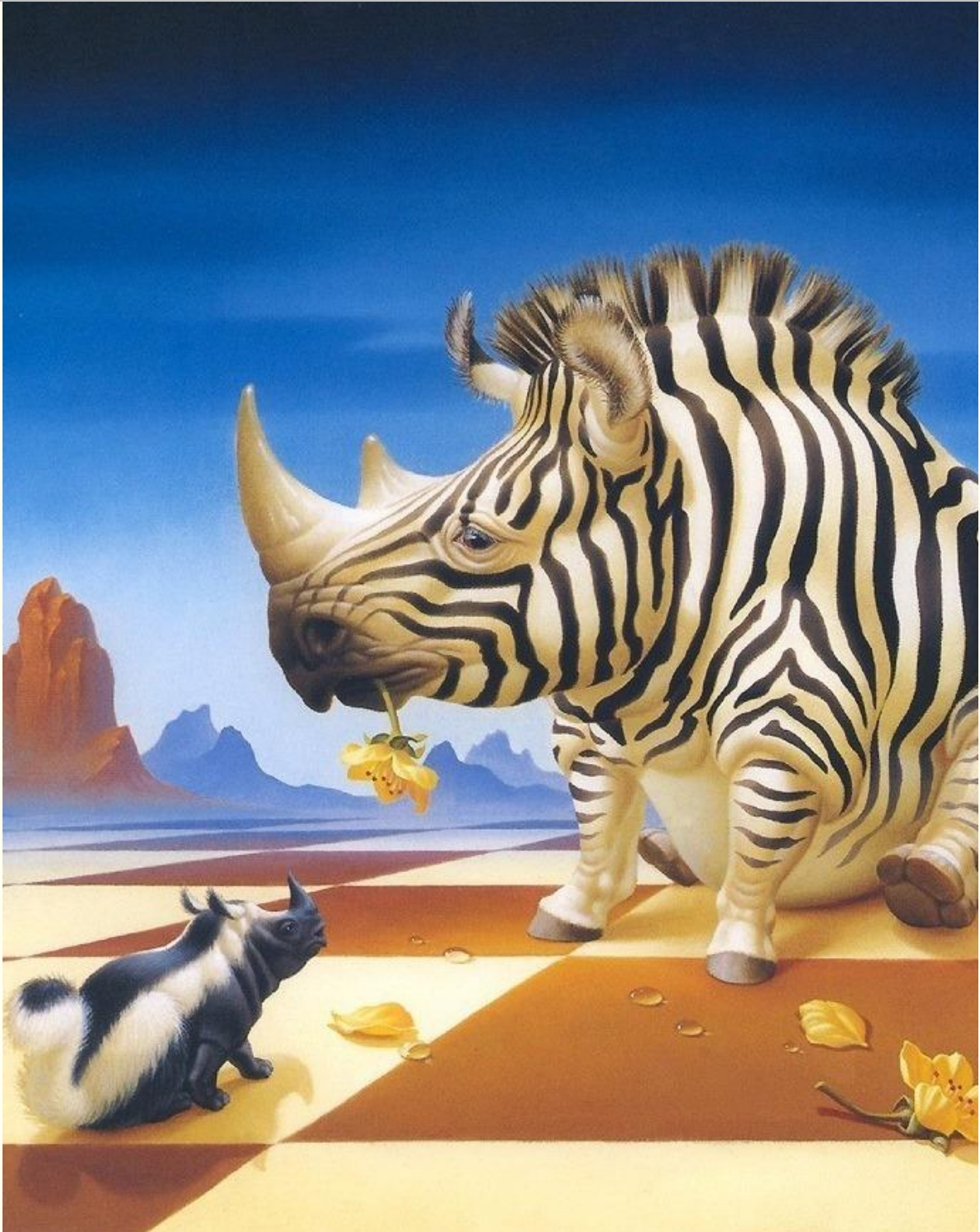


*Madame Blavatsky  
refutes the assertions  
of a French Theosophist*



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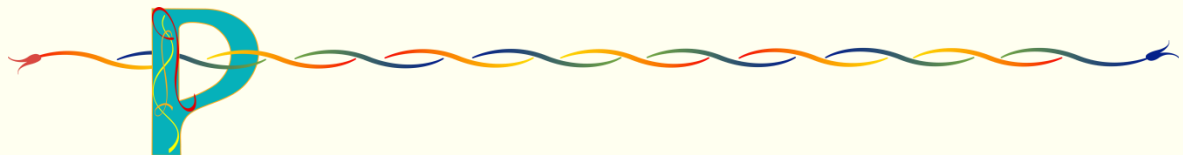
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<sup>1</sup> Frontispiece by Ilene Meyer

## What's this all about?

These study notes are about a Fellow of the Theosophical Society in Paris, who asserted that:

- Theosophy is a doctrine without proof, without authority, and without prestige in its origin;
- Who accused Brother Theosophists of teaching pseudo-Theosophy and preaching annihilation of the spiritual ego;
- Who talked about the yugas like a blind man about colours;
- Who invented apocryphal Codes in order to discredit Oriental Theosophy;
- Who was not aware of the relation between the sacred sound and the ether of space, or that the Yajur-Veda is “black” when recited by whose accent is impure.

AGLAYA ANNENKOVA  
Series Editor

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## Explications relatives à la controverse sur l'Occultisme

First published in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*, Paris, le 15 juin 1883, pp. 116 et seq. This translation of the original French text has been published in *Blavatsky Collected Writings*, (EXPLANATIONS RELATIVE TO THE CONTROVERSY ON OCCULTISM) V pp. 4-6.

[This is a continuation of H.P. Blavatsky's controversy with Mr. Tremeschini, and other members of the “Société Théosophique des Spirites de France,” in Paris. Up to July 1883, no comprehensive refutation from Madame Blavatsky's pen appeared in the columns of the *Bulletin*, in answer to the misconceptions and accusations published in earlier issues. Apart from her comments in the *Scrapbook*, appended in blue pencil to the clippings containing the articles of Charles Fauvety, Tremeschini, and others, the only item that had appeared in print was her letter to Charles Fauvety, the Editor of the *Bulletin*, dated from Madras, April 17<sup>th</sup>, 1883. This letter as well as the pencilled comments can be found in the previous volume of this series.

The present excerpts from a Letter to the Editor of the *Bulletin* dated from Madras, May 17<sup>th</sup>, 1883, appeared together with other material under the general title given above, in the issue of June 15<sup>th</sup>, 1883. This included an Introduction by the Editor, a Letter from Commandant D.A. Courmes, another Letter from Madame de Morsier, “Un Mot de Réponse” by Charles Fauvety, following Madame Blavatsky's Letter, and a final note by Sophie Rosen.

Madame Blavatsky's lengthy official refutation was already in the mail, but did not appear until the July issue of the *Bulletin*.

From a letter of Madame Blavatsky to Commandant Courmes, written in French from Ootacamund, Nilgiri Hills, July 17<sup>th</sup>, 1883, it would appear that her two Letters addressed to Charles Fauvety were not intended for publication, and she was greatly annoyed at the fact that he printed them in the *Bulletin*. It would also appear from her words that Fauvety originally refused to print her long and comprehensive refutation, or tried to avoid doing so, and she made inquiries about issuing it in pamphlet form. This apparently became unnecessary.<sup>1</sup>

The following excerpts from Madame Blavatsky's second Letter, as published in the *Bulletin*, were copied from the clipping pasted in her *Scrapbook* XI (17), pp. 143-47, by courtesy of The Theosophical Society, Adyar. — *Boris de Zirkoff*.]

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<sup>1</sup> See *Contribution à l'Histoire de la Société Théosophique en France*, by Charles Blech, pp. 29-30.

# Explanations relative to the controversy on Occultism.

Excerpted from a Letter by Madame Blavatsky.

Madras, May 17<sup>th</sup>, 1883

To Mr. Fauvety, President of the Scientific Society for Psychological Studies.

Mr. President,

The monthly *Bulletin* of the Society of which you are the President, issue of April 1883, has been read and translated to our members of the Occult Branch of The Theosophical Society, and it is in the name of that Branch, and of the entire Society which seems to have been confused with that Branch by the Spiritists, in a very unexpected manner, that I appeal to you for justice. This letter will be followed by a formal reply, which, we earnestly hope, you will have the kindness to publish in your *Bulletin*. . . .

It is impossible for me, in the limited space of an official letter, to enumerate all the *errors* and misinterpretations which abound in the addresses delivered at the meetings of the 6<sup>th</sup> and 21<sup>st</sup> of March. It should suffice if I assure you that those persons who have accused us of such absurdities as I have found in “the refutations” have never read *The Theosophist*. . . .

While waiting for our *Refutation* of the “Refutations of the Spiritists” to reach you by the next mail, I have the honour to beg you on our behalf to make the following declaration to your esteemed Society:

- 1 It is not true that the Theosophical Occultists of the Orient have ever preached or preach ANNIHILATION.
- 2 It is entirely false to say or to suggest, as Mr. T \* \* \* has done, that we, the Founders of the Society, or any of the members of the Occult Branch, have ever declared that the basis on which you (Spiritists) rest your ethics — “that of the immortality of the conscious (Spiritual) Ego — is fundamentally false..” . . I can indicate [?] \* O<sup>1</sup> places in *The Theosophist*, as well as in writings signed by Occultists, where it is affirmed in the clearest manner that the 7<sup>th</sup> and 6<sup>th</sup> principles, the Divine Monad and its vehicle, the *spiritual soul* (which make a unity), are immortal, indestructible and *infinite*. Believing in the innumerable reincarnations of the “spiritual Ego,” the only “conscious Ego” in Eternity, not one of us, Occultists, could ever say that the individual consciousness was annihilat-

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<sup>1</sup> [First cipher missing in the original. — Boris de Zirkoff.]

ed or that the “spiritual Ego” could fall back into the world of cosmic, primal matter. . . .

Finally, let it be understood: The Society preaches universal brotherhood based on equality, charity, tolerance and mutual love. It accepts all beliefs because it admits no infallibility (its own any more than that of others), and, in not admitting it, it observes, studies, compares and takes note of all without declaring anything as final. As to its Branches, so long as they practice brotherhood, each Branch can believe whatever it likes, because in matters of religion and belief, a Hottentot knows as much as a Fénélon. The fine speeches and assertions of a Tyndall are as worthwhile as those of his housemaid, and the Society accepts nothing but FACTS. Now, facts cannot be accepted as such on the evidence of one or a hundred thousand persons, but only on personal evidence appropriate to each individual. It goes without saying that I am speaking now of psychological and purely subjective facts, and not of physical facts. Hence the universal tolerance among Theosophists, one of the rules most positively enjoined. . . .

I offer you my apologies, Mr. President, for being unable to express my ideas more clearly. It is ten or eleven years since I have had occasion to speak or write in French, and I am therefore beginning to forget it. But I have confidence in your intuition and above all in your deep sense of justice. As I have already had the honour of telling you, we never attack anyone, but it is surely permissible for us to defend ourselves when we are attacked, and so unjustly at that. Mr. T \* \* \* has been pleased . . . to represent us as charlatans preaching a false science, and it has pleased you to publish that accusation. You will allow us then to answer these accusations, proof in hand, etc. . . . Meanwhile, please accept, etc. . . .

H.P. BLAVATSKY

Corresponding Secretary of The Theosophical Society  
*Adyar*, Madras



# Theosophy and Spiritism.

First published in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*. Paris, le 15 Juillet 1883, pp. 129-51. This translation of the original French text has been published in *Blavatsky Collected Writings*, (THEOSOPHY AND SPIRITISM) V pp. 36-65.

[This is H.P. Blavatsky's official refutation of the misinterpretations and accusations of Mr. Tremeschini. It is preceded by an introductory note from the Editor of the *Bulletin*, Charles Fauvety, and is followed in the same issue by a rather lengthy dissertation from his pen, entitled "Aux Théosophes de l'Occultisme."

This material is to be found in Madame Blavatsky's *Scrapbook XI* (17), pp. 149-71, and has been copied therefrom by courtesy of The Theosophical Society, Adyar.

In connection with this material, the student's attention is drawn to Madame Blavatsky's article on the same general subject, published in *The Theosophist*, Vol. IV, *Supplement* to June 1883, pp. 1-3, and entitled "A Levy of Arms Against Theosophy." Though published earlier, it was written after the present article had already been dispatched to Chas. Fauvety. — *Boris de Zirkoff*.]

The article above, "A Levy of Arms Against Theosophy," is herein presented in the last part of this compilation. — ED. PHIL.

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## The controversy between Theosophical Occultism and Spiritism continues.<sup>1</sup>

To seek truth and to bring it to light, such is the first duty of the publicist, of the philosopher, and undoubtedly, of every honest man as well.

We do not want ever to be accused of having neglected this duty.

