

# *Madame Blavatsky on Hindu Widow-burning*



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## Madame Blavatsky on Hindu Widow-burning

First published in *The Theosophist*, Vol. III (1) October 1881, p. 26. Republished in *Blavatsky Collected Writings*. (MISCELLANEOUS NOTES) III p. 301-2.

**N**OTHING PROMISES TO PROVE MORE DANGEROUS TO THE BIBLE and to the *Bible* Christians — not even the new Revision of the sacred volume by the combined ecclesiastical talent of England, than that eminently Hindu funeral rite — cremation. The more this mode of disposing of the bodies of the dead comes into general practice the more it is calculated to strike terror into the hearts of the pious and God-fearing folk who look forward to death, because of the resurrection at the last joyful summons from the Angel's trumpet. But with cremation resurrection has become impossible. But since matters cannot be mended, and science has entered into a league with the heathens, even such a bigoted country as Italy, priest-ridden and Jesuit-ridden as it is, has taken the lead in cremation. Germany, according to a correspondent of the *Pall Mall Gazette*, has also its own Cremation Hall at Gotha, a handsome and spacious building, and artistically inferior to only that of Milan. It has been in existence about two years and a half, and was built by an association or *Verein* of some of the most thoughtful and learned men in Germany. The correspondent adds:

Fifty-two persons, five of whom were women, have in this space of time chosen *such a form of burial* [does not this sound like a *bull?*],<sup>1</sup> one body being sent from New York. The cost of the mere process of cremation is about five pounds sterling, and the religious ceremony can be first read over [302] the body. It is unnecessary to say that the Catholic priest refuses church burial to anyone electing to be cremated. Protestant pastors, on the contrary, willingly accord it. The cinerary urns bear the name of one or two Jews.

It would be worthwhile determining as to who are the most consistent — the Catholic priests, the Protestant pastors, or the Jews? The correspondent thus concludes:

I think few visitors will visit this cremation hall without being duly impressed in favour of a system so advantageous to the living, and, it must be admitted — at least, of France and Germany — also advantageous to the dead. Here, as in France, the law compels such prompt interment that in many cases it has been known to take place before the breath has left the body. In Algeria I have known personally a victim of this misapprehension; and my German friends all speak to me in warm terms of the new system as, irrespective of other advantages, preventing premature burial.

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<sup>1</sup> [Square brackets, are H.P. Blavatsky's own. — Boris de Zirkoff.]

## Commentary by Madame Blavatsky

Burning witches in the West,  
Burning widows in the East,  
They are vampires on a feast  
Sucking the blood of the World.

— ANON.

From *Blavatsky Collected Writings* (CAVES AND JUNGLES OF HINDOSTAN), pp. 238-43.

**T**HE FINAL MARRIAGE CEREMONY, after which the woman is forever cut off from the external world, had just begun. We kept our eyes and ears open and decided to observe every-thing more closely than ever. The bridegroom and the bride were placed before the altar. With their hands tied by long blades of *khus-khus* grass, the Brāhmana led them three times around the altar; their hands were then untied and the priest mumbled a mantra. When he had finished, the boy bridegroom lifted his diminutive bride and carried her in his arms three times around the altar; then they both walked three times around, the bridegroom preceding the bride, she following him like an obedient wife. When this was over, the young husband was placed on a high chair by the entrance door, while the bride took a basin of water, knelt at the feet of her future ruler, took off his shoes and, having washed his feet, wiped them with her long hair — a custom really most ancient, as we noticed. On the bride-groom's right sat his mother. The bride knelt before her also, and, having performed a similar operation on her mother-in-law's feet, she retired to the house. Then her mother came out of the crowd and repeated the same ceremony on the feet of her son-in-law and his mother, but without using her hair as a towel. The wedding was over. The drums and tom-toms sounded once more, and, half-deafened by them, we started for home.

