

*The Adyar Theosophical Society
belittled the Masters and
banished Them from
the Headquarters.*



Two letters from Madame Blavatsky's long-suffering heart, on the trials and tribulations of the Theosophical Movement in Adyar, India.

Contents and abstract of central ideas¹

Letter 1. The Adyar Theosophical Society belittled the Masters and banished Them from the Headquarters.

And then the ingrate and heartless Indian mob vilified, slandered, persecuted, and thrashed Madame Blavatsky, forcing her to flee from her beloved Aryavarta.

It is not solely on account of poor health that I decided not to return to India, so that I could lead the Theosophical Movement in Europe, for it is there that I found what I have so far vainly sought for in India — a great number of idealistic English and Americans, who have the courage to avow their conviction of the existence of the Masters, and who are working for Theosophy on Their lines and under Their guidance, given through my humble self. 7

At Adyar itself, increasing strife and conflict have been raging most fiercely. Uncalled for and utterly undeserved animosity (almost hatred) has been shown towards me by several members of the staff. 8

Ever since my forced departure from India, the true spirit of devotion to the Masters, and the courage to assert it, has steadily dwindled away. 8

I was under the most solemn oath and pledge never to reveal the whole Truth to anyone, except to those who, like Damodar, had been finally selected and called by the Masters. As a Chela of one of Them, all that I was permitted to reveal was that such Great Living Men, proficient in Ancient Wisdom, do exist. 8

Wild and ridiculous fancies soon grew up among Hindus, referring to Them as Mahatmas, belittling Them with weird pictures, and maintaining that such Great Souls were debarred from holding personal intercourse with mortals, particularly in Kali-Yuga. 8

Still, the Masters have already bore good fruit in India by those who believe in Them, through their representative, Madame Blavatsky, who is not only the origin and fountainhead of the modern Theosophical Movement, she also has the means and the necessary knowledge to teach. 9

The chief desire of the Masters was three-fold:

1. To preserve the true religious and philosophical spirit of Ancient India. 9
2. To defend the Ancient Wisdom expounded in the Darshanas and Upanishads against the relentless assaults of the missionaries. 9
3. To reawaken the dormant ethical and patriotic spirit in those youths, in whom it had almost disappeared owing to a lopsided college education. 9

Aye, my good unforgettable Hindu Brothers, the Name alone of the Holy Masters, which was at one time invoked with prayers for Their blessings from one end of India to the other — Their Name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to me that you owe anything but, verily, to our venerated Masters. 10

¹ Frontispiece: Wilted Flower, courtesy of JKRroots.

THEOSOPHY AND THEOSOPHISTS SERIES
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In 1884, Colonel Olcott and I left for a visit to Europe, and while we were away the Padri-Coulomb “thunderbolt descended” upon us. When I returned in November, I was taken most dangerously ill. It was during that time, coinciding with Colonel Olcott’s absence in Burma, that the seeds of future strifes and disintegration of the Theosophical Society, were planted by the enemies of Truth on fertile ground.	10
What with the Patterson-Coulomb-Hodgson conspiracy, and the faintheartedness of the chief Theosophists, that the Society did not then and there collapse should be sufficient proof of how it was protected.	10
No Adept of the Right Path is allowed to interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma or arrest the natural results of actions for more than a short period, and even in that case, the same results will only reassert themselves later with tenfold force, for such is the Unerring Law of Karma and the Nidanas.	11
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But the loyalty and courage of the Adyar authorities, and of the few Europeans who had put their trust in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from headquarters like a persona non grata. Ill as I was, almost dying in truth, yet I protested and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, while my friends were alarmed at the doctors’ dire prognosis if I were to remain in India. So I was sent to Europe to regain my strength, with a promise of speedy return to Adyar.	12
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2. I had been abandoned by the Masters for being disloyal to Them.	13
3. I was accused of being a hallucinated medium, who had mistaken “spooks” for living Masters, that the real H.P. Blavatsky was dead (by the injudicious use of Kundalini), and that her form had been seized upon by a Dugpa Chela, who was the present H.P.B.	13
4. I was portrayed as a sorceress, who played the part of a philanthropist and lover of India while, in reality, I was bent upon the destruction of all those who had the misfortune to be psychologised by me.	13
When the S.P.R. Report was published and this soap bubble burst over our heads, it unleashed a long series of false charges, every mail bringing something new. With the exception of Colonel Olcott, everyone else ostracised the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with Their Holy	