After the explanations and rectifications which have already appeared in the *Bulletin* following the controversy on Occultism,<sup>2</sup> we concluded that the discussion could be closed. We were mistaken. The Theosophists from India have compelled us to keep the promise we made from the outset, to open the pages of the *Bulletin* to the rejoinder. As we do not intend to suppress the opinion of anyone, we are publishing what follows in spite of its length. To do so, we must double the number of pages in this issue.

Moreover, the subject is worth the effort. In the first place, this document has an official character, since it emanates from the Parent-Society, and is drawn up in the name of the Branch of Occultists. One may conclude, then, that this time we have the expression of the real doctrine professed by Theosophical Occultism.<sup>3</sup> Moreover, among some recriminations dealing with personalities and adding nothing of value to the discussion, ideas of great philosophic import are to be found in this paper, ideas of which the readers of the *Bulletin* should not be deprived.

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<sup>1</sup> [By the Editor of the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*.]

<sup>2</sup> See the April, May, and June issues.

<sup>3</sup> In the mail which followed the one that brought us the document now published, we received a collective letter signed by the Occultists of the Theosophical Society at Bombay, urgently demanding the publication in the *Bulletin Mensuel* of the reply written by Madame Blavatsky in their name. This letter is dated Madras, May 27<sup>th</sup>.

We will now let the famous secretary of the Madras Theosophical Society speak, reserving the right of rejoinder in order to resume the debate and to conclude it.

## Madame Blavatsky responds on behalf of the Theosophists.

In the April issue of the *Bulletin Mensuel* of the Scientific Society for Psychological Studies, we find in the “Editorial Note” which follows the *annihilation* of Theosophy in India — a veritable “massacre of the innocents” — the generous offer to open the pages of the *Bulletin* to the answer of the Theosophists who do not share the views of Mr. T \* \* \* . A generous offer, no doubt, but a very dangerous one — for the Editor. Aside from some Spiritists who have been pleased to associate themselves with an organization of which they evidently know neither the program nor the statutes not even the simple rules — “the Theosophists who do not share his views” being reckoned by thousands, the Editor of this esteemed journal may perhaps find himself embarrassed in keeping his word. Fortunately for the interested parties, our Hindū Theosophists know no more French than our Parisian Theosophists know English. It is to this blessed ignorance of their reciprocal languages — which has prevented the former from reading the *Bulletin* and the latter, *The Theosophist* — that we owe, undoubtedly, the highly fraternal harmony and touching accord that have reigned for five years until now, between the Parent Society, established in India, and its well-beloved daughter in Paris. That this was really conducive to mutual understanding, the following will indeed prove.

I ask permission to say a few words on the subject of the lectures and at the same time to correct the very serious errors I have discovered therein. These errors — easily shown by quoting thousands of passages in confirmation from *The Theosophist* as well as from other publications of our Society — are quite natural in the cases of Madame and Monsieur Rosen, Mr. Waroquier, and others, who perhaps do not speak English, and have not read *The Theosophist*, but who judge *Occultism* by relying on some pages translated from one of the *Fragments*.<sup>1</sup> They become more serious when we find them accepted and vigorously [38] emphasized by Mr. T \* \* \* , “Fellow of the Theosophical Society of Paris.” Dr. Thurman was quite right not to undertake the thankless task of defending and especially of explaining a system “to an audience which had not been prepared for it by preliminary study of the subject.” We thank our brother for his discretion.

As to the lectures delivered at meetings on the 6<sup>th</sup> and 21<sup>st</sup> of March, it must be confessed that they were unique. A debate in fact, where nothing was disputed but everything admitted in advance, where no one defended, but everyone attacked, where both sides, friends and enemies, Theosophists and Spiritists, tore to pieces a system of which they did not know the first word, bumping against each other — pardon my

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<sup>1</sup> [i.e., “Fragments of Occult Truth.” This series of articles was started in the October 1881, issue of *The Theosophist*, the second instalment appearing in March 1882, and the third in September of the same year. From various statements in *The Mahatma Letters to A.P. Sinnett* and several of H.P. Blavatsky’s own letters, it can be conclusively demonstrated that these three instalments were written by A.O. Hume, even though they exhibit here and there a few characteristics of Madame Blavatsky’s style. Later instalments under the same title are by A.P. Sinnett. — *Boris de Zirkoff*. <From *Blavatsky Collected Writings*, Vol. III p. 384 *fr.*>]

language — in utter blindness, and where, finally, the only so-called representative of the system under attack, attacked it himself with more heat and vigour than all the others — is indeed an extremely original debate, and one of an entirely new variety!<sup>1</sup>

It is only necessary to read sentences like the following, which I quote from the speech of Mr. T \* \* \* , to see that this “Fellow of the Theosophical Society of Paris” has not the faintest idea of what the Parent-Society is: “This doctrine of *nothingness* professed by *The Theosophist* . . . ” “Theosophists preach annihilation . . . the doctrine that the spiritual Ego [!?] can fall back . . . into the world of primal cosmic matter” [!] . . . “the *authors* of *The Theosophist*,” etc., all which proves to us without the shadow of a doubt that our esteemed brother in Theosophy, “astronomer, orientalist, scholar and author of numerous [39] discoveries” though he may be, has not yet discovered either what the Theosophical Society in general is, or that particular occultism, which a small group of its chosen members study.

We will go further; and now declare, proof in hand, that Mr. T \* \* \* .

- Who sees no difference between the Theosophical Society, Occultism, and the magazine *The Theosophist*,
- Who appears to be unaware that 90 out of 100 of the Fellows of the Society take hardly any interest in, and deny the existence of, Occultism as well as Spiritism;
- That *The Theosophist* is not a special organ for the occult sciences, any more than it is the journal of exoteric Christianity, Buddhism, or Hinduism;
- And who confuses — perhaps because he has never heard of it — the doctrine of the *Arhats*, the sole representatives of the oldest esotericism of the ancient Āryans, with the Theosophy of Paracelsus and Henry Khunrath of the Middle Ages — has acted neither like a Theosophist nor a scientist in regard to us.

In short, he condemns what he knows nothing about; and one letter from him which we have just received is a striking proof of it. Reserving until later what we are told therein about “Gōtomō,” the author of the *Nyāya*, we will take note of only one error now. “*Magnetism*,” he tells us, “has no place in the series of definitions of Occultism.” That may be so, in the occultism that he believes he has found in the “Hieratic Code of Gōtomō.”

In regard to the Occultism of the initiated Brāhmanas, the Rishis and the Arhats, magnetism and mesmerism are its foundation stones. The Oriental initiates believe in no “miracles,” and the “ceremonial magic” of the Theosophists and Hermetic philosophers of the Middle Ages is repudiated by them with as much vehemence as the *imaginary* Occultism of the Oriental Theosophists is repudiated by Mr. T \* \* \* .

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<sup>1</sup> The committee of the Scientific Society for Psychological Studies intended to please the Theosophical Society of Paris in placing at its disposal both the pages of the *Bulletin* and the lecture platform to expound Theosophical ideas. It is not the fault of the committee — which, by the way, reckons several Fellows of the Theosophical Society among its members — if the representatives of the doctrines of occultism refrained from taking part in the discussion. All the known Theosophists were invited to the lectures. Several of them were present but said nothing, in spite of the fact that the president invariably offered the floor to the opponent before calling upon the defender of the subject under discussion. — THE EDITOR



Aside from the extraordinary attitude of Mr. T \* \* \* , a Fellow of our Society, may we be allowed to protest against the perverted interpretations which are found in the Refutations [40] of the Spiritists, and to contradict them *seriatim*. I will commence with the “Explanatory Note,” presented by the translator of the first *Fragment* of the occult doctrine “On the constitution of man.” This *Fragment* has been perfectly translated, but less perfectly understood, which is not at all the translator’s fault, but the author’s. Who is this author? Has he ever been heard of in Paris? First of all, I will deal with a remark of Mr. Rosen, who already thinks he sees us following the example “of the current political practice of denying tomorrow what was asserted yesterday.” We deny nothing, since we (occultists) have written nothing, and it is just what I have had the honour of telling both the translator and the honourable President, Monsieur Fauvety, for the last month or so. I regret that Monsieur D.A.C.<sup>1</sup> chose for his first translation a *Fragment* written in answer to the objections of an Australian Spiritualist (a Fellow of our Society, the editor of *The Harbinger of Light*)<sup>2</sup> by another Fellow. The latter, although actually, as Mr. Michel Rosen says, “one of the most prominent members of Theosophism,” was however, when he wrote that article, neither an adept nor even a pupil in Occultism. Therefore he did not distort “the truth knowingly”; he simply was not aware of it, since it was the first time he had heard of it. It was indeed a *fragment* in every sense of the word, that is to say, *incomplete* and quite likely for that reason to lead into error those who were themselves, at that period (1881), as little proficient in the occult sciences as he was, having but recently joined the Society. However, apart from some mistakes which were not actually errors, but which arose from his incomplete explanations, the teaching of the occultists about spirits will be found correctly outlined therein; and I am not the least surprised to see it spurned by the Spiritists. Some incorrect expressions, however, found therein, were immediately denied and explained by other pupils in

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<sup>1</sup> [D.A.C. stands for Commandant D.A. Courmes, of the French Navy, who had joined the Theosophical Society November 8<sup>th</sup>, 1876, and was a staunch friend of H.P. Blavatsky and Col. Olcott. Later on, he translated large portions of *The Secret Doctrine*, and other writings of Madame Blavatsky, into French, for publication in *Le Lotus Bleu*. — Boris de Zirkoff.]

<sup>2</sup> [Reference here is to William H. Terry, founder and for many years editor of the famous Spiritualistic journal *The Harbinger of Light*, still being published at Melbourne, Australia. He joined the Theosophical Society early in 1880, and evinced great interest in *The Theosophist*, then only a few months old as a publication. He gave valuable support to Theosophy in Australia. His name is closely associated with another early Theosophist in Australia, Professor John Smith, of Sydney University, Member of the Legislative Council, and President of the Royal Society in N.S.W. H.P. Blavatsky in one of her letters to Mr. Terry, dated from Dehra Dun, November 5<sup>th</sup>, 1881, asks him to find the address of Prof. Smith which had been mislaid. This letter was received December 12<sup>th</sup>, 1881. At the foot of it a brief message from Master M. to Mr. Terry had been precipitated in transit. The message said:

“For very good reasons I beg leave to ask you the favour to first ascertain the whereabouts of the Professor. I have some business with him and a promise to redeem.

Yours,

M. . . .

(mis)named the ‘Illustrious’ by Mr. Sinnett, tho’ I be but a poor Tibetan *Fakir*.

*Private and confidential*”

The original of this Letter is in the Archives of The Theosophical Society, Adyar, Madras, India.

See *Letters from the Masters of the Wisdom*, Second Series, Transcribed and Annotated by C. Jinarājadāsa, 1926, Letters 80 and 81, pp. 164-65. Also Mary K. Neff’s *How Theosophy Came to Australia and New Zealand*, 1943, pp. 1-13, where interesting details are to be found.

It is in answer to three letters from William H. Terry to the Editor of *The Theosophist* that the first three “Fragments of Occult Truth” were written by Allan O. Hume and published in that Journal (Vol. III, October 1881, March and September, 1882). — Boris de Zirkoff.]

further *Fragments* as well as in *The Theosophist*, and our brother, Mr. T. Subba Row, the most learned occultist in India at this time, a disciple [41] of the Himālayan Hierophants, analysed, corrected, and explained it in a long and admirable article “The Āryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man.”<sup>1</sup> Has Mr. T \* \* \* read that article? Let him hasten to do so then, before he makes the accusation that we believe *in nothingness*. We shall say more about this later on, and we shall prove that this distinguished civil engineer, who may have knowledge of the architectural monuments of ancient Egypt and of Baalbec at his fingers’ ends, and for whom the aqueducts of archaic Peru have few secrets, knows far less — if he knows anything at all — of the Sanskrit “Jīvātman” or of the genealogy of the Gautama clan. Really, what does he know of the “Jīvātman,” he who speaks of “the pretended translation which follows” the Sanskrit terms, and who does not know that the *Jīva* or the “life” of the Occultists and the *Jīva* or *Jīvātman* (the *only* life or living soul) of the Vedāntins are two ideas quite distinct one from the other, and who does not know that the Occultists call the second principle — *Life* — while the Vedāntins, who do not recognize the Universal Life as the only Reality, and consider all the other Jīvas (or lives) as illusory, give that name only to the seventh principle — the divine monad in man — whose identity with the *Parabrahm* they maintain, in opposition to the Dvaita Vedāntins who regard the human soul as distinct from the universal soul. One would have to be more than a Max Müller or a Burnouf to be permitted to invalidate in such a magisterial and dogmatic tone the translations of the Sanskrit terms made by the best Sanskritists of Benares (a Pandit Bala Śāstrī, a Ram Miśra Śāstrī, and lastly, a Doctor Rājendralāla Mitra, the most celebrated Sanskritist in India) as “pretended translations”! Finally, when Mr. T \* \* \* brings us in support of his assertions about his “Hieratic Code of Gōtomō,” the corroboration of a Hindū scholar like Doctor R.L. Mitra, author of *Buddha Gayā*, translator of the *Lalitavistara*, honorary Fellow of the Royal Asiatic Society of Great Britain and of the Imperial Academy of Sciences [42] at Vienna, corresponding Fellow of all the Oriental Societies in Europe, well-known to nearly all the Academies, friend and correspondent of Max Müller and other Orientalists, and when this Doctor, this celebrated Sanskritist and greatest expert in Indian hierograms, tells us that the author of the work on logic, Gautama of the *Nyāya*<sup>2</sup> — HAS EVER WRITTEN ONE WORD — ONE SINGLE WORD — on Occultism, “divine” or human, then we shall recognize the right of Mr. T \* \* \* to settle the question of Occultism in the way he does. Till then, we shall assume the right to analyse and to judge at their proper value all the fine tirades which he offers us about his apocryphal author. We shall now proceed *seriatim*.

