear friend; I swore not to deliver any more letters and Master has given me the right and privilege to refuse it. So that I have put it aside and send it to you back as I received it. If Mahatma K. H. had accepted or wanted to read the letter he would have taken it away from my box, and it remaining in its place shows to me that he refuses it.

Now learn new developments. Bawajee is entirely against us and bent on the ruin of the T. S. A month ago he

<sup>&</sup>lt;sup>1</sup> [Copied from the original letter in the E. S. archives at Adyar. "Bawajee" is the same person as "Bawaji". H.P.B. uses both spellings.—C.J.]

was in London and ready to sail back to India. Now, he is here—heaven knows when he will go away for he lives with Franz Gebhard (the elder son who sides with him and whom he has utterly psychologyzed) and he has sown dissention and strife in Gebhard family, the mother, father, and two sons Arthur and Rudolph remaining true to the teachings of Masters and me and F. siding with him. He never comes to us though he lives over the way—and he writes and writes volumes of teachings against our doctrines. He does more; he declared to all that he was going to publish a manifesto in which he will express regret at having contributed for food to bamboozle the public as to the character of the Masters and what They will and can do. He maintains that he was for five years under maya, a psychological illusion. He firmly believed during that time that all the phenomena were produced by the Masters, that he himself was in direct communication with Them, and received letters and orders, etc.; but now he (Bawajee) knows better. Since he came to Europe he has learned the truth having been illuminated (!!!). He learned that the Masters could NEVER, in no case communicate with us, not even with their chelas; They could never write themselves or even cause to be precipitated letters or notes by Their chelas. All such were the production of Maya, Elementals, spooks, when not "frauds", he says. "Esoteric Buddhism" is all nonsense and hallucination. Nothing what is given out in the Theosophist is true. My "Isis" and even the Secret Doctrine may be said have been dictated to me by some occultist or "spirits"never by Masters. When asked how is it that he came with me to Europe on an order from his Master as he said-he now declares cooly 1 that he was mistaken; he has "changed his mind" and knows now it was an illusion of his own. Olcott

<sup>&</sup>lt;sup>1</sup> [So in manuscript.]

has never, never healed anyone with mesmerism; never helped by Masters, etc. etc.

Moreover, he has slandered persistently Subba Row, Damodar, Olcott and everyone at Adyar. He made many Europeans lose confidence in them. Subba Row, he says, never said a truth in his life to a European; he bamboozles them always and is a liar: Damodar is a great liar also; he alone (Bawajee) knows the Masters, and what They are. In short, he makes of our Mahatmas inaccessible, impersonal Beings, so far away that no one can reach Them !!! At the same time he contradicts himself: to one he says he was 10 v.1 with Mahatma K.H: to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully. The truth is that he (B.) has never been to Tibet and has never seen his Master 100 miles off. Now, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Headquarters, your Master ordered me to tell all He accepted Krishnaswami, and had sent him to live with us and work for the T.S. He was sent to Simla to Mr. S.2 that is to say, he gave up his personality to a real chela, Dharbagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that he had lived with his Master in Tibet and was an accepted regular chela. But now when, he failed as a "probationary" owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself-now Master ordered me to say the truth. What do you think he did? Why, he looked me

<sup>&</sup>lt;sup>2</sup> [There are several references to this incident of two Hindu Chelas being sent to Mr. Sinnett at Simla. One Chela was "Deb"—Dharbagiri Nath, who bore another name also Guala K. Deb; the other was R. Keshava Pillai, under the name Chundra Cusho. See Letters from the Masters of the Wisdom, Second Series, Nos. 65 and 66. ]

in the face and asked me what I knew of his past life? That certainly he did not go to Master during the five years he was with us, but that he knew Mahatma K. H. 12 years before he had heard of the T.S.!!! When I showed him Master's writing in which your Mahatma corroborated my statement and affirmed that he (Bawajee) "had never seen HIM or go to Tibet"—Mr. B. cooly¹ said it was a spook letter, for the Mahatma could neither write letters, nor would He ever say anything about his chelas.