Names, and I alone was held responsible for every disagreeable event that took place, and every “mistake” made.	14
Damodar notified me that the Masters’ influence was becoming with every day weaker at Adyar; and that They were daily represented as less than “second-rate Yogis,” while even those who believed in, and had remained loyal to Them, feared even to pronounce Their Names.	14
I implored Colonel Olcott to let me return, promising that I would live at Pondicherry, should my presence not be desirable at Adyar. To this I received the ridiculous answer that, should I return, I would be sent to the Andaman Islands as a Russian spy, which of course Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health.	14
Vilified, slandered, persecuted, and thrashed by the ingrate and heartless mob at Adyar, I voluntarily exiled myself to Europe in spite of my ardent desire not to abandon my beloved Aryavarta.	14
Since my departure, not only the activity of the Movement in India gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me.	15
Acting under the Master’s orders, I began a new Movement in the West on the original lines, founded “Lucifer,” and the Lodge that bears my name.	
Eventually, I was invited to return to India, but the invitation came too late: neither would my doctor permit it, nor could I, if I were to remain true to my solemn pledge and vows, live in a place from which the Masters and Their Spirit have been cast out.	15
I could never return to India in any other capacity than as Their faithful agent, for no advice of mine on occult lines was likely to be accepted because of my association with the Masters was doubted, and even totally denied by some.	15
Half-measures are worse than none.	
People have either to believe entirely in me, or to honestly disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not trust me.	16
My only reason for accepting the exoteric direction of European affairs, was to save those who really had Theosophy at heart and worked for it and the Society, without being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but who are diligently working against both, endeavouring to undermine and counteract the influence of the good work done, (a) by open denial of the existence of the Masters, (b) by declared and bitter hostility to myself, and (c) by joining forces with the most desperate enemies of our Society.	16
The only claim which India could ever have upon me would be strong only in proportion to the activity of the Fellows for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the Truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all.	17
Further proof and teachings I shall give only to the Esoteric Section, for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H.P.B., but to their Higher Self and the Mahatmic aspect of the Masters) — a privilege that I cannot exercise with the Fellows at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, and thus save it from decay.	17
The rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy and for the T.S. on the lines devised by the founders of the T.S., upon which they were originally established.	18

Letter 2. Madame Blavatsky opens her heart to her compatriots in Russia.

When visiting another monastery, don't bring your own rules of discipline.

It is only where you are in the long-suffering, infinitely magnanimous and generous Mother-Russia, portrayed by idiotic Europe into the likeness of Megaera, that every foreigner, who may have come to exploit her, can abuse with impunity the country which harbours him and its rulers. But in British India, things are quite different. They put you in jail on suspicion alone, especially if the new arrival is a Russian. They are afraid of "Russian odour," as the devil is afraid of incense. 20

In the course of my six-year' stay in India I have always adhered to the Rules of our Society. Moreover, I have not only abstained from expressing my "antipathies" before the Hindus but, as I love them and wish them well from all my heart, I advised them to resign themselves to the inevitable, to console them by teaching patience and forgiveness, and to instil in them the feelings of loyal subjects. 21

In gratitude for this, the sagacious Anglo-Indian government saw in me a "Russian Spy," from the very first day of my arrival in Bombay. For over two years I was surrounded by a posse of Mussulman spies, bestowing upon me, a solitary Russian woman, the honour of being afraid of me, as if I were a whole army of Cossacks behind the Himalayas. 21

Upon my return to Madras from Europe, in 1884, I fell ill almost immediately and could express neither sympathies nor antipathies, as I was on my death-bed. This was taken advantage of by those who tried by every means at their disposal to kill me, or at least to eliminate me from India, where I stood in their way. 22

Everybody knows to what extent many people feared and hated me — almost all the Anglo-Indians: and what a vast conspiracy exists among Europeans in India, and even in America and England, against our Society! 22

Unable to find a ruse to disrupt the T.S., they took it into their heads to kill it by destroying, if not myself, then at least my reputation. It came to a point where they made an attempt to misrepresent the whole Theosophical Society organized by Col. Olcott and me, as a vaudeville with changing stage-settings, and a screen hiding the subversive activities of a "Russian Spy." 22

Late one evening, half-dead, I was transferred in a chair straight from bed to a French steamer, where I was in no danger from my enemies, and was sent to Naples, accompanied by Dr. Hartmann, my Hindu secretary, and a young English woman devoted to me. Only after I had somewhat calmed down, past the Island of Ceylon, did I learn what it was all about. Had I not been so sick, even the danger of being arrested at the time would not have forced me to leave India. 23

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Letter 1.