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<sup>1</sup> *The Theosophist*, Vol. III, No. 4 (28), January 1882, pp. 93-99

<sup>2</sup> The *Nyāya-Sūtras*, which consist of five books, is an analytical work — the term *Nyāya* being opposed to that of *Sāmkhya* or “synthesis” — which gives its readers a correct method for discussing philosophical questions. Generally speaking, it is a combination of enthymemes\* and syllogisms — a system very inferior in its method to that of Aristotle. The style of the work is heavy and somewhat obscure and it treats of metaphysics in only one of its books, and with doubtful success, at that. The ten treatises of the *Vaiśeshika-Sūtras* of Kanāda on the physical constitution of our earth, and the *Kusumāñjali*, on the existence of a superior God or of God, are included also.

\*[An argument in which one premise is not explicitly stated.]

[The] following are the errors to be found in the conclusions of our brother “D.A.C.” — the translator:<sup>1</sup>

① “*The very good ones*: these are prepared to pass with their four constituent elements to a reincarnation on a planet in a superior world.”

Here are two capital errors in four lines; four principles or constituent elements can never be found together *in the gestation state* which precedes the *Devachan* (the paradise of the Buddhist Occultists). They are separated at the entrance into *gestation*. The seventh and the sixth, that is to say the immortal *spirit* and its vehicle, the immortal or spiritual soul, enter therein *alone* (an exceptional case) or, which nearly always takes place, the soul carries in the case of very good people (and even the indifferent and sometimes the very wicked), the essence, so to speak, of the fifth principle which has [43] been withdrawn from the *personal* EGO (the material soul). It is the latter *only*, in the case of the *irredeemably wicked* and when the spiritual and impersonal soul has nothing to withdraw from its individuality (terrestrial personality). because the latter had nothing to offer but the purely material and sensual — that becomes *annihilated*.<sup>2</sup> Only the individuality, which possesses the most spiritual feelings, can *survive* by uniting with the immortal principle. The “*Kāma-rūpa*,” the vehicle, and the *manas*, the soul in which the personal and *animal* intelligence inheres, after having been denuded of their essence, as described, remain alone in *Kāma-loka*, the intermediate sphere between our earth and the *Devachan* (the *Kāma-loka* being the *hades* of the Greeks, the region of the shades) to be extinguished and to disappear from it after a while. This unfortunate duad forms the cast-off “tatters” of the “spiritual ego” and of the personal EGO, superior principles which, purified of all terrestrial uncleanness, united henceforth with the divine monad in eternity, pass into regions where the mire of the purely terrestrial *ego* cannot follow, to glean therein their reward — the effects of the causes generated — and from which they do not emerge until the next incarnation. If we maintain that the *shell*, the reflexion of the person who was, survives in the land of shades for a certain time proportionate to its constitution and then disappears, we offer nothing but the logical and philosophical. Is that annihilation? Are we *annihilationists* without knowing it because we keep insisting that the human shadow disappears from the wall when the person to whom it belongs leaves the room? And even in the case of the most depraved, when dissociated from its divine and immortal double principle, and unable to give anything to the *spiritual* EGO, the material soul is annihilated without leaving anything behind of its personal individuality, is that annihilation for the *spiritual* EGO? Is it the reincarnationist-Spiritists who protest? Is it these *believers* who teach that Mr. X becomes after his death Mr. T \* \* \* , and Mrs. A, Mrs. B, etc., who refuse to believe in the losing of all [44] recollection by the spiritual soul of *one* of its thousands of personalities, annihilated because there was nothing in it spiritual enough to survive? Let us clearly understand each other once and for all. It is not the divine soul, the immortal individuality, that perishes, but only the *animal soul* with its consciousness of a personality too gross, too terrestrial, for the former to assimilate. Millions of

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<sup>1</sup> Page 68, April *Bulletin*

<sup>2</sup> [See “Woe for the living Dead,” in our Constitution of Man Series. — ED. PHIL.]

people who have never heard of reincarnation and even those who believe in it, live and die in absolute ignorance of who they were in their former incarnations — and they are not a bit the worse for that. Those whose spirit is open to the great truths, those who understand *absolute* justice and reject every doctrine based on favouritism or personal grace will fully understand what we mean. For the immortal soul this is nothing but justice. That cast-off existence is for it but a page torn out of the great book of life before the pages are numbered, and the SOUL suffers no more from it than a saint in ecstasy would suffer because he had lost all recollection of one wretched day among the 20,000 days that he has passed on earth. On the contrary, had he retained that recollection, it would have been enough to prevent him from ever feeling happy. Only one drop of gall is enough to make the water bitter in the largest vessel. And after all, the doctrine teaches us that these cases of total annihilation of a personality are extremely rare.<sup>1</sup>

② “Reincarnation on a planet of a superior world.”

That sentence contains two errors.<sup>2</sup> The Monad is going to incarnate on the planet *superior to ours*, in *our* chain of worlds, but only when its incarnations on *our* globe are completed — and not “on a planet of a superior world”;<sup>3</sup> and before it reaches that superior planet, E — [45] ours being D — which it has already visited three times and which it must visit four times more before reaching the end of its great cycle each monad must incarnate in every one of the seven great human races as well as in their ramifications into collateral races. It is therefore an error to say:

According to the Theosophists no one reincarnates on earth except children who die young and congenital idiots,

for the sentence being incomplete, does not tell everything. The difference between the souls mentioned above and those of people in general is that the former *incarnate immediately*, because neither the infants nor the idiots, being irresponsible for their actions, are able to receive either reward or punishment. Failures of nature they begin a new life immediately; while reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs. X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostris or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is too short according to our calculations, which are mathematically correct. Should we be thoroughly *ostracized* if we were to say that the souls of idiots and extremely young children (dying before the age of personal consciousness)<sup>4</sup> are the exact parallels to those who are annihilated? Can the personalities of the infants and the idiots leave a greater trace on the monadic

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<sup>1</sup> See *Fragment VI, The Theosophist*, Vol. IV, March 1883, p. 134.

<sup>2</sup> p. 68

<sup>3</sup> According to our doctrine, the Universe is filled with septenary chains of worlds, each chain being composed of seven globes, ours being the 4<sup>th</sup> of its chain and being found exactly in the middle. It is after passing through all the races as well as all the *sub-races* and having reached the planetary *Pralaya* (dissolution) that we shall go to a planet of a superior world. There is ample time for that.

<sup>4</sup> [Below the age of seven]

memory with which they have not been able to become united, than those of the souls of marked animal tendencies who have also, though not more than the former, failed to become assimilated therein? In both cases the final result is the same. The sixth element or the spiritual EGO which has not had either the time or the possibility to unite with the lower principles in the cases of the idiot and the infant, has had the time but [46] not the possibility to accomplish that union in the case of the *totally* depraved person. Now it is not that the “spiritual EGO is *dissipated and ceases to exist*,” as it seems to say, but really does not, in *Fragment* No. I. This was immediately elucidated in *The Theosophist*. It would be absurd to say that something which is immortal in its essence can be *dissipated* or cease to be. The spiritual EGO is *dissociated* from the lower elements and, following its divine monad — the seventh element, disappears in the case of the utterly vicious man and ceases to exist *for him*, for the personal and physical man as well as for the astral man. As for the latter, once being depraved, whether it belong to an idiot or to a Newton, if it has failed to grasp, or has lost the Ariadne’s thread which must lead it through the labyrinth of matter into the regions of eternal light — *it must* disappear.

Thus this *personal* astral man (or the fourth and fifth principles) whether it disappears into an immediate reincarnation, or is *annihilated*, drops from the number of the individual existences which are to the monad equivalent to days passed by an individual — a series of recollections, some fresh and eternal in our memory, others forgotten and dead, never to revive. To say of the Occultists, as Mr. Rosen does, that they are selfishly occupied in their own salvation, that they condemn “the majority of mankind to destruction” like the Christians “who doom them to the flames of hell” — is unjust and untrue, since with the Occultists, forgetfulness of one’s *self* is the very greatest virtue. It is rather the Spiritists who would doom the divine monad to a terrible torment, to the perpetual recollection of one or more shameful or criminal existences, filled with earthly and gross experiences, without the smallest ray of spirituality to enlighten them. Moreover would it not be a horrible punishment to bedeck it with all the personalities that it had to endure, during its long terrestrial journey, instead of merely preserving the acquisitions which enriched it during those previous existences and which have made of it a complete being, a glorious and spiritual unity!<sup>1</sup> [47]

③ “It is not logical to say that all the entities that manifest themselves are essentially bad.”

We have never said it. We do not say that these are *devils*, but that they are unfortunate vampires, generally unconscious — mere *shells*, according to Mr. de Waroquier’s correct expression.



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<sup>1</sup> [Cf. the Taijasa or the “Shinning” of the Vedāntins. *Blavatsky Collected Writings*, Vol. XIV pp. 51-52]

That is why we do not consent to degrade the sublime word Spirit by applying it to the Elementaries whose *spirit* is in *Devachan*, from whence *it never descends*, although *the spirit of the medium can ascend thereto*; and while we have nothing to say against *subjective* communication with the spirits, nevertheless we would consider ourselves practising necromancy were we to encourage the *larvæ*<sup>1</sup> to play the part of the latter in material and physical manifestations.<sup>2</sup> The “non-incarnation on this earth” falsely attributed to Theosophists, being proved an error, I now pass to other objections.



We have little to say to Madame Sophie Rosen, having met her refutations when explaining the errors in the translator’s deductions — very logical and accurate deductions — but drawn from misunderstood premises. But we would ask Mr. de Waroquier where he got the strange notion that our *Fragment* No. I is “nothing less than an inoculation offered” to the Spiritists?

Like all the Spiritists, he too, “already endowed with a doctrine based on the affirmation and the control of facts,” is doubtless right in refusing to learn the doctrine of the Occultists, as long as he holds to his own belief. But it is another error to say that this doctrine is forced on anyone. For our adversaries should learn once for all, that it is against our rules and regulations to make the Occult Sciences an object of propaganda. Furthermore, we have doctrines therein which have not yet been mentioned in the *Fragments*, and which are as diametrically opposed to the Spiritistic doctrines as they are to those of the Christians and even of the orthodox Hindūs. Although our Society, including many French and Russian Spiritists, English and American Spiritualists and Hindūs from the banks of the Ganges, refuses to accept their respective [48] beliefs, we, the Occultists of the Oriental School, are forced by our very statutes to RESPECT ALL OF THEM; never to discuss them in the presence of Fellows who may hold them; likewise never to criticize anyone’s religion in our journals, even that of individuals who have nothing to do with our Society — *unless we are forced to do so by a direct attack on our beliefs* — as in the present case, or by some preposterous act of intolerance. Allowing none the right to attack us with impunity, we never attack anyone, and it would be difficult to find a word against Spiritism in our magazine, however far we may be from accepting its doctrines. As to the accusation that we wish to inoculate others with the doctrines said to be ours, just because one of our *Fragments* has been translated — is as if we were to accuse our friend, Mr. Leymarie, of conspiring against Occultism because one of his articles on his beliefs should be found translated in the *Revue Spirite* by one of our Occultists! Spiritism is as opposed to our teachings as is Occultism to those of the late Allan Kardec. That is no reason, however, for us to start lecturing against and ridiculing the latter, making fulminating speeches against the Psychological Society, the Western Spiritists and their predecessors, and extolling Oriental Theosophy and Occultism as the only beliefs fit to exist. Let those who do not accept our beliefs leave them alone and hold to their own. Since we never criticize their doctrines, and they have

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<sup>1</sup> [The disembodied souls of the depraved]

<sup>2</sup> See the same *Fragment*, p. 133.

never been offered ours, why should they criticize them? Replying to Madame S. Rosen, we say: “You are deceiving yourself, dear Madame.” Theosophy (Occultism would be more correct) in dividing the human being into entities called: *Animal intelligence*, *higher intelligence*, *Spirit*, etc., does not assert, nor even imply “the disintegration and consequently the destruction of the *conscious, individual Ego*.” On the contrary, Occultism protects it from every kind of profanation, from the sacrilegious outrage of making it bear the heavy burden of absurdities, lies and impostures, of the goblins and larvæ which have been adorned with that divine name, that does not belong to them nor does it suit [49] them in many cases. Do the Spiritists wish us to believe that all their “Spirits” are Angels of Light, that they always show themselves true and honest, that they have never lied or deceived anyone? Really! We Occultists say that in our estimation it is a horrible blasphemy to give these impermanent beings the holy name of “Spirit,” and *Soul!* Why should we not give to everything its proper name? Where is the chaos and the destruction of the “conscious *ego*” in that most necessary division? Can one doubt that the intelligence and the soul are two different things; that the first can be destroyed by just a blow on the head with a hammer without the soul feeling it at all? The aggregations which the Spiritists call memory, intelligence, etc., are only the transitory attributes of the fifth principle, which itself is also temporary. To render the *conscious ego* eternal, in short to assure its immortality, it is absolutely necessary that it be transferred (not in its terrestrial entirety, but in the essence of its spirituality) to the 6<sup>th</sup> and 7<sup>th</sup> Principles, to the Monad, in fact. We appeal to the philosophy of the whole world to inform us if we can accept, while remaining within the bounds of rigid logic, the absolute immortality of the divine soul, while firmly believing that the five principles which clothe it during its earthly existences, continue with the divine essence attached to it like barnacles to the sides of a ship! What are these principles or “Entities”?