In the tent we found the *akāli* delivering a sermon to Mr. W. and the “silent general,” on the religion of “Nanak” and all the soul-saving advantages of “Sikhism,” as compared with the religion of the “devil-worshippers,” as he [239] called the Brāhmanas. Our friend was right. Satan himself could not have devised, in his moments of genius, anything more unjust, more subtly cruel, than that which these “twice-born” infernal rascals had conjured up in regard to woman. *Complete, unconditional social death* is in store for her in case of widowhood, even if this occurs when she is but a five or three year old girl, and even in cases of betrothal, during which ceremony, as we have just seen, she is not even present, but is figuratively represented by the sacrifice of a goat. The male, on the other hand, has the right to have several wives, though it should be stated, in justice to the Hindus, that we have not yet heard of an instance of any of them having *more than one* wife, with the exception of the depraved princes and the Maharajas, trained in drunkenness and other charms of Western civilization by the Residents and their wardens, the English. In case of a widower, the man is required to enter into a second *and* even third marriage. No

such law exists for the woman. For her, a second marriage is considered a great *sin*, an unheard of shame.

As I write these lines, agitators *and* opponents of the Brāhmanas have initiated a reform *movement* in Bombay, in regard to the remarriage of widows, and *this* is bound to shake the whole of orthodox India to its *very* foundation. It is now ten years since Mūljī-Thākur-Singh and other reformers raised this question (but only two or three individuals availed themselves of the opportunity). The struggle is one of life and death, a struggle that is silent and secret, but nevertheless fierce and obstinate. In the meantime, this is what every widow can expect; as soon as the corpse of her husband is burned, the widow must shave her head and remain shaved from then on. She is not allowed to wear any of her adornments; her bracelets, rings and necklaces are broken to pieces and burned together with her hair and her husband's remains. During the rest of her life, from head to foot, she must wear nothing but *white*, if she be less than twenty-five when widowed, and red, if older. The temples, religious ceremonies and society are closed to her forever. She has no right to speak to any of her relatives or to eat with them. She sleeps, eats and works separately, and her touch is considered impure for seven years. If a man, going [240] out to business in the morning, meets a widow first, he goes home again and postpones his business for another day, meeting a widow is the worst omen. Caught in the false interpretation of the *Vedas*, with the criminal intention burning widows in order to appropriate wealth, the Brāhmanas, unable any longer to carry out this cruel custom, have revived the ancient precept which was but rarely put practice — and then merely in the case of *rich* widows refusing the last minute to be burned — and have applied it to all widows indiscriminately. Powerless against British law they revenge themselves on the innocent and unhappy women.

The story of how Professor Wilson caught the Brahman distorting the text of the *Vedas* and practicing deception is most curious. For long centuries they cruelly burned the wretched widows, appealing for justification to a certain *hymn* of the *Rigveda*, and claiming to be rigidly fulfilling the institutes of Manu, the interpreter of their revelation. When the British government first declared its intention to suppress the burning of widows, the whole country, from Cape Comorin to the Himālayas, rose in protest under the influence of the Brāhmanas.

The English promised to up hold the policy of non-interference in our religious affairs, and they must keep their word,

was the general outcry. Never was India so near revolution as in those days. The English seeing that things were bad, did nothing. But Wilson the best Sanskritist of the day, did not consider the bat lost. He searched the most ancient manuscripts, until he became convinced that the alleged precept did not exist anywhere in the *Vedas*, though in the *Laws of Manu*, the infallible, interpreter of the “revelation,” it seemed to stand out clearly, and had been translated accordingly by H.T. Colebrook and other Orientalists. The affair was becoming : embarrassing. An effort to prove that Manu's interpretation was wrong would have been tantamount, in view of popular fanaticism, to attempting to reduce water to powder. So Wilson set himself to study *Manu*, comparing the text of the *Vedas* with the text of the lawgiver. And this was the result of his labour: the *Rigveda* orders the Brahmana to place the widow



side by side with the corpse, *before* the pyre is lighted, [241] and then, after certain rites have been performed, *to lead her down from the funeral pyre* and loudly to sing to her the following verse from the *Rigveda*:<sup>1</sup>