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And then the ingrate and heartless Indian mob vilified, slandered, persecuted, and thrashed Madame Blavatsky, forcing her to flee from her beloved Aryavarta.

From *Blavatsky Collected Writings*, (WHY I DO NOT RETURN TO INDIA) XII pp. 156-67. Headings and sub-heading by ED. PHIL.

[This Open Letter one of the most extraordinary and deeply pathetic documents ever penned by H.P. Blavatsky, may be found among the original Manuscripts in the Adyar Archives. Written to the Indian Members of The Theosophical Society in the last year of Madame Blavatsky's life it is like a karmic vision that both interprets the past and throws a flood of light upon the future. It embodies a message from Madame Blavatsky's long-suffering heart to all Theosophists without distinction. This Open Letter contains declarations very rarely made, and pronouncements which only those will understand who are firmly rooted in the Theosophical philosophy and will not mistake them for "claims," "dogmas" or delusions of grandeur. Facts and attitudes spoken of in this Letter afford a background of meaning against, which may be measured various crises which took place in later years within the framework of the T.S.

N.D. Khandalavala, quoting some short passages from this Letter in *The Theosophist*¹ states that it was at first intended to be circulated to the Indian [157] Members, but "was afterwards, for certain reasons, not published." He was permitted to take a copy of it. With the "climate" prevailing at the time in the Indian T.S., the reasons which Khandalavala does not specify are easy to determine.

There seems to be no reason to doubt the accuracy of a statement by W.E. Coleman in the *Religio-Philosophical Journal*² that this Open Letter was sent to India by the intermediary of Bertram Keightley who left London for India, at Madame Blavatsky's special request, sometime in the Summer of 1890, reach-

¹ Vol. XX October, 1898 pp. 23-24

² Chicago, September 16th, 1893, p. 266

ing Bombay August 31st, 1890.¹ He was soon elected General Secretary of the newly-formed Indian Section of the T.S. which was chartered January 1st, 1891.

The Open Letter which follows is one of the most important items of “source material” available today for the use of the future historian of the Theosophical Movement and its many vicissitudes. It deserves a close study on the part of all students. — *Boris de Zirkoff.*]



TO MY BROTHERS OF ĀRYĀVARTA,²

In April 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindu brethren at various times since I left; especially this year (1890) when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they had not forgotten her to whom India and the Hindus have been most of her life far dearer than her own Country.

It is not solely on account of poor health that I decided not to return to India, so that I could lead the Theosophical Movement in Europe, for it is there that I found what I have so far vainly sought for in India — a great number of idealistic English and Americans, who have the courage to avow their conviction of the existence of the Masters, and who are working for Theosophy on Their lines and under Their guidance, given through my humble self.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T.S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India. [158] In Europe and America, during the last three years I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

¹ *The Theosophist*, Vol. XII, Supplement to October 1890, pp. ii-iii

² [Ancient wisdom centre, cradle of true civilisation and all philosophies. — ED. PHIL.]

At Adyar itself, increasing strife and conflict have been raging most fiercely. Uncalled for and utterly undeserved animosity (almost hatred) has been shown towards me by several members of the staff.

Ever since my forced departure from India, the true spirit of devotion to the Masters, and the courage to assert it, has steadily dwindled away.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity — almost hatred — has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar, during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical movement, I do not regard those who have become, one after the other, my enemies — and that without any fault of my own — as I might regard them, were it otherwise.

I was under the most solemn oath and pledge never to reveal the whole Truth to anyone, except to those who, like Damodar, had been finally selected and called by the Masters. As a Chela of one of Them, all that I was permitted to reveal was that such Great Living Men, proficient in Ancient Wisdom, do exist.

Wild and ridiculous fancies soon grew up among Hindus, referring to Them as Mahatmas, belittling Them with weird pictures, and maintaining that such Great Souls were debarred from holding personal intercourse with mortals, particularly in Kali-Yuga.