1<sup>st</sup> Principle: the physical body which decomposes and disappears.

2<sup>nd</sup> Principle: LIFE or rather the vital ray which animates us and which is borrowed from the inexhaustible reservoir of the Universal Life.

3<sup>rd</sup> Principle: the astral body, the *double* or *doppelgänger*, the shadow of, or emanation from, the physical body, which disappears when the latter ceases to exist. Every living being has one, even the beasts; and it is called illusory because it has no material consistence, properly speaking, and cannot last. “Illusory!” exclaims Mr. Rosen. “Then it does not exist at all. How, in that case, can it vanish at death?” Does not a shadow [50] exist as long as it is there — and does it not vanish with the cause that produced it?

4<sup>th</sup> Principle: the will which directs Principles 1 and 2.

5<sup>th</sup> Principle: the *human* or animal intelligence, or the instinct of the brute.

6<sup>th</sup> Principle: the spiritual or divine soul, and the →

7<sup>th</sup> Principle: the SPIRIT. The last is what the Christians call *Logos*, and we — our personal God. We know no other; because *the absolute* and the *One* — that is the All — *Parabrahm*, is an impersonal principle beyond all human speculation.<sup>1</sup>

To Mr. de Waroquier, who asks from whom we have received our facts, and who says: “As throughout the earth there is only one and the same kind of communicating beings [how does he know?] these can be nothing but the *périsprit*-remains of the deceased persons, and their shells, etc.,” we would reply: you are deceiving yourself, you who never read *The Theosophist* and do not know the whole truth about us. We have received our doctrines from those who do not need, in order to explore and learn the mysteries of the Universe, to avail themselves of either the disincarnate spirits or their “shells,” and what an enormous advantage that is! The Spiritists, on the other hand, who, like the blind, have to employ the eyes of others to cognize objects too far away to be touched, are only able to learn *what those “spirits” are willing to tell them*. The more fortunate among them, having had to trust to somnambulists *who are not able to guide at will their temporarily liberated souls*, cannot always receive correct impressions because their soul (the fifth principle) *is itself guided by the magnetizer, whose preconceived and often fixed ideas dominate the subject and make him speak* in the direction in which they tend more or less themselves, while the adepts do not suffer from these unavoidable limitations. For them, the evidence is not second-hand, nor *post-mortem*, but really the evidence of their own faculties, purified and prepared through long years to receive it correctly and without any foreign influence that would make them deviate from the straight road. For thousands [51] of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. It is not only the initiates belonging to the “Great Brotherhood of the Himālayas,” who give us these doctrines; it is not only the Buddhist Arhats who teach them, but they are found in the secret writings of *Śamkarāchārya*, of Gautama Buddha, of Zoroaster, as well as in those of the Rishis.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the *observations* of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or *communications* of the *mediums*, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later — the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. I venture to believe that this science

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<sup>1</sup> [Look up study notes in our Constitution of Man, and Secret Doctrine’s First Proposition Series. — ED. PHIL.]



is just as good as that which relies on the accounts of one or even of several somnambulists.

We cannot, therefore, refrain from smiling when we see Mr. Rosen pointing out to us the truism “that the physical body is not entirely composed of solid matter,” and that it “contains a large proportion of gases and liquids. The Oriental Gentlemen who would give us instruction, ought to consult the physiologists,” he tells us. I am really afraid that the European physiologists may find it necessary [52] before long to consult the Oriental Gentlemen — of the year 8,000 before the vulgar era. He who wrote the sentence that has been quoted from the *Fragment* knew as well as any other physiologist that the human body contains as much gas and liquid as it does solid matter, and even more so. But the Occultists recognize but *One* Element which they divide into seven parts, which include the five exoteric elements and the two esoteric ones of the ancients. As to that Element, they call it, indifferently, matter or spirit, claiming that as matter is infinite and indestructible and Spirit likewise, and as there cannot exist in the infinite Universe two *omnipresent* Eternal elements, any more than two Indestructibles or Infinities can exist — hence Matter and Spirit must be one. “All is Spirit and all is Matter,” they say: *Purusha-Prakriti* are inseparable and the one cannot exist without the other. So it is not the Oriental Gentlemen who have forgotten to consult the physiologists, but rather Mr. Rosen who has forgotten to consult the Occultists upon their method of expression; rather, in order not to displease the modern scientific gentlemen, let us say that the liquid, gaseous and solid states are the three qualities or conditions of matter, which amounts to the same thing. If we add to these three the “radiant matter” of Mr. Crookes we shall have four — three other states of matter being held in the keeping of Occultists until the Gentlemen of the Academy discover them for themselves. Matter, then, is but a state of Spirit, and *vice-versa*.



Now, for the lecture of Mr. T \* \* \* , “Fellow of the Theosophical Society of Paris.” Of all the lecturers at the famous meetings of the 6<sup>th</sup> and 21<sup>st</sup> of March, he it is who gives his brothers of Oriental Theosophy the hardest knocks. Entrenched behind his Hieratic Code of Gōtomō or “*divine Institutes*,” the divine science which has revealed to him all the secrets of past, present, and future Theosophy, Mr. T \* \* \* speaks of the Theosophy of our Society — which he continually confuses with *Occultism* — as being [53] “in brief, a doctrine without proof, without authority and without prestige in its origin,” and to render it still more odious in the eyes of the Spiritists, he *asserts* that:

- 1 “The Theosophists proclaim the belief in *the immortality of the conscious Ego* absolutely false.”
- 2 They say “that the *spiritual ego* . . . disappears without carrying with it one single particle of the individual consciousness, and proceeds to fall back into the region of primeval cosmic matter.”
- 3 “The Theosophists wrongly appeal to the authority of ancient Hindū Sanskrit documents from which the origin of that doctrine can hardly be traced.”

- 4 “The doctrine of the Theosophists [*Occultists*, if you please] which insists on calling itself *divine Science* but which is only the teaching of a particular kind of Occultism with curious ideas . . . resting on no serious foundation, a style which affects to be magisterial . . . in short a great profession of assertions, *nothing but assertions, always and everywhere assertions* . . . a doctrine which has annihilation as an end can have nothing but emptiness for a foundation.”
- 5 “The assertions of the Theosophists not being supported by serious argument, by demonstration, or by proof . . . as is the customary procedure in scientific matters . . . *so much the worse for a doctrine which sets out to pass off fantasies as realities.*”

Pray take note of the sentences we have italicized. They are extremely important, and the first and second *affirmations* of Mr. T \* \* \* having already been proved *false* and baseless, are considered by us as . . . *Fragment* No. I, which is said to incriminate us, appeared in *The Theosophist*, in October, 1881. Two months later<sup>1</sup> the incomplete and vague expressions were explained by Subba Row, a Brāhmana of the highest class and a distinguished occultist. Several other occultists sent refutations explaining the phrases of the *Fragment*, as we have done in the preceding pages. [54] In *The Theosophist* of August of the same year, pp. 288-89, in the article “*Isis Unveiled* and *The Theosophist* on Reincarnation” by the Editor of the magazine — your humble servant — in the classification of the groups of human principles, it is said:

### Group I

7. *Ātman* — “Pure Spirit.”
6. *Buddhi* — “Spiritual Soul or Intelligence.”

### Spirit

*Spiritual Monad* or “Individuality” — and its *vehicle*. Eternal and indestructible.

So much for ANNIHILATION!<sup>2</sup>

Now, the Spiritists generally, who, not being able to read English, are dependent upon Mr. T \* \* \* , who does read it, to give them a just idea of our Theosophical doctrines, are requested to judge of the fidelity with which he has explained them. Thus we have no complaint against any other Spiritists but Mr. T \* \* \* , “Fellow of the Theosophical Society.” Has he or has he not read *The Theosophist*? That is the principal question. If he has read it, he must know that our teachings were perverted by him, which does not speak in his favour; if he has not read it or if he was not sure of his facts, even after having read it, the conclusion is still less to his advantage. Repeating his own words, we say: these assertions would have to be supported by demonstration, by proof. “Who is being deceived now?” he asks his audience. “No one, sir — at least on the side of Oriental Theosophists,” we reply, “on the Spiritistic

<sup>1</sup> *The Theosophist*, Vol. III, January 1882

<sup>2</sup> See *The Theosophist*, Vol. III, March 1882, page 151, first column, a note by a *chela*, disciple, of the Initiates, “D.M.,” who says: “There can be no annihilation for the ‘Spiritual Ego — as an INDIVIDUALITY’ — though often as a PERSONALITY.” (*i.e.*, for the fifth principle.)

side, it is only you who have been deceived, and, consequently, though without intending it, you have deceived others.”

But we are not only accused of *preaching annihilation*, but we are charged with teaching a pseudo-Theosophy, [55] a collection of incongruous things: Spiritualism, mysticism, science, nihilism, astrology, magic, divination, etc. *Our* Theosophy with “its unwholesome and unclean concept of *Elementaries* and *Elementals*,” is a hybrid doctrine originating with the Chaldeans, which, having persisted throughout the darkness of the Middle Ages, is once again in the land of its birth, *making dupes of us*.

How does Mr. T \* \* \* know all this? Ah! here we have his GRAND EVIDENCE! Evidence so irrefutable, that it is on the ground of *history* that the Spiritists are invited to follow him, and to be regaled by the *historical* origin of his brand of Theosophy, his divine science. Let us listen with confidence and thoughtful consideration to our learned *brother Theosophist!*

This is what he says. Attention, ladies and gentlemen! “Toward the end of the TRETĀ YUGO [yuga, if you please] the third [!!] age, *according to Hindū chronology* [?] there lived in India . . . Gōtomō. As the *sacred books of India declare* [?], Gōtomō was descended from a line of sages which goes back to Vedic times and *reckons among its direct descendants* the celebrated Gōtomō Śākyaṃuni, the Buddha, who has often been wrongly confused with him. Among the works which this personage of the TRETĀ YUGO left to posterity, the two most remarkable ones are the NYĀYAS, which is a treatise on logic, [and] the Hieratic Code . . . divine science which *represents the synthesis of human knowledge*, a collection of all the truths amassed during a long series of ages by the *contemplative sages* (Moharshy) . . . ”

Enough! These few lines are sufficient to prove to any elementary Sanskrit student that Mr. T \* \* \* knows nothing about the Yugas (written “yougo” by him) nor does he understand the meaning of the Sanskrit terms. I appeal to the whole army of great European Sanskritists and to the best modern Brāhmana *pandits* in India.

Modestly enough, he abstains from “supplying the exact number of ages which separate us from the Tretā yougo,” but he does not hesitate to challenge “the smiles of [56] the officially learned scholars” (and the laughter of the *Brāhmanas* — astronomers and scholars indeed!) and courageously places “the age called Tretā yougo . . . 28,000 years before our vulgar era.” “Thus,” he tells us, “we are WELL INFORMED regarding the origin of *genuine Theosophy*, the real Theosophy of life, of comfort, of happiness, the *scientific Theosophy of Gōtomō*, outside of which there is only *Pseudo-Theosophy*. . . .”