Rise up, woman, come to the world of living beings, thou sleepest nigh unto the lifeless. Come; thou hast been associated with maternity through the husband by whom thy hand was formerly taken.<sup>2</sup>

Then the women present at the burning rubbed their eyes with collyrium, and the Brahmana addressed to them the following verse:<sup>3</sup>

May these women, who are not widows, who have good husbands, who are mothers, enter with unguents and clarified butter: without tears, without sorrow, let them first go up into the dwelling.<sup>4</sup>

It is precisely the last few words that were distorted by the Brāhmanas in the most cunning and subtle manner. The original of these words reads thus:

*ārohantu janayo yonimagre,*

which literally means:

“first let the mothers enter into the womb of the altar”  
(*yonim agre* — *within* the altar)



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<sup>1</sup> X, 18, 8

<sup>2</sup> [Horace H. Wilson's translation in the *Journal of the Royal Asiatic Society*, Vol. XVI (1854), pp. 201-14, in his essay entitled: "On the Supposed Vaidik Authority for the Burning of Hindu Widows, etc." — Boris de Zirkoff.]

<sup>3</sup> [*Rigveda*, X, 18, 7]

<sup>4</sup> [Prof. Wilson's translation]

Changing one letter of the last word “agre,” which they altered to “*agneh*” (fire), the Brāhmanas acquired the right for centuries on end to send the hapless Malabar widows into the *yonim agneh* — the “womb of fire.”<sup>1</sup> [242]

Not only did the *Vedas* never permit the burning of widows, but there is even a passage in the *Taittiriya-Āranyaka*<sup>2</sup> of the *Yajur-Veda* where the younger brother of the deceased, or his disciple, or even a trusted friend, in case no other relative exists, addresses the widow in the following terms:

Arise, Oh woman! do not any longer lie beside the lifeless corpse; return to the world of the living, far from the deceased husband, and become the wife of the *one who* holds you by the hand, and is willing become your husband.

This verse shows that during the [243] Vedic period a *second* marriage for widows did exist; and, furthermore, in several places in ancient manuscripts pointed out to us by Swami Dayānanda, we found orders to the widow,

. . . to gather and keep the ashes and bones of the husband for several months after his death, and to perform over them certain final rites . . .

However, notwithstanding the complete exposure, and the scandal created by Professor Wilson’s discovery, as well as the fact that the Brāhmanas had to bow to the double authority of the *Vedas* and *Manu*, the custom of centuries proved so strong that some super-pious Hindu women still burn themselves when they can. Only two years ago, on the death of Yung Bahādur, chief minister of Nepal, his four widows insisted upon being burned. Nepal is not under British rule, and so the Anglo-Indian Government had no right to interfere.

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<sup>1</sup> [We give below the transliteration in Roman characters of the original Devanāgarī of these two verses from the *Rigveda*:

Imā nārīraividhavāh supatnīrāñjanena sarpishā sam viśantu.  
Anāsravo’namivāh suratnā ārohantu janayo yonimagre (X, 18, 7).  
Udirshva nāryabhi jīvalokam gatāsumetamupa śeṣa ehi  
Hastagrābhasya didhishostavedam patyurjanitvamabhi sam babhūtha (X, 18, 8).

These are also given in the *Atharvaveda*, XII, 2, 31 and XVIII, 3, 57; there was a controversy between Colebrooke and Prof. Wilson about the translation of these verses, and Colebrooke was of the view that they gave authority for the practice of suttee. (See *Asiatic Researches*, Vol. IV, 1799, p. 213) In doing so, he took the reading *jalayonimagre* which is given by one of the commentators on law codes, Raghunandana, in his *Śudhitattva*. This is a comparatively late work.

The reading which Prof. Wilson adopts and the translation he gives of *ārohantu* . . . has the authority of the most famous of Vedic commentators, Śayana. None of the *Grihya-Sūtras* (ancient texts containing procedures for ceremonies) nor *Dharma-Sūtras* (ancient law codes in the form of aphorisms), except that of Vishnu, gives any procedure for *suttee*, which means that it did not exist then. But the later law codes and then the commentators, including Raghunandana, began to pre-scribe the use of these two verses for the performance of *suttee*.