Thus he hides himself behind a triple armour of non responsibility—and it is impossible to catch him for him, who, like F. G. believes that every word of B.'s is gospel. B. denies nothing; admits everything, every phenomenon, and gets out of it by saying that it was an illusion, his Karma. When caught in a flagrant contradiction, he gets out of it by saving that no chela has any recollection of time, space, or figures (!!) hence the contradiction when shown over his own signature that he defended phenomena and preached the doctrines of the Society and the Masters, he answers, "Oh yes, but I was under an illusion. Now I have CHANGED MY MIND." What can you do? He is bent upon the destruction of our Society and when he returns to India he will throw doubt into every Hindu's mind. Damodar who knows the truth about him and could expose him is far away and has no desire to return. Thus, unless Subba Row and a few earnest Hindus help Colonel to expose him (and Subbaya Chetty knows he never was in Tibet) the Society is lost, or will have another tremendous convulsion. Good bye, my dear fellow, don't lose courage however. The Masters are with us and will protect all those who stand firm by Them. Write to Ostende, poste restante to me, I will be there tomorrow.

> Yours ever faithfully and fraternally, H. P. Blavatsky.

<sup>&</sup>lt;sup>1</sup> [So in manuscript.]

My love and blessings to Don David 1 and all the Brethren. My greatest respectful salams to the High Priest Rev. Sumangala. Ask his blessing to me.

On line 5 of this letter, H.P.B. informs C. W. Leadbeater regarding the letter which he sent her to be forwarded to the Master K. H.: "I have put it aside and send it to you back as I received it". But when C. W. Leadbeater opened the envelope, the letter was no longer there. But on the last page of H.P.B.'s letter, there were written, across the page diagonally, in the well-known blue-pencil handwriting of the Master K.H., the following words, evidently precipitated in transit through the post:

Take courage. I am pleased with you. Keep your own counsel and believe in your better intuitions. The little man 2 has failed and will reap his reward. SILENCE meanwhile.

K. H.]

<sup>&</sup>lt;sup>1</sup> [Later styled Anagarika H. Dharmapala of Ceylon.]

<sup>&</sup>lt;sup>2</sup>["Bawajee," who was small in stature.]

# H.P.B.'S VISION OF THE FIRE IN MADRAS FAIR

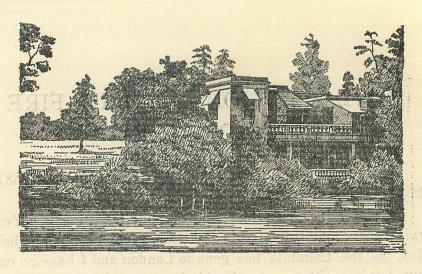
January 4 [1887]

My Dear Olcott,

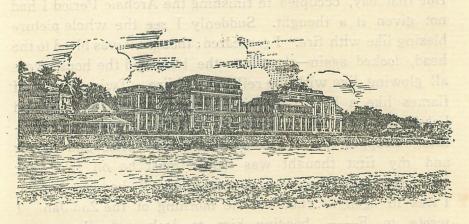
This is the first time I awoke and passed a New Year quite alone, as if I were in my tomb. Not a soul the whole day, as the Countess has gone to London and I have no one but Louise with me in the big house—and something very funny happened.

I had been writing the whole day when needing a book I got up and approached my night-table over which Advar and the river (the photograph) is hung. I had looked on it long on the 27th and tried to imagine what you were all doing. But that day, occupied in finishing the Archaic Period I had not given it a thought. Suddenly I see the whole picture blazing like with fire. I got scared; thought it was blood to the head, looked again—the river the trees and the house were all glowing like with the reflection of fire. Twice a wave of flames like a long serpentine tongue crossed the river and licked the trees and our houses and then receded and everything disappeared. I was struck with surprise and horror and my first thought was Adyar must be on fire! For two days all Ostende was drunk and I had no papers. I was in agony. Then on the morning of the 2nd Jan. wrote to F-, begging him to look over the papers to see if there was no fire at Adyar or Madras that day. (We are making very successful experiments with him in thought-reading, and he is amazed at some things, such a success!) On the 3rd he telegraphs to me the enclosed. And

<sup>&</sup>lt;sup>1</sup> [Telegram from Bournemouth, now at Adyar, reads! "Great fire at Peoples Park Fair Madras 300 natives burnt dont bother."]



Headquarters Building, from the river front, when Adyar was H.P.B.'s home rom 1882 to 1885. The photograph at Adyar of this being unsuitable for reproduction, the picture is reproduced from *The Path*, June, 1892.



Headquarters Buildings, from the river front, to-day. The large building on the right is the old building of the picture above, after its tranformations at various periods. The two small white-domed summer-houses existed in H.P.B.'s time.

to-day I saw the thing in the Independence Belge myself. What is it? And why should I connect Adyar with that fair and the poor 300 Hindus burnt? Are there any victims among theosophists? I am positively in great fear. I hope you were not there! You could not leave Adyar that day, could you? It's terrible that. And that young fool of D—F—telegraphing Don't bother, only 300 natives burnt. Well I wrote to him to say that I would feel less "bother" if I knew it to be 600 Englishmen.

I am glad Subba Row likes my *Proem*. But it is *only* a *Preliminary* Vol. and the real, original doctrine is in the Volume I will send you when F—comes on the 20th and he will take it to England himself—for I cannot send it or rather *ensure* it, from here.

So keep the other MSS. till you have read both and see what changes to make. Let S. R. do what he likes—I give him carte blanche. I trust in his wisdom far more than in mine, for I may have misunderstood in many a point both Master and the Old G.<sup>2</sup> They give me facts only and rarely dictate in succession. I am no maker of books you know it. But I know that my facts are all original and new. Wait and see.

What has ruffled your feathers, love? I never blamed you for Isis. Had you made 20,000 mistakes you were not supposed to know anything of philosophy then? Were you? You are too ticklish and vain Olcott. It is not friendly to speak as you do.

Well good bye. I am much occupied love to all.

H. P. B.

Have you received the three gold things I sent? The Countess sent them on the same day as the MSS.?

<sup>1 [</sup>So in manuscript, for "insure".]

<sup>&</sup>lt;sup>2</sup> [The venerable Adept called "the Old Gentleman", known also as the Rishi Agastya. A communication appeared from him in THE THEOSOPHIST, June 1882.—C.J.]

## "THE THREE GOLD THINGS"

You could not leave Advarting one.

1331 H.P.S.'S VISION OF THE FIRE IN MADRAS PAIR 688

My dear old Boss 1,

The Countess who goes for a week to London will send from there three things in a box—(1) The Saptapurna ring for Bhawani Rao. It is the seven-leaved mystical leaf, made of seven stones all consecrated to planets and now strongly magnetized. If he leaves it in no badly disposed person's hands, it will be a talisman for him forever. (2) The Mohur, I had for years, as you know—for Tookaram Tatya as he asks always for something magnetized by Master and myself. I have worn it for years. Please send to him or keep till he comes to Adyar for Anniversary. I have nothing else to give, and you know how I cared for the Mohur, because for the association. But Tookaram is a Theosophist indeed. Let him have it then in preference to any other. I wrote to tell him the thing he asks for is with you.

(3) A sovereign for poor Babula. It is little but I can give no more, being very poor as you know. If I make money this year with my work then will I give him £5. He is a good boy—give him my blessing and love.<sup>2</sup> And salaams to all. I send you a book for the library curious one, but too political. My library here is quick accumulating and I will send several more this winter and of course leave all to the T.S. Library.

<sup>&</sup>lt;sup>1</sup> ["Boss" in H.P.B.'s letters is Mr. Sinnett, but this "old Boss" is H.S.O.—C. J.]

<sup>2</sup> [Till his death only a few years ago, H.P.B.'s servant Babula received a pension from the Society.—C. J.]

I will see what I can do to review the Pratt's book. It is very *occult* no doubt, quite esoteric ideas some, yet terribly heretical and materialistic, these "New Aspects of Life". I hope the O. Gentleman will help me.

In haste yours ever

H. P. BL-1.

Send with this mail, Mohini's "Few Words" and my answer, I had asked him to write down his grievance for me to send to you privately—never to address it to "sincere theosophists and make public.—Well there is of the Loyola and Pecksniff in him combined. I wish it could be published, but not by you but by Tookaram—(for they would laugh at you if you do yourself, and I do not want to take out what I wrote of you for it is the truth², though you are a d—d humbug with me often enough. But I love you sincerely, still. Well good bye.

H. P. B.

<sup>1 [</sup>The signature after Bl is a wave in ink.—C. J.]

<sup>&</sup>lt;sup>2</sup> [See "On the Watch Tower", p. 554, and p. 582.—C. J.]

### H.P.B. AND ANNIE BESANT

19, AVENUE ROAD, REGENT'S PARK, N.W.

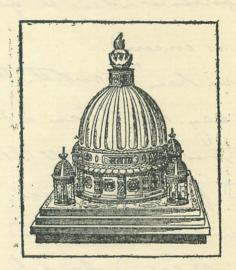
Mand my, head 30 1891.

Dear Aro Bright

I share your and esty for Annie offeed quite nervous about it, but what ien me To. She has to be at the animal Am. ricen convention of the S. S. her failing To be then, being likely to produce a angular dis as her. No reaver, was, shess ophist on I mean the really devoted ones so have us bug At to make public good subservient to our person al comforts on des confort. Each of us must ever be ready to sae. refixe Self - life of even homour, which is more - at any soon ent for The good of our brothers, the weal or was of one, being ofoir,

LETTER TO Mrs. URSULA M. BRIGHT (very slightly enlarged)

I mall importance when the good of Thus, we have to risk the thing as the Americans day, get I have a Thong hope that out friend will letura uns cathed from the ordeal, her clos = quest selevoted head crowned with first quell corned Courch. Thanking you for the thend interest Shown & hegging you to coming say respects to eler bright & offers theyte believe me, den Men Bright en your gratify MABlaralas



THE CASKET MADE FOR H.P.B.'S ASHES

After the cremation of H. P. B.'s body at Woking, the ashes were divided into three portions: one for India, another for Europe, and the third for America, each portion to be deposited at the Headquarters in Adyar, London and New York. A Swedish artist, Herr Benggston, an expert in bronze work, offered to make an urn for the ashes. The offer was accepted, and a member of Blavatsky Lodge, London, R. Machell, who was a painter, designed the urn. The illustration above is a finely drawn reproduction of the urn, which is now in the Museum of Records at Adyar. Colonel Olcott brought the ashes for India at the end of 1891, and consulted the General Council as to their disposal. In 1899 he buried the ashes under the statue of H. P. B. in Headquarters Hall at Adyar. The illustration is from The Path, January, 1893.



### ADDRESS

READ BY

G. R. S. MEAD, B.A., (Cantab).

GENERAL SECRETARY

OF THE

EUROPEAN SECTION OF THE THEOSOPHICAL SOCIETY,
At the Gremation of the Body of

# Helena Petrovna Blavatsky.

FRIENDS AND BROTHER THEOSOPHISTSI:2

H. P. Blavatsky is dead, but H. P. B., our teacher and friend, is alive, and will live forever in our hearts and memories. In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as H. P. Blavatsky will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume among us at no distant period.

Dear as the personality of H.P.B. is to us, to many of whom she took the place of a dearly loved and reverenced mother, still we must remember that, as she has so often taught us, the personality is the impermanent part of man's nature and the mere outer dress of the real individuality.