While going entirely against official science, and the calculations according to the zodiac (mathematically precise calculations if ever there were any) of the Brāhmanas, past, present and future; against those of Manu and of *Gautama Rishi* himself, the latter, according to him, being the *author of the Nyāya*, Mr. T \* \* \* does not hesitate to declare himself ready to prove “*by the method of proceedings employed in parallel cases by science*” that everything he tells us now is — history!

Indeed ! We declare ourselves also ready to knock over this fine edifice, this house of cards, with one blow, and we maintain that his Hieratic Code is an apocryphal manuscript. Mr. T \* \* \* assures us that the age of *Tretā yuga* goes back 28,000 years! We tell him that according to all the calculations of the Vedic period and of the sacred books of the Brāhmanas, not excluding a single one, the age of the *Tretā yuga*, that is to say the period elapsed between our vulgar era and the *Tretā yuga* (the second age, if you please, “according to the Hindū chronology,” and not the third), is just 867,000 years; which is only a trifle of 839,000 years more than his 28,000 years, a little error, a *lapsus linguæ* or a *lapsus calami* (we do not know which) of Mr. T \* \* \* ’s, but repeated rather too frequently however to be simply a mistake. We shall presently sustain this point by some figures. Truly, *Gautama Buddha*, the “direct descendant of Gōtomō of the *Tretā* yougo,” by that reckoning must have a genealogical tree reaching from here to the moon. Only the former never was the descendant, direct or indirect, of the Rishi “Gōtomō” nor of Gautama, the well-known author of the *Nyāya*. That has been fully [57] proved to us by the Brāhmanas of that philosophical school, and to all those who know something of the history of the *Rishis* and of Buddhism,

First, because Gautama Rishi was a Brāhmana, contemporary with Rāma, while Buddha (Gautama Śākyamuni) was a Kshatriya (warrior caste), and the Gautama of the *Nyāya* is far more modern than the other; and,

Second, because Gautama-Rishi was a *Sūryavanśa*, of “the Solar Race,” and Gautama Buddha, a *Chandra* or *Induvanśa*, of the “Lunar Race.”<sup>1</sup>

In order to prove what we put forward about the *Yugas*, we give here the two calculations, the one that is adopted by the Northern Brāhmanas and which is exoteric, and that of the Southern Brāhmanas which has hitherto been an esoteric calculation, and whose key is in the hands of the initiates. There are no others. Both are correct, because the totals are in agreement. The first can be found in *Isis Unveiled*, Vol. I, p. 32.

The ages are divided in the following manner:<sup>2</sup>

1 <sup>st</sup> Age	Krita or Satya Yuga lasting 1,728,000 years
2 <sup>nd</sup> Age	Tretā Yuga lasting 1,296,000 years
3 <sup>rd</sup> Age	Dvāpara Yuga lasting 864,000 years
4 <sup>th</sup> Age	Kali Yuga, which began 3,000 years before the Christian era and will last 432,000 years
	Total 4,320,000 years

<sup>1</sup> The *Vanśāvali* or genealogies of the Races — *Sūrya* and *Chandra* two distinct races into which the ancient Hindūs were divided — the *Brāhmanas* and the *Kshatriyas* are generally traced to them — the first from Ikshvāku to Rāma, and the second from the first Buddha to Krishna (see the *Vanśāvali* of the Rājput princes, the house of Oodeypore). Krishna belonged to the Lunar Race.

<sup>2</sup> See “Astronomical Essay,” founded on this calculation, in the *Asiatic Researches*; its accuracy is proved by comparison with the zodiacs.

The other — esoteric — according to the division of the Southern Brāhmanas:

1 <sup>st</sup> Age	Krita or Satya Yuga, 4 X 432,000 lasting 1,728,000 years
2 <sup>nd</sup> Age	Tretā Yuga, 3 X 432,000 lasting 1,296,000 years
3 <sup>rd</sup> Age	Dvāpara Yuga 2 X 432,000 lasting 864,000 years
4 <sup>th</sup> Age	Kali Yuga, 1 X 432,000 lasting 432,000 years
	Total 4,320,000 years

From these numbers we observe that the number 432,000 serves as the basis of the calculation, since it must be multiplied by 1, 2, 3 and 4, respectively, to obtain the duration of the Kali, Dvāpara, Tretā and Krita or Satya Yugas; hence we see that the period of Dvāpara is double that of Kali yuga, and that the period of Tretā is three times that of Kali yuga. Now the present Kali Yuga (the age in which we are) having begun on the 18<sup>th</sup> of February, 3,102 years before the Christian era, at midnight, on the meridian of Ujjainī at the death of Krishna, the figures, which are undesirable witnesses against *assertions*, convince us that Mr. T \* \* \* talks about the Yugas like a blind man about colours. If his “Gōtomō” had lived during the *Tretā yuga*, even in the year 1,296,000 of that age, his Hieratic Code would then be just 868,985 years old because that is the figure we obtain by adding to his 864,000 years the 3,102 before our era and the 1,883 of our present era. And yet Mr. T \* \* \* says he is ready to prove his 28,000 years by scientific procedures! Certainly that is a highly respectable age for his Theosophy, “the real . . . the *scientific* Theosophy.”<sup>1</sup>

*Krita yuga* is another name (or term) for *Satya yuga*. The Brāhmanical books generally show the mythological bull, by which they represent *Dharma* or the esoteric religion, as standing firmly on its *four* feet in Satya Yuga, on *three* feet only in Tretā Yuga, on *two* in Dvāpara Yuga and on *one* foot only in Kali Yuga (therefore tottering and on the point of falling). [59]

SATYA OR KRITA YUGA IS THEN THE PERFECT SQUARE. Can Mr. T \* \* \* tell us the meaning of this? Till then, we shall continue to maintain that his 28,000 years (since his “Gōtomō” lived) are only fiction.

The name of Gautama Rishi, occultist of Vedic times, is mentioned in the *Upanishads*. As to Gautama of the *Nyāyas*, who is the one mentioned by Mr. T \* \* \* , he lived much later than Kapila (of the *Sāmkhya*), who himself was contemporary with and a little later than Gautama Buddha, since the system of our great Master Śākyamuni is discussed by Kapila whose teachings are ridiculed by the author of the *Nyāyas*. Ergo, having shown Mr. T \* \* \* ’s error and also his imperfect knowledge of Sanskrit, he who criticizes us so vigorously (apparently deceived by the phonetic sound of *Tretā* which he must have taken for “trois,” and of *Dvāpara* which has a certain resemblance to “deux”) has imagined that his “TRETĀ YUGO” represents “the third age,” and this, to be sure, according to the Hindū Chronology. With his igno-

<sup>1</sup> See the *Laws of Manu* (I, 64, 73) and the latest book of Monier-Williams, *Indian Wisdom*, pp. 188 and 229; Sir W. Jones, Colebrooke, etc.

rance established regarding the point in question, how is it possible to believe the rest? Let him hasten to produce his *proof* “according to the procedures employed by science”! If his “Hieratic Code” is some ancient apocryphal manuscript one or two hundred years old, extant at a time when no one in Europe had any idea even of the chronological calculations of the Brāhmanas, then it would not astonish us at all to learn that this is the marvellous manuscript from which Mr. T \* \* \* has drawn his historical, chronological and theosophical data. Indeed, we are now “well informed regarding the origin of genuine *Theosophy*”! As to the “*Homeric laughter*” which he may rightly expect from European Orientalists, it has been even more uncontrollable and genuine among our Brāhmanical *Śāstrīs*<sup>1</sup> to whom we submitted a translation of the lecture of our “Fellow of the Theosophical Society of Paris.” [60]

Moreover, the history of the Rishis who left philosophical and religious writings — we refer to the “six great Philosophical Schools” of the Brāhmanas — is too well known for anyone to construct a romance from any hiatus in it. Jaimini, the author of *Mīmāṃsā*; Bādarāyana, of the *Vedānta*, Gautama of the *Nyāya*; Kanāda, of the *Vaiśeshika*, which is the complement of the *Nyāya*; Kapila, of the *Sāṃkhya*, and Patañjali, of the *Yoga*, are perhaps among the best known historically. What they have bequeathed to posterity, and what they could never have written, are both well known. Thus to attribute to Gautama, whose writings consist of only one work *on logic*, a work from which every allusion to occult and theosophical matters is eliminated; to attribute to that strict logician, we say, a “Hieratic Code,” is indeed to rely too confidently on the ignorance of the Spiritists in all that relates to Sanskrit literature. The choice is indeed unfortunate. Had he presented us Patañjali or Śamkarāchārya, in short one of the older mystics, as the author of that unknown book, we would have taken the trouble to verify the claim. It is equivalent to being asked to believe that Baron d’Holbach, author of *Le Système de la Nature*, and the greatest atheist of his time, had bequeathed us a *Dogme et Rituel de la Haute Magie* under the pseudonym of Éliphas Lévi. Really, Mr. T \* \* \* , we are in India and we have among our Fellows the most renowned Sanskritists, as well as the greatest scholars of Indian literature in the world.

We will not tarry over trifles such as, for example, the free translation which he offers us of the compound word *Maharshi* which Mr. T \* \* \* translates as “contemplative sages” and writes *Moharshy* — which is not even phonetically correct. *Mahā* means “great” in the moral sense, and *Rishi*, literally translated, means “bard,” singer, and also *walker* or *guide*, one who leads others; the word *Rishi* being a derivative from *Riś* (those who march ahead), since the latter were always at the head of their clans. The Vedic Gautama was an occultist, that is to say a [61] Brāhmana, as of course all the Rishis were; but while many of the others left great poems, philosophies, and books treating of Brahman and of Yoga Vidyā (Secret Science), he has left only one *code*, not *hieratic* at all but *civil*, which is less poetical perhaps but more true. Yājñavalkya<sup>2</sup> mentioned it as the eighteenth in merit of the twenty codes enumerated by him, of which the first is that of Manu and the last that of Vasishtha. The author

<sup>1</sup> A *Śāstri* is one who gives a life-long study to the *Śāstras*, the sacred books of the Brāhmanas, an enormous literature.

<sup>2</sup> *Dharma-Śāstra* i, 3-5

of the *Parāśara Code* said (in Stenzler's Sanskrit Preface, where he cites Yājñavalkya): "The laws of the various yugas differ among themselves." The books of the laws of Manu belong to the Krita Yuga, those of Gautama to the Tretā, those of Śankha and Likhita to the Dvāpara and those of Parāśara to the Kali-yuga. The code of Gautama's *Dharma-śāstra* is known, and, with some variations, is but a repetition of the other codes of which forty-seven were written, each by a different author, but of which only twenty remain. Finally, those who left writings on the *Vidyā*, *Secret science* or knowledge of the universal soul, are also known, and the name of Gautama is not found among them. As soon as Mr. T \* \* \* 's claims about his hieratic code reached us in India, we questioned in vain the most learned Brāhmanas, the most celebrated Yoga-Śāstrīs, those who know by heart all the literature of the initiates from Vedic times to the present day, and had from each and all, verbally or by letter, denials that can all be summed up in these words: "No, Gautama Rishi wrote nothing but his *Dharma-Śāstra*, a civil and criminal code, and Gautama Rishi is not the Gautama of the *Nyāyas*. Their systems contradict each other; the first puts the efficacy of everything pertaining to this life and to the next in the *Vedas*, while the *Nyāyas* only recognize the omnipotence of ADRISHTA (the Invisible Principle), 'Paramātman' or supreme soul, and of 'Jivātman' (the 7<sup>th</sup> principle), *the eternal atom*; and only mentions the *Vedas* to avoid being called atheistical (*nāstika*)."<sup>[62]</sup>

Despairing for Mr. T \* \* \* 's cause, we addressed ourselves to the great "Śamkarāchārya." He is the Pope of India, a hierarchy which spiritually reigns by succession from the first Śamkarāchārya of the Vedānta, one of the greatest initiated adepts among the Brāhmanas. Here is the letter received by T. Subba Row, from Mysore. Let us remember that the former is an initiated adept, the only man in India who now possesses the key to all the Brāhmanical mysteries and has spiritual authority from Cape Comorin to the Himālayas and whose library is the accumulation of long centuries. Moreover, he is recognized, even by the English, as the greatest authority on the value of archaic manuscripts. Here is what he says: "If the manuscript [the 'Hieratic Code' in question] is written in *Senzar Brahmabhāshya* [secret sacerdotal language], it can only be read or understood by initiated Brāhmanas, who have already received the revelation of *Atharvan* and *Angiras* [the last and supreme initiation]. Now, none of these manuscripts, not even a copy, can possibly be in the possession of a *Mlechchha* [impure foreigner] because to begin with, the list of the books [codes] was carved on the column of the *Āśrama* [a sacred place, a temple] at the time when the Great and Holy ĀCHĀRYA, 'Master' [in this case, Śamkarāchārya of the Vedānta himself, who founded the hierarchy, and built and lived in that temple of Mysore] traced the names thereof with his own hand, and they are all still there; and again, because in that list the name of Gautama Rishi is not found. *That Rishi never wrote anything on BRAHMA VIDYĀ* (Occult Science). Gautama — the *Aksha-pāda* [having eyes in his feet, cognomen of the author of the *Nyāya*] was neither of the caste nor of the blood of Gautama Rishi, and a whole Yuga [the Dvāpara yuga of 864,000 years] separates them. If the above-mentioned *Sūtra* which is in France [Mr. T \* \* \* 's "code"] treats of and encourages *intercourse* with the *pitris* [the deceased ancestors, *spirits*] and if it be an authentic copy of one of the existing *Sūtras*, the

original must be merely [63] one of the *Sūtras* of the *Sāma-Veda*<sup>1</sup> treating of Pitris<sup>2</sup> whose sound alone is impure [*aśuchi*] because of its association and communication with the *Piśāchas* [the ‘Elementaries’ that Mr. T \* \* \* attributes to the Middle Ages]; for, as Kullūka [a great Commentator and historian] proves, the *Sāma-Veda* is only impure because of those *ślokas* [verses] which treat of intercourse with the dead, and contain ritual for the repetition of *aśaucha* and of *Savam aśaucham* [necromancy and rites concerning the bodies of the dead, whether physical or astral, which are considered *most polluting*].”