There is a learned and interesting discussion on this complicated subject in Dr. P.V. Kane’s *History of Dharmaśāstra*, Vol. II, pp. 617-19 and 625-35 (Poona: Bhandarkar Oriental Research Institute, 1941). See also Dr. A.S. Altekar, *The Position of Women in Hindu Civilization*, Benares, The Culture Publication House, Hindu University, 1938. Dr. Kane points out that Raghunandana could not have altered the Vedic verse as thousands of people knew the *Vedas* by heart in those days. Either the MS. of his *Śudhitattva* is corrupt, or he made an innocent mistake. He had no reason to change *agre* to *agne*, because even the original reading had been taken as authority for *suttee* even before Raghunandana’s time by Aparārka and others. Dr. Kane points out that the first verse has nothing to do with the widow but refers to other women relations, friends, etc. As for the second verse, in ancient times it was used to make the widow rise after she had been asked to sit near the body of her husband, which might have had a symbolical meaning or may have been a relic of pre-Vedic practice of *suttee*. Later on the first verse was used in the *suttee* ceremonial which had been created.

Cf. also John Wilson, *History of the Suppression of Infanticide in Western India under the Government of Bombay*, 1855; Max Müller, “Comparative Mythology,” in *Chips from a German Workshop*, New York 1885, Vol. II, pp. 22 et seq., and H.J. Bushby, *Widow-Burning, A Narrative*, London 1855. — Boris de Zirkoff.]

<sup>2</sup> VI, 10, 2

**The Brahmans, sons of Aryavarta, may perhaps learn a lesson or two from their savage fellow-men of America.**

First published in *The Philosophic Inquirer*, Madras, July 15<sup>th</sup>, 1883. Republished in *Blavatsky Collected Writings*, ("OPPRESSED WIDOWHOOD" IN AMERICA) V pp. 65-67.

Having read an article signed with the above pseudonym in *The Philosophic Inquirer* of July 1<sup>st</sup>, in which the hapless condition of the Hindū widow is so sincerely bewailed, the idea struck me that it may not be uninteresting to your readers, the opponents as well as the supporters of child-marriage and widow-marriage, to learn that the sacerdotal caste of India is not a solitary exception in the cruel treatment of those unfortunates whom fate has deprived of their husbands. Those who look upon the re-marriage of their bereaved females with horror, as well as those who may yet be secretly sighing for Suttee, will find worthy sympathizers among the savage and fierce tribe of the Talkotins of Oregon (America). Says Ross Cox in his *Adventures on the Columbia River*:

The ceremonies attending the dead are very singular, and quite peculiar to this tribe. . . . During the nine days the corpse is laid out the widow of the deceased is obliged to sleep alongside it from sunset to sunrise; and from this custom there is no relaxation, even during the hottest days of summer! [While the ceremony of cremation is being performed, and the doctor (or "medicine man") is trying for the last time his skill upon the corpse, and using useless incantations to bring him back to life, the widow] must lie on the pile; and after the fire is applied to it, she cannot stir until the doctor orders her to be removed; which, however, is never done until her body is completely covered with blisters. After being placed on her legs, she is obliged to pass her hands gently through the flames, and collect some of the liquid fat which issues from the corpse, with which she is permitted [?] to rub her face and body! When the friends of the deceased [66] observe the sinews of the legs and arms beginning to contract they compel the unfortunate widow to go again on the pile, and by dint of hard pressing to straighten those members.

If during her husband's lifetime she has been known to have committed any act of infidelity, or omitted administering to him savoury food, or neglected his clothing, etc., she is now made to suffer severely for such lapses of duty by his relations, who frequently fling her on the funeral pile, from which she is dragged by her friends, and thus, between alternate scorching and cooling she is dragged backwards and forwards until she falls into a state of insensibility.<sup>1</sup>

After which she is saved and allowed to go.