The real H.P.B. does not lie here before us. The true self that inspired so many men and women in every quarter of the earth with a noble enthusiasm for suffering humanity and the true progress of the race, combined with a lofty ideal of individual life and conduct, can in the mind of no Theosophist be confounded with the mere physical instrument which served it for one brief incarnation.

¹ [Among those now at Adyar, both C. W. Leadbeater and C. Jinarajadasa were present when this address was read at the Crematorium at Woking, the title above and the "tail-piece" at the end are reproduced from the original address.—C. J.]

Fellow Theosophists, the duty that lies before us, her pupils and friends, is plain and simple. As we all know so well, the one great purpose of our teacher's life in this her present incarnation, a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we to-day call Theosophy.

Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the keynote of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an ever-present power in her life, and she was ceaseless in her endeavours to spread the knowledge of the living truths of which she had such full assurance, so that by their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

With such an example before us, then, our duty as Theosophists is clear. We must continue the work that H. P. B. has so nobly commenced, if not with her power—which to us is as yet impossible—at least with an enthusiasm, self-sacrifice and determination such as alone can show our gratitude to her and our appreciation of the great task she has committed to us.

We must, therefore, each individually take up our share of that task. Theosophy is not dead because to-day we stand by H. P. B.'s dead body. It lives and must live, because truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives that truth may be thereby commended to others.

Most fortunately for all of us, H. P. B. leaves the work on a firm foundation and fully organised. In spite of failing health and bodily pain, our beloved leader to the very last moments of her life continued her unceasing exertions for the cause we all love so well. Never did she relax one instant from her vigilance over its interests, and she repeatedly impressed upon those who surrounded her the principles and methods by which the work was to be carried on, never contemplating for one instant that the death of her body could be any real hindrance to the performance of the duty which would then more than ever be incumbent on every earnest member of the Society. This duty, which lies so clearly before us, and of which H.P.B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, specially by the influence of our own lives.

Much as we love and reverence our leader, our devotion to the work must not rest on the transient basis of affection for a personality, but on the solid foundation of a conviction that in Theosophy itself, and in it alone, are to be found those eternal spiritual principles of right thought, right speech and right action, which are essential to the progress and harmony of mankind.

We believe that if H.P.B. could stand here in the body and speak to us now, this would be her message to all the members of the Theosophical Society, not simply to those who are present, but to all who without distinction of race, creed, or sex, are with us in heart and sympathy to-day. She would tell us as she has told many of us already, that "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom".

And now in silence we leave the body of our teacher and go back to the every-day world. In our hearts we shall ever carry with us her memory, her example, her life. Every Theosophical truth that we utter, every Theosophical effort that we make, is one more evidence of our love for her, and what should be greater even than that, of our devotion to the cause for which she lived. To that cause she was ever true,—to that truth let none of us be ever false.

(The above address was carefully drawn up by the members of the Staff at the Headquarters and other prominent Theosophists.)



Printed on the H. P. B. Press.

## THE PATH

Thou canst not travel on the Path before thou hast become that Path itself.

LET THY SOUL LEND ITS EAR TO EVERY CRY OF PAIN LIKE AS THE LOTUS BARES ITS HEART TO DRINK THE MORNING SUN.

LET NOT THE FIERCE SUN DRY ONE TEAR OF PAIN BEFORE THYSELF HAST WIPED IT FROM THE SUFFERER'S EYE.

BUT LET EACH BURNING HUMAN TEAR DROP ON THY HEART AND THERE REMAIN; NOR EVER BRUSH IT OFF UNTIL THE PAIN THAT CAUSED IT IS REMOVED.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of being unto the peace and bliss known only in the land of silence and non-being.

-The Voice of the Silence.

### THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

- FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- SECOND.—To encourage the study of comparative religion, philosophy and science.
- THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

### FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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