The following therefore is what is fully established. The two Gautamas are entirely different personages, and *hieratic* manuscripts which treat of evocations of the dead are and have been from time immemorial<sup>3</sup> considered of a degrading, polluting and sacrilegious nature. We have only to read this sentence in Mr. T \* \* \* ’s Lecture: “the reality of our communications with the *spirits of the ancestors*, taught by the ‘divine Science’ of Gōtomō . . . ” to know what to think of his Hieratic Code. If the evidence provided by the Brāhmanas as well as by the European Sanskritists, and the authority on hieratic codes in general, and Occultism and Theosophy in particular, of a scholar and an initiate such as His Holiness Śrī Śamkarāchārya, are of no value and are rejected by Mr. T \* \* \* , let him substitute his own authority in place of that of Śamkarāchārya and of Manu, and let the Spiritists accept it. It will be all the same to us; but in order to discredit Oriental Theosophy he should not invent apocryphal Codes, for, with the exception of himself and some credulous Spiritists, the rest of the world will laugh at them and will not accept them any more than we do.

Henceforth the respective doctrines of our two [64] Theosophies will have to be judged by their intrinsic value, and by judges of recognized impartiality.

Neither sectarians, nor partisans ought to have a voice in this subject; because, carried away by enthusiasm for their respective causes and preconceived notions, neither the one nor the other, are in a condition to judge rationally of things contrary to their beliefs. Mr. T \* \* \* promises proofs by means of the methods employed by science; as for us — we give them! And if we are obliged to support what we now assert or deny, by means of quotations from the books composing the sacred literature of the Brāhmanas and the Buddhists as well as the written evidence by witnesses who are recognized in India as authorities on the subject — we are quite ready to do so. Can Mr. T \* \* \* “possessor of authentic documents,” do as much? If so, let him make haste! In the name of all our Oriental Occultists, as in the name of truth, we propose that he settle this dispute in the pages of the *Bulletin*. Does our antagonist maintain that the only *true* Theosophy, the *divine science*, is that which he believes he has discovered in a hieratic (unknown) code? We maintain that there is only one Theosophy — that of the Rishis, of the Magi and of the Buddhist Hierophants, and that we receive it from its very source.

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<sup>1</sup> The *Sāma-Veda* is far inferior to the *Rig* and to the *Yajur-Veda*. The *Rig* treats of the Gods, the *Yajur* of religious rites, and the *Sāma-Veda* [of] *Pitris* (Spirits) and is consequently greatly discredited.

<sup>2</sup> [*Manu* iv, 124]

<sup>3</sup> See the *Laws of Manu* iv, 23, etc.



Let him bring his proof, we will bring ours.

H.P. BLAVATSKY

Corresponding Secretary of The Theosophical Society founded in New York;  
in the name of the Branch Society or group of Indian Occultists of that Society.

Madras, Adyar (Headquarters) May 23<sup>rd</sup>, 1883

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[In the August 1883 issue of the *Bulletin*, Mr. Tremeschini <formerly referred to as Mr. T \* \* \* , his name finally revealed for all to see> published a brief answer to the above, entitled “Un Mot de Réponse à la Réplique des Occultistes,” preliminary to a more detailed reply. There appeared also a brief letter from Sophie Rosen, Vice-President of the “Société d’Études Psychologiques” in Paris. These are pasted in H.P. Blavatsky’s *Scrapbook* XI (17).

In the September, October, and November, 1883, issues of the *Bulletin*, three consecutive instalments of Tremeschini’s reply were published, under the titles of “Ma Deuxième,” “Ma Troisième,” and “Ma Quatrième.” These articles are to be found in H.P. Blavatsky’s *Scrapbook* XI (17). — *Boris de Zirkoff*.]

Mr. Tremeschini’s lengthy explanations brought forth a final answer from Madame Blavatsky, entitled “Ma Dernière.” See translation, also by Boris de Zirkoff, overleaf. — ED. PHIL.



## Madame Blavatsky's final word to the reply of Tremeschini.<sup>1</sup>

First published in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*. Paris, December 15<sup>th</sup>, 1883, pp. 248-25. This translation of the foregoing original French text has been published in *Blavatsky Collected Writings*, (MY FINAL WORD TO THE REPLY OF MR. TREMESCHINI) VI pp. 85-93.

In the August *Bulletin* the esteemed "Fellow of the Theosophical Society" promised the reader proof "That if truth is to be found anywhere on earth, it is not in the theories of Hindū occultism. . . ."

May we be allowed to answer him — one affirmation being as good as another — that if *error* is to be found anywhere on earth, it is surely in the conceptions of Mr. Tremeschini and his Gōtomic occultism.

Our adversary has the great kindness to encourage us. He says: "Do not be afraid, I am not one to use reprisals." On the contrary, let him use them freely! He is wrong in believing us capable of the least fear in a discussion wherein we know we are right. "The honourable secretary," he says, "justly preoccupied and anxious [?] on account of *the bad effect produced by the article* which opened the controversy, hastens to repudiate her responsibility for it." Error, again and always error. "The honourable secretary" has not been for a single moment either "anxious" or "preoccupied." And why should she be?

"On account of the bad effect produced" on a handful of Spiritists, who have honoured her by representing her in a light . . . somewhat uncertain? Come now! But one [86] forgets that there are in the world 20 million *Spiritualists*, and ten times that number of bigots and fanatics of every religion whom we have challenged for years, and do so every day. If all these multitudes who hate us with a deadly hatred, and prove it by persecuting us without surcease, have not succeeded in intimidating us, it is surely because fear is not among our failings. I like to think our *ex-brother* of the Theosophical Society is a man too serious and intelligent to have desired to *pose* and so, I prefer to see in this but a new error . . .

To dispose with the declaration of war in the August *Bulletin*, let us see how Mr. Tremeschini proceeds to demolish us — us and Hindū occultism — in the September issue. Apologizing in advance for my candour, I find that our esteemed foe demolishes — only himself. To his eloquent plea — wherein he would establish in the face of all evidence that "the accusations hurled by him against our doctrine still stand, even after the rectifications which were made," — I reply *for the last time*. Indeed, we have very little time to waste. Were it not with a view to render a service to some of our friends, who might easily in their saintly ignorance of occultism and of Sanskrit, be fooled by this shower of errors (involuntary, we like to believe), I would not have paid any attention to it.

From the very first word Mr. T \* \* \* starts with a very amusing misunderstanding. He accuses me of using "the Sanskrit word *Ādya*" which he replaces with the word "supreme." On what page and line, where, when, have I used "this Sanskrit word"?

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<sup>1</sup> See the *Bulletin* of September 15<sup>th</sup>.

The Theosophical Society (*Supreme?*) — resides at *Adyar* — a suburb of Madras; but why should it attach to itself a number — for *Ādya* means in Sanskrit (in India) *first* — while our Society is the only one of its name, and its one hundred and twenty-three groups or collateral societies are known under the name of *branches*.

Further on Mr. Tremeschini mistakes a name for a number, when he makes of the *tretā yuga* the “third age,” because *tretā* means “third,” and of *Dvāpara yuga* the second age, on the pretext that *dvāpa* means “second.” But this proves only one thing, namely that Mr. Tremeschini [87] ignores the method of computing of the Brāhmanas. He quotes a Mr. Guérin who is completely unknown to us. Well, if this gentleman computes in that manner, there are two of them in error, that’s all.

It can all be explained in a few words: Mr. T \* \* \* is entirely innocent of the least familiarity with occult sciences. The *hieratic* code of the Brāhmanas and their method of computation are foreign to him and it becomes evident therefore that his “code of Gōtomo” — quite current in Paris, but of which no one has ever heard in India — makes a mystery of it. Will he therefore permit us to inform him that it is precisely because this computation of the *yugas* (or Yugo to please him) is a secret one, known only to the Brāhmanas of the temple, that it remains a mystery for our adversary and an anomaly for the others. Only the initiates could explain to him why the *second* age is called therein *tretā* or third, and why the *dvāpara*, “the *second*,” represents the third. *Their names are their masks*; and it is under this seeming absurdity that is hidden the profound mystery of the “Brāhmanical ages” — periods whose real digits are revealed only at the hour of initiation.

Mr. Tremeschini believes he has thrown confusion into our ranks by quoting to us Guérin and even the great Burnouf, who, in his method of *studying* the Sanskrit, speaks among other things of the manner of pronouncing the words “according to the Brāhmanas of Bengal.” We have not that particular method at hand at the moment; but we would like to learn whether Burnouf — one of the most distinguished Indianists — *recommends* the accent of “the Brāhmanas of Bengal”? We take the liberty of doubting it until more irrefutable proofs are shown. In any case, we are ready to prove that Professor Max Müller, the disciple of Burnouf, an authority himself, has declared himself against the Sanskrit of Bengal where the Brāhmanas pronounce *mojjham* instead of “*mahyam*” and *koli* instead of “*kali*.”

Sanskrit is only a half-dead language. There are still at Benares, at Bombay, and in southern India *pandits* who [88] have preserved it in all its purity. But Sanskrit is also a language hardly discovered, ten times more difficult and much less known than the Greek and the Latin. And yet one has but to hear the language of Vergil pronounced by clerical mouths — with Rome two steps away — to be able to judge of the degree of corruption that it has suffered at the hands of the French and the English. The *non bis in idem*<sup>1</sup> has become with the latter “non baïs aïn aïdem,” and so forth. It is the same with the classic Greek. Sanskrit finds itself in the same predicament. Pronounced by the people of Bengal, it no more resembles the Sanskrit of Pānini than modern Romaic resembles the language of Pindar or Homer. And if one finds, even in the language of the latter, letters whose corresponding sounds are unknown

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<sup>1</sup> [not twice in the same <thing>]

to modern Europe, how can he brag that the sounds and the true Vedic accent are perfectly familiar to him! Truly, European self-sufficiency at times transcends all limits. In answer to a letter written by us, this is what a Brāhmana from Bengal, a well-known patriot, writes us. I translate word for word:

I begin with a humiliating confession to which I am forced through respect for truth: in Bengal, the pronunciation of Sanskrit is recognised by modern Sanskritists — European and Hindū — to be *terribly barbaric and incorrect*. This is so true that when the venerable chief of the *Brāhmo-Samāj* (Society of Brāhmanas) the patriarchal rājā, Debendro Nath Tagore, planned to establish at Calcutta his academy of Sanskrit, *according to the Vedas*, he found it impossible, in spite of the fabulous sums of money he spent, to find a single *Pandit* in the whole of Bengal who could make himself understood by the Sanskritists of the National College of Benares! In despair he resigned himself merely to sending a few young Brāhmanas to study the sacred language in the latter town. I will not stop to describe in detail the innumerable departures from the true Sanskrit accent which have slipped, during the last few centuries, into the method used by our professors. *These departures are ridiculous and deplorable!* It will suffice to say that the three *sibilants* (whistling letters) are lumped in Bengal into one — the cerebral. The letters B and V have ceased to be two distinct letters with us; the dental N, and the palatal N are one and the same.