But if the widow was faithful, respectful and a good wife, then:

After the process of burning the corpse has terminated the widow collects the larger bones, which she rolls up in an envelope of birch bark, and which she is obliged for some years afterwards to carry on her back! She is now considered and treated as a slave [as in India]; all the laborious duties of cooling, collecting fuel, etc., devolve on her. She must obey the orders of all the women, and even of the children belonging to the village, and the slightest mistake or disobedi-

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<sup>1</sup> [Vol. II, pp. 339-41]



ence subjects her to the infliction of a heavy punishment. . . . The wretched widows, to avoid this complicated cruelty, frequently commit suicide. Should she, however, linger on for three or four years, the friends of her husband agree to relieve her from her painful mourning. This is a ceremony of much consequence. . . . Invitations are then sent to the inhabitants of the various friendly villages, and when they have all assembled the feast commences, and presents are distributed to each visitor. The object of their meeting is then explained, and the woman is brought forward, still carrying on her back the bones of her late husband, which are now removed, and placed in a carved box, which is nailed or otherwise fastened to a post twelve feet high. Her conduct as a faithful widow is next highly eulogized, and the ceremony of her manumission is completed by one man powdering on her head the down of birds, and another pouring on it the contents of a bladder of oil! She is then at liberty to marry again, or lead a life of single blessedness; but few of them I believe wish to encounter the risk attending a second widowhood.<sup>1</sup>

Our Brahmans, the descendants of the Rishis and the sons of Āryāvarta, once upon a time the cradle as well as the hot-bed of civilization, may perhaps learn a lesson or two from their savage fellow-men of America. →

- 1 The [67] latter *shave their widow's hair*, only if she has become guilty of unfaithfulness;
- 2 Having submitted to the penalty of widowhood, and having been made to suffer for a visitation due to the will of a kind God ("the dispenser of life and death," and the protector of the widow, child, and the helpless), three or four years after that, she is relieved of her torture by the tribe she belongs to; a party of savages, of brutes who have never heard of civilization. She is permitted to remarry, there being thus a limit assigned to her suffering.

This is in itself an improvement upon the everlasting misery of the Hindu widow. But then there are neither "B.A.'s"<sup>2</sup> nor "B.L.'s"<sup>3</sup> among the Oregon Talkotin savages!



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<sup>1</sup> [Vol. II, pp. 341-42]

<sup>2</sup> [Bachelor of Art]

<sup>3</sup> [Bachelor of Law]

## Madame Blavatsky on Hindu Widow-marriage

**The Hindus have been 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 suttee. The marriage laws are another example.**

First published in *Madras Times*, Madras, June 9<sup>th</sup>, 1882. Republished in *Blavatsky Collected Writings*, (MADAME BLAVATSKY ON HINDU WIDOW-MARRIAGE) IV pp. 128-29.

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To: Dewan Bahadur 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 suttee, the burning of widows. The marriage laws are another example. To marry a girl without her knowledge or consent, to enter the sacred state and then doom her to the awful, because unnatural fate of enforced celibacy, if the boy-child to whom she was betrothed should die (and one 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 a marital relation, she should, in my opinion, remain a chaste widow if her husband should die. But if a betrothed boy-husband of a non-consenting 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 the religious life, to devote themselves to charitable occupation, to study, or for other good reason 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 married 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.

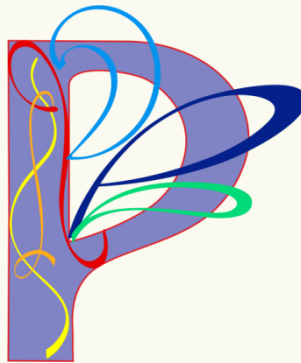
Wishing every possible success, in your noble and highly philanthropical enterprise.

Believe me, dear Sir, with respect,

Yours fraternally,

H.P. BLAVATSKY

Mylapore, 3<sup>rd</sup> June, 1882.