One of the chief factors in the reawakening of Āryāvarta, which has been part of the work of the Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with Their names and *Personalities*, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Dāmodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta-Vidyā, and had acquired all the Siddhis, not as these are represented in tradition and the “blinds” of ancient writings, but [159] as they are in fact and nature; and also that I was a Chela of one of them. However, in the fancy of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as “Mahātmas” and still some too enthusiastic friends belittled Them with their strange fancy pictures; our opponents, describing a Mahātma as a full

Jīvanmukta, urged that, as such, He was debarred from holding any communications whatever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahātmās at all in our age.



Still, the Masters have already bore good fruit in India by those who believe in Them, through their representative, Madame Blavatsky, who is not only the origin and fountainhead of the modern Theosophical Movement, she also has the means and the necessary knowledge to teach.¹

The chief desire of the Masters was three-fold:

- 1. To preserve the true religious and philosophical spirit of Ancient India.**
- 2. To defend the Ancient Wisdom expounded in the Darśhanas and Upanishads against the relentless assaults of the missionaries.**
- 3. To reawaken the dormant ethical and patriotic spirit in those youths, in whom it had almost disappeared owing to a lopsided college education.**

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darśhanas and *Upanishads* against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through the Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tookaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him?

Without the Theosophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford?

Would our respected and devoted brother Tookaram Tatya himself have ever thought of doing so, had he not joined the Theosophical Society?

¹ [Look up “Madame Blavatsky and coevals on how the “Light on the Path” was written,” p. 39, in our Higher Ethics and Devotion Series. — ED. PHIL.]

Would your political Congress itself have ever been a possibility, without the Theosophical Society?

Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Dāmodar) who has now the prospect of becoming one day a Mahātma, [160] Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have been the means of doing the slightest harm, either to the country or any Hindu, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice — then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded the Theosophical Society.

Aye, my good unforgettable Hindu Brothers, the Name alone of the Holy Masters, which was at one time invoked with prayers for Their blessings from one end of India to the other — Their Name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to me that you owe anything but, verily, to our venerated Masters.

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other — Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names which, but a few years ago, had become a household word in your mouths.

So long as I remained at Adyar, things went on smoothly enough because one or the other of the Masters was constantly present among us, and Their Spirit protected the fledgling Theosophical Society from real harm.

In 1884, Colonel Olcott and I left for a visit to Europe, and while we were away the Padri-Coulomb “thunderbolt descended” upon us. When I returned in November, I was taken most dangerously ill. It was during that time, coinciding with Colonel Olcott’s absence in Burma, that the seeds of future strifes and disintegration of the Theosophical Society, were planted by the enemies of Truth on fertile ground.

What with the Patterson-Coulomb-Hodgson conspiracy, and the faintheartedness of the chief Theosophists, that the Society did not then and there collapse should be sufficient proof of how it was protected.

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or the other of the Masters was almost constantly present among us, and their spirit ever protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Padri-Coulomb “thunderbolt descended.” I returned in November, and was taken most

dangerously ill. It was during that time and Colonel Olcott's absence in Burma, that the seeds of all future strifes, and — let me say at once — disintegration of the Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faintheartedness of the chief Theosophists, that the Society did not then and there collapse should be a sufficient proof of how it was protected. Shaken in their belief, the fainthearted began to ask: →

“Why, if the Masters are genuine Mahātmas, have They allowed such things to take place, or why have they not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?”

No Adept of the Right Path is allowed to interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma or arrest the natural results of actions for more than a short period, and even in that case, the same results will only reassert themselves later with tenfold force, for such is the Unerring Law of Karma and the Nidanas.

Yet it had been explained numberless times that no Adept [161] of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma or arrest the natural results of actions for more than a short period, and even in that case, these results will only reassert themselves later with even tenfold force, for such is the occult law of Karma and the Nidānas.

We all have to win our Moksha or Nirvana by merit, and not because a Guru or a Deva may absolve our shortcomings. Salvation by self-forgetfulness and personal merit are the cornerstones of Lord Buddha's teachings. What merit can there be in an Immaculate Deva, unconnected with matter, who can claim no virtue for her purity? Yet the eternal bliss of Moksha is looming forth for the man who becomes God, by his self-induced and self-devised