The vowels have been mutilated even more. All difference between the long *ī* and the short *i* has disappeared. The Sanskrit vowels [89] *lri* and *ri* have become consonants in the mouths of our Bengal people. As to the various combinations, they do not exist now, not even in theory. The cerebral *s* (transliterated by the English as *sh*) is pronounced today *kh* (like the German *ch*), when preceded by K. In one word the Sanskrit of Bengal *has become an incomprehensible gibberish* for the Hindūs of both the North and the South, which is not surprising when it is learned that the *y* at the beginning of a word becomes with us a *j*, and that the word *yuga* is pronounced “jugo” . . . “Of all the provinces of India,” says our great Sanskritist, Dr. Rājendra Lāla Mitra, “*the Sanskrit of Bengal is the most corrupt.*” While the Marāthā Brāhmanas of Bombay have preserved the Sanskrit accent in relative purity, the Pandits of Benares alone speak it *in all its pristine purity.*” At the present time only the *Śāstrīs* of the sacred city, a few Pandits, like the Svāmi Dayānanda Sarasvati, and a small number of illustrious initiates in the North and the South have the right to the title of *authorities* on the Sanskrit language . . .

Fraternally yours,  
DHARANIDHAR-KAUTHUMI<sup>1</sup>

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Is this clear enough? And it is to the method *according to the Brāhmanas of Bengal* that we are referred for the correct accent and orthography of Sanskrit words! Mr. Tremeschini is really playing with fire! Perhaps we might as well adopt the pronounci-

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<sup>1</sup> Meaning: disciple of the Sanskrit school of Kauthumi — rival of the one of *Rāmāyana*.

ation of the Bengal Bābus *in toto* and pronounce from now on *Beda*, instead of “Veda,” and *Bishmu* instead of Vishnu.

Before assuming the attitude of an authority concerning Sanskrit and oriental occultism, one should at least get a correct idea of the enormous *occult* importance of the *Vedic* pronunciation of Sanskrit and understand the full meaning of the term *vāch* in its relation to the *Ākāśa*, in other words, become aware of the mutual relation between *the sacred sound* and *the ether of space*. The Vedic accent and the cadence are of such importance in Occultism that the authenticity of that accent is determined according to the rapidity of the effects produced.

For instance: a Brāhmana who would recite certain *mantras* (incantations, conjurations) for a scorpion or snake [90] bite, and who would *sing* them according to the method and intonation prescribed in the *Yajur-Veda*, would certainly heal his patient — a fact witnessed by us many times — while “all the great army of European Sanskritists,” with Mr. Guérin, helped by a “Brāhmana of Bengal” at its head, could chant themselves hoarse for a century without producing any other result than if they were singing “Au Clair de la Lune.” All this is so true that the *Yajur-Veda* is called “white,” when sung by the Brāhmanas of Benares, and “black” when recited by the Pandits of Bengal, or those whose accent is impure. The two appellations, moreover, stand in direct relation to *white magic* and *black magic*. It is only the *Tāntrikas* (sorcerers) who would pronounce the sacred word *devanāgari*, “devonagoris,” as Mr. Tremeschini writes it following Mr. Guérin.

The *u* sound in French does not exist in Sanskrit, exclaims our adversary, following this great news by three exclamation marks. And who ever argued to the contrary? In India we write the Word Youga, *Yug* or *Yuga*, for the English *Yu* becomes in French *You*. We have objected only to the final *o*, which exists neither in the orthography nor in the pronunciation of that word, while the letter *a*, when at the end of a word, is silent or almost so.

To conclude, I draw the attention of the readers to the following: As the Sanskrit alphabet has 54 consonants, 14 vowels, and 2 semi-vowels, their combinations are infinite. Moreover there are two ways of pronouncing the letter *d*, or rather two *d*'s, three *s*'s, two *dh*'s (a sound impossible for any other than a Hindū throat), and a vowel *lri*!! We would be very glad to learn how Mr. T \* \* \* would transliterate the accent of all these combinations, and the 68 or rather 70 letters of the Sanskrit alphabet, by means of the modest 26 letters of the French alphabet? A Frenchman, as everybody knows, short of being born in an English country, cannot even pronounce the combinations of the British *th*! Instead of *the*, *this*, *that*, he says *zi*, *zis*, *zat*, while the Englishman returns the compliment when he makes a stab at speaking French.

[91]

I take the liberty of reminding our esteemed Sanskritist of Paris that in referring him to “the great army” of *his European colleagues*, it was not my intention to point them out as arbiters of the question of Sanskrit accent, still less on that of orthography which cannot but vary according to the idiom of every European nation; I simply referred to that *army* for the value and meaning of words and to show that not one of these *authorities* would support him against us in the matter of the 28,000 years al-

leged to have elapsed since the period of the *tretā-yuga*. He refers us to Burnouf and to his method of studying the Sanskrit language. Burnouf has done what it was possible for him to do within the narrow limits at his disposal. Not even Burnouf could write correct Sanskrit *in French*. Even the Russian alphabet with its 36 letters and its singing, guttural, lingual, whistling and dental consonants is unable to render certain Sanskrit letters. Our Brāhmanas of India have had occasion to admire the Sanskrit of certain European Sanskritists. Gossip assures us that the great Pandit Bāla Deva Śāstrī, after talking in Sanskrit with a certain professor of that language at St. Petersburg, worked himself into a fever and still failed to understand a single word of the conversation. Similarly, with regard to the two lines by Mr. Tremeschini,<sup>1</sup> in so-called Sanskrit, two Brāhmanas Sanskritists from Mysore, in spite of their great erudition, spent half an hour deciphering them before they understood any of it. Truly, Mr. Guérin must have learned his Sanskrit at Calcutta.

As one can see, it is not, therefore, “the honourable occultist secretary” — as ignorant of Sanskrit, as she is of French, and even more so — who takes the liberty of contradicting the honourable occultist of Paris, but the Brāhmanas of India, recognized Sanskritists, who, I hope, may be permitted as good a knowledge of their “language of the gods” as that of Mr. Guérin or even Burnouf.

It is useless to waste one's time pointing out other errors on which Mr. T \* \* \* insists, in spite of our refutations. They begin to look a little bit too much like preconceived [92] notions. In effect, when we say *white*, we are answered: “No, you say *black*.” We prove that we have never preached, or believed in, the absurdity of a “*spiritual ego*” being ANNIHILATED (!!!). We are answered: “But yes, you do believe in it!” And the reader is sent for proofs to the *Buddhist Catechism* of Col. Olcott. And this in spite of the very remarks of Mr. Fauvety, on page 179 of the September *Bulletin*, which show very clearly that neither the Colonel, President of the Theosophical Society, nor its humble secretary, accept the canon of the Buddhist Southern Church *except with great reservations*. It is as if one tried to make the Pope responsible for all the negations of Protestantism, under the pretext that Catholics and Methodists are both Christians! Have our esteemed adversaries and critics ever studied the difference which exists between the Ceylonese and the Northern canon? Do they know the subtleties which divide even the two sects of Ceylon, those of *Siam* and of *Amarapura*? How can we ever hope to be understood by our Paris brothers, when even the spirit of the French language militates against it and cannot even explain the difference which we are pointing out between the spiritual “conscious ego” and the *personal* one, between *Ātman* and *Manas*, between *Buddhi* and *Jīvātma*! Here is what Max Müller has just published on the subject. After criticizing the translations of the first line of the *Upanishads* by Colebrooke and E. Röer, and showing that the Sanskrit term *ātman*, cannot be translated either by “soul,” or “spirit,” or “intelligence,” because *ātman* is all of them, and yet none of them in particular, since these are but its attributes and cannot have an independent existence outside of *ātman* — the learned professor says:

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<sup>1</sup> p. 187 [of the *Bulletin Mensuel*]

Mr. Regnaud in his *Matériaux pour servir à l'histoire de la philosophie de l'Inde*<sup>1</sup> has evidently felt this, and has kept the word *ātman* untranslated, “Au commencement cet univers n'était que l'ātman.” But while in French it would seem impossible to find any equivalent for *ātman*, I have ventured to translate in English, as I should have done in German. “Verily, in the beginning all this was Self, one only.”<sup>2</sup> [93]

Thus, if the greatest Sanskritist of our epoch, a disciple of Burnouf, confesses in this manner the paucity of the European languages, and the impossibility of rendering in French the word *ātman* (a most subtle and metaphysical term, containing in its significance the basis, the cornerstone of the entire Hindū esoteric philosophy), what can we, Occultists, do about it? If neither “soul” nor “spirit” are the equivalents of *ātman*, where could we find the terms which would yield its sublime conception? Why be surprised that Madame Rosen, Mr. Tremeschini, and the others, do not understand us and therefore criticize us?

I have finished. While thanking the President for the hospitality shown us, I do not believe we will seek to encroach upon it any more in the future. When I wrote my first refutation, it was hoped here that Mr. Tremeschini knew *something*, at least with regard to our philosophy and the *hieratic* code of the Northern and Southern Brāhmanas. We were mistaken, and we regret the time wasted. We do not choose to amuse ourselves by refuting Sanskrit from Bengal, which would be equivalent to refuting the French of the *Cannebière*. We have not the time to teach those ignorant of it why neither the *tretā* nor the *Kali Yuga* are called the “first” and the “fourth,” when, of the other two, the *third* has become the second, and the *second* has become the third. To repeat once again: only our initiates know why. But possibly Mr. Tremeschini will wind up by finding the great secret in his “code of *Gōtomo*,” which I trust he does and in the meantime I yield to him the field of battle, begging him to accept my respectful goodbyes.

H.P. BLAVATSKY

Corresponding Secretary of the Theosophical Society  
Adyar, Madras, October 17<sup>th</sup>, 1883



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<sup>1</sup> Vol. II, p. 24

<sup>2</sup> *The Sacred Books of the East: The Upanishads*, Preface, pp. xxxi-xxxii

## A levy of arms against Theosophy.

First published in *The Theosophist*, Vol. IV, *Supplement* to No. 9, June 1883, pp. 1-3.

Republished in *Blavatsky Collected Writings*, (A LEVY OF ARMS AGAINST THEOSOPHY) IV pp. 546-54.

**A**S NEARLY EVERYWHERE ELSE, we have a Branch Society in Paris: a handful or so of members lost among thousands of Spiritists and Spiritualists. Strictly adhering to our rule of non-interference, whether in the religious or social opinions of our Fellows, the Parent Society has hitherto lived for five years on the best of terms with her French progeny, the sweetest accord reigning among all the sister Societies. Well aware of the strict adherence of our Parisian members to the doctrines of the Allan Kardec school, and respecting, as usual, the private opinions of our brethren, we have never given cause, by word or deed, to our French Branch for the least dissatisfaction. We have been often asked by some of them to explain the doctrines of occultism, for few, too few of them, understanding English, they could not learn our views, by reading *The Theosophist*. But we had invariably and prudently abstained. They had their doctrines, as highly philosophical — from their standpoint — as were ours, and it was useless to seek to supersede these with a teaching that it takes years even for a born Hindū to assimilate correctly. To enter fully into the subtle spirit of the esoteric teaching of Śākyamuni Buddha, Śamkarāchārya, and other sages, requires almost a life of study. But some of our French Brothers insisted, and there were those among them who, speaking English and reading *The Theosophist*, appreciated our doctrines and determined to have some of the *Fragments* translated. Unfortunately our Brother, the translator, selected for his first experiment, No. I of the series “Fragments of Occult Truth.” Though the theory concerning the nature of the “returning spirits” is given [547] therein correctly on the whole, and the article itself is admirably written, yet this *Fragment* is very incomplete and quite likely to give erroneous impressions to one entirely unacquainted with the Occult Philosophy. Some portions of it, moreover — two sentences at any rate — are capable of leading the uninitiated to very mistaken conclusions. This, we hasten to say, is wholly due to the carelessness, probably to the ignorance of the English language, and perchance to an unwillingness on the part of the “inspirers” of that particular *Fragment* to give out more of the doctrine than was strictly necessary — rather than to any fault of the scribe. It was a first attempt to acquaint the public at large with a philosophy which had been for long centuries hidden in the fastnesses of the Himalayan mountains and in the southern Aśramas, and it was not settled at that time that *Fragment* No. I should be followed by a regular series of other *Fragments*. Thus it was, that the second or vital Principle in man (*Life*) is therein named *Jīvātma* instead of *Jīva*, and left to stand without the explanation that the esoteric Buddhists or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of “Jiv,” the *manifested* life, the second principle; and by *Ātman* or *Jīvātman*, the seventh principle or *unmanifested* life; whereas the Vedāntins give the



name but to the seventh and identify it with *Paramātman* or *Parabrahm*.<sup>1</sup> Such phrases also, as the following have been left uncommented: “the spiritual ego or *consciousness* . . . immediately on the severance of spirit is dissipated and ceases to exist . . . the spiritual ego disappears.”<sup>2</sup> For an Occultist this would simply be a sin of omission, not of commission. It ought to have been said [548] that immediately on the severance of “spirit” and “Spiritual soul” (its vehicle), from *Manas* and *Kāma-Rūpa* (fifth and fourth Principles), the spiritual consciousness (when left without its leaven or cement of *personal* consciousness subtracted by it from the *Manas*) . . . ceases to exist until a new rebirth in a new personality, since *pure Spirit* can have no consciousness *per se*.<sup>3</sup> It would have been absurd upon its face to say anything immortal and purely spiritual, anything that is identical with, and of the same essence as the *Paramātman* or the one LIFE, can “disappear” or *perish*. The Occultist and the Vedantīn — especially the highly philosophical Advaitī — know that the neutral, sexless, and passive *Paramātman* and its ray the *Jīvātman* which can be manifested only through its connection with object and form, does not, nor can it “disappear” or “perish” as a totality; but that both the words relating to the *Manas* or *Antahkarana*, those organs of *personal* conscious sense which belonging only to the body are quite distinct from the spiritual soul — mean no more than the temporary withdrawal of the *ray* from the manifested, back into the unmanifested world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.<sup>4</sup> The only essential and really misleading mistake in the *Fragment* (none at all for the Spiritualists who do not believe in reincarnation, but an important one for the Spiritists, who do) is the one that occurs on page 19, column 1, paragraph 4, where it is said that the new (*personal*) Ego is reborn from its gestation “in the next higher world of causes, an objective world similar to this present globe [549] of ours” thus implying that the *Individual* or one *Eternal Ego* is born on our earth but once, which is not the case and quite the reverse; for it is the *personal* Ego — wrongly believed by the Spiritists to be reincarnated with its personal consciousness a number of times — that appears upon this earth but once, while the Individual Spiritual monad which — like an actor who, although appearing in, and personating every night a new character, is ever the same man — is that which appears on earth throughout the cycle in various personalities; the latter, except in the case of infants and idiots, never being born twice. Such is the