## Suggested reading for students.



### **She being dead, yet speaketh.**

- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE A SHAM ADEPT AND VULGAR BULLY
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON AN INTRO- AND RETROSPECTIVE DREAM
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY
- BLAVATSKY ON NEBO OF BIRS-NIMRUD
- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS
- BLAVATSKY ON OCCULT VIBRATIONS
- BLAVATSKY ON OLD AGE
- BLAVATSKY ON OLD DOCTRINES VINDICATED BY NEW PROPHETS
- BLAVATSKY ON PLATO'S TIMAEUS
- BLAVATSKY ON PROGRESS AND CULTURE

**BLAVATSKY SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- BLAVATSKY ON RELIGIOUS DEFORMITIES
- BLAVATSKY ON RITUALISM IN CHURCH AND MASONRY
- BLAVATSKY ON SHAMBHALA, THE HAPPY LAND
- BLAVATSKY ON SPINOZA AND WESTERN PHILOSOPHERS
- BLAVATSKY ON SUNDAY DEVOTION TO PLEASURE
- BLAVATSKY ON TEACHINGS OF ÉLIPHAS LEVI
- BLAVATSKY ON THE BOOGEYMEN OF SCIENCE
- BLAVATSKY ON THE BOOK OF ENOCH
- BLAVATSKY ON THE DOOMED DESTINY OF THE ROMANOVs
- BLAVATSKY ON THE ELUCIDATION OF LONG-STANDING ENIGMAS
- BLAVATSKY ON THE HARMONICS OF SMELL
- BLAVATSKY ON THE HIDDEN ESOTERICISM OF THE BIBLE
- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
- BLAVATSKY ON THE INTROVERSION OF MENTAL VISION
- BLAVATSKY ON THE KEY TO SPIRITUAL PROGRESS
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- BLAVATSKY ON THE LETTERS OF LAVATER
- BLAVATSKY ON THE LUMINOUS CIRCLE
- BLAVATSKY ON THE MODERN NEGATORS OF ANCIENT SCIENCE
- BLAVATSKY ON THE MONSOON
- BLAVATSKY ON THE NEW YEAR AND FALSE NOSES
- BLAVATSKY ON THE NEW YEAR'S MORROW
- BLAVATSKY ON THE QABBALAH BY ISAAC MYER
- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- BLAVATSKY ON THE RATIONALE OF FASTS
- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM
- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE TEACHINGS OF ÉLIPHAS LEVI
- BLAVATSKY ON THE VÍŚISHTĀDVAITA PHILOSOPHY
- BLAVATSKY ON THEOSOPHY AND ASCETICISM
- BLAVATSKY ON WHETHER THE RISHIS EXIST TODAY
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY'S LAST WORDS



- BLAVATSKY'S OPEN LETTER TO HER CORRESPONDENTS
- GEMS FROM THE EAST
- INDUCTIVE REASONING LEADS TO FAKE DEDUCTIONS
- MADAME BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- MADAME BLAVATSKY ON THE PHILOSOPHICAL MIND OF THE CHINESE
- OBITUARY TO MIKHAIL NIKIFOROVICH KATKOV
- OBITUARY TO PUNDIT DAYĀNAND SARASWATĪ
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY
- OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY
- OPEN LETTERS TO THE AMERICAN CONVENTION
- PAGES FROM ISIS UNVEILED
- PAGES FROM THE CAVES AND JUNGLES OF HINDOSTAN
- PAGES FROM THE SECRET DOCTRINE 1 - ABRIDGED
- PAGES FROM THE SECRET DOCTRINE 2 - FULL TEXT
- PANTHEISTIC THEOSOPHY IS IRRECONCILABLE WITH ROMAN CATHOLICISM
- ROSICRUCIANISM WAS AN OFFSHOOT OF ORIENTAL OCCULTISM
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES
- THE REAL MEANING OF THE FIRST LINE OF GENESIS
- THE SECRET DOCTRINE (1888) VOL. 1 OF 2 ON COSMOGENESIS
- THE SECRET DOCTRINE (1888) VOL. 2 OF 2 ON ANTHROPOGENESIS
- THOTH IS THE EQUIVALENT OF HERMES AND MOSES
- UNPOPULAR PHILOSOPHER ON CRITICISM AND AUTHORITIES
- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR
- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM