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<sup>1</sup> See *Rigveda Mantra* i, 164, 20:

dvā suparnā sayujā sakhāyā  
samānam vriksham parishasvajāte,  
tayor anyah pippalam svādv atty  
an-aśnann anyo abhichākaśīti.

Sāyanāchārya, explaining it, says: “the two birds seated on the same pipal tree, one enjoying its fruit and the other passively looking on, are Jīvātman and Paramātman, or the deluded individual soul and the Supreme soul, the individual being identical with the Supreme soul.

<sup>2</sup> See page 19, col. 2, *The Theosophist*, October 1881.

<sup>3</sup> It is the late *personality* of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in *Manas* there is neither Devachan nor Avīchi for the “Spiritual Individuality.”

<sup>4</sup> The esotericisms of the Buddhists and Vedāntins, though one and identical, sometimes differ in their expressions. Thus what we call *Linga-śarīra*, the interior subtle body of the gross, or the Sūkshma of the *Sthūla-śarīra*, is called by the Vedāntins the *Karana-śarīra* or causal body, the rudimentary or ethereal embryo of the body.

belief of the Occultists. It is thus this sentence alone which, putting a wrong colour on the doctrine, could give the Spiritists a handle against us, in the question of reincarnations; and they were justified in thinking that we did not believe at all in rebirth on this earth.

However it may be, this one *Fragment* having been translated as an isolated specimen of the Occult doctrine, and the others which explain and thus complete it, remaining unread and unknown when it appeared published by the *Société Scientifique d'Etudes Psychologiques* connected with the *Revue Spirite* and the Paris Theosophical Society, it produced the effect of a bomb bursting in the camp of the Spiritists and Reincarnationists.

To begin with, our friends attributed the *Fragment* to the pen of a “Savant Sannyāsi,” an Adept of Occultism, whereas it was written by a private English gentleman<sup>1</sup> who, however learned he may have become in the esoteric doctrine since, was at that time hearing of it for the first time. Then they called “conférences” to debate the dreadful heresy. The March number of the *Bulletin*, the organ of the *Société Scientifique*, announced the opening of the controversy within the sacred precincts of the “Society of Psychological Studies.” At its April number declares very correctly, the two “conférences” upon this subject “have not *quite* [?] attained the object aimed at. They were not controversial, since the defenders of Spiritism were the only ones present.” Theosophy was represented, it seems, by Dr. Thurman, F.T.S., alone, who very reasonably [550] declined to take any part in it, by saying that “it would be impossible to make anyone, unprepared for it by a long study, understand correctly the theories of Occultism” (which our French friends persist in calling Theosophism, thus confounding the whole with one of its parts). Every other member of the Parisian group of the Theosophical Society, having equally refused by analogous verbal replies or letters to take any part in its proceedings, the only gentleman who offered himself, as a *representative* of our Society, was Mr. Tremeschini, described as “an astronomer, a civil engineer, and an erudite Orientalist, member of the Parisian Theosophical Society.” And verily, never was Theosophy better disfigured.

There is a mystery in this, which, nevertheless, having the key to it, we shall solve for the benefit of all our members and Occultists especially. The facts are simply these: Mr. Tremeschini believes he has discovered the *genuine*, historically authentic, and only divine Theosophy in existence. Confusing Occultism with Theosophy he denounces our doctrines as “a philosophy born out of simple affirmations, lacking any scientific sanction, and founded not on *any ancient documents* . . . but upon degenerated theories which go back no further than the Middle Ages”; our “theosophy” (occultism he means) does not emanate from ancient Buddhism at all, but from the “hybrid doctrine issued from the Chaldeans.” How, indeed, asks the orator, can anyone ever regard as either humanitarian or scientific a work which preaches “despairing *nihilism* . . . telling us that the basis of all morality — that of the immortality of the *conscious I* is essentially false [!?] . . . that affirms to us that the *Spiritual Ego* which was debarred from reaching its goal by too material tendencies, disappears

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<sup>1</sup> [A.O. Hume]

without carrying along with it one single particle of its individual consciousness<sup>1</sup> and ends by falling back into the region of [551] primeval cosmic matter! . . . a doctrine, that aims at *void* . . . and annihilation, can only have its foundation resting on emptiness,” etc.

Now these may be very eloquent and profound words, but they are something more than this: they are very misleading and false. We have shown upon what the errors (about our doctrines) of the Spiritists — who are ignorant of English — rested. But such is not the case of Mr. Tremeschini. He knows the English language, reads *The Theosophist*, and has had ample time to perceive how erroneous were his first conclusions. And if he has, and persists, nevertheless, in his efforts to prove our system *false*, and to proclaim his own the only *divine* and the only *true* one; and assures the public that he possesses *authentic* and *historical* documents to that effect, then we are bound to examine his documentary proofs and see how far they are entitled to be accepted as such.

Having demolished to his own satisfaction the esoteric philosophy of the Advaitīs and Buddhist Arhats, he proceeds to acquaint the Spiritists with his own “Theosophy.” Inviting the audience to follow him “to a little excursion *on the domain of history*,” he acquaints them with the following *historical* facts. We preserve his spelling.

Toward the end of the Tretā Yougō (the *third* age according to the Hindū chronology) [?!] . . . an age that goes back to 28,000 years<sup>2</sup> . . . lived in India a personage who by his genius, profundity of thought, etc., etc., had few equals among the philosophers of the subsequent ages . . . The name of this personage is Gōtomō. As the *sacred books of India demonstrate* [!?] Gōtomō (of the Tretā Yougō) descended from a line of sages which goes back to the Vedic period, and counts among its direct descendants the famous Gōtomō Sakiamouni the Buddha, who is wrongly confounded by some persons with him (the Gōtomō of Tretā Yougō). Out of all the works left to posterity by this personage of the Tretā Yougō, the most remarkable are the Nyayos [!?] which is a treatise upon logic and the Hieratic Code or “Institutes *Divine*,” the divine science which represents the synthesis of human knowledge, *the collection of all the truths* gathered [552] in during a long series of centuries by the *contemplative sages, the Moharshy* [Maharishis, probably?], etc., etc., etc. This work (the *Hieratic Code of Gōtomō*) forbidden to the profane<sup>3</sup> by the express command of its author, was entrusted to the care of the initiates of the two superior Brahmanical classes . . . [but] . . .

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<sup>1</sup> No such thing was ever said even in *Fragment* No. I, in which *personal* consciousness is the only one concerned; the “Spiritual Ego” or monad neither *disappearing* nor falling back into cosmic matter, which can be said of *Manas*, *Chitta*, personal *Ahamkāra*, never of Atman and Buddha.

<sup>2</sup> We invite the attention of our Brahman Advaitī and other Hindū members to this new chronology. The Tretā-Yuga has become through such an historical handling the *third* instead of the *second* age and Dvāpara-Yuga has dwindled down from 864,000 years to 28,000!

<sup>3</sup> [And so were the *Vedas* and all other sacred books of the Brahmins. But where is this Code? Who has ever heard of it? Except a code of law preserved among twenty other codes beginning with that of Manu and ending with Parāśara, no other *Dharma-Śāstra* written by Gautama Rishi was ever heard of. And this small code though “written in a clear style,” has nothing occult or very mysterious in it, and is regarded as very inferior not only to that of Manu, but of several others. They are all extant, and have all been printed at Calcutta. Colebrooke and others treat of them and the Orientalists ascribe them to “various mythical sages.” But whoever their authors may be, there is nothing contained in them about Occultism.]

all this jealous care has not prevented some cunning profanes to penetrate into the *sanctum sanctorum* and abstract from this famous code *a few particles*.

The *particles* must have grown in the hands of our Brother into a *whole* code, since he tells us that it is “the synthesis of all the world’s learning.”

Such is the narrative copied and translated *verbatim*, from Mr. Tremeschini’s printed speech, and such the powerful foe of our esoteric Āryan-Arhat Doctrine. And now we will leave to our Brahman Fellows — Śāstris and Sanskritists — to judge of, and decide upon, the historical value and authenticity claimed for the code in possession of Mr. Tremeschini; we beg to draw their particular attention to the following points:

- 1 The duration of Dvāpara-Yuga is shown as but 28,000 years “*according to Hindū Chronology*.”
- 2 Gautama Rishi, the writer of the *Dharma-Śāstra*, of the Tretā-yuga, the contemporary of Rāma, is made identical with Gautama of the *Nyāyas*.
- 3 It is claimed for the former that he has written a complete Esoteric Code whose “divine doctrines” agree with, and corroborate those of the Spiritists who believe in, and [553] encourage communication with *bhūts* and *piśāchas* and call them “immortal spirits,” of the “ancestors.”<sup>1</sup>
- 4 Gautama Buddha is made the direct descendant of Gautama Rishi; and he who, disregarding “his ancestor’s prohibition, made public the doctrines of his Master” (*sic*). He “did not hesitate to submit this hitherto respected work to interpolations and adaptations which he found necessary,” which amounts to saying that Buddhism is but the disfigured code of Gautama Rishi.

We leave the above to be pondered by the Brahman Vedāntins and the esoteric Buddhists. In our humble opinion this “Gōtomō” of the “Tretā Yougo” of Mr. Tremeschini is possibly but a monstrous fiction of his brain.

The Corresponding Secretary of the Theosophical Society and Editor of this Journal has already sent a long reply to the President of the *Société Scientifique d’Études Psychologiques*, Mr. Fauvety, in refutation of the ungracious remarks, painful misrepresentations, and inaccuracies of “Mr. Tremeschini, a member of the Theosophical Society of Paris.”<sup>2</sup> All the other speakers who had a fling at Theosophy at these conferences, being no members of our Society and being ignorant of our doctrines, are more excusable, although we have never called meetings to discuss and ridicule *their* doctrines.

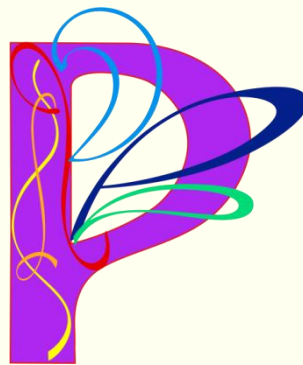
Our warmest acknowledgements are due to the highly talented and learned President, Mr. Ch. Fauvety for the complimentary way in which he spoke of the humble efforts of the Founders of our Society, and for the moderation of tone that pervades the whole of his discourse while summing up the discussions at the second conference.

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<sup>1</sup> The reader will please consult what Manu says of the communication with the dead (Bk. IV, 123-24) and his opinion that even the sound of the *Sama-Veda* is “impure,” *aśuchi* — since, as Kullūka explains it, it associates with deceased persons.

<sup>2</sup> [Look up full text of this reply in the first part of this compilation.]

From the above remarks let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her [554] twin sister — Infallibility. But when misrepresentations, inaccuracies, and perversion of facts are used against us, we venture to submit to the consideration of all our intelligent members, whether even the proverbial patience of Hariśchandra himself or his Jewish copy, Job, would not be required to enable us to bear without urgent protest such a travesty of the ancient Āryan Science.



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- WHAT SORT OF MAN THE REAL PHILOSOPHER SHOULD BE?
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- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
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- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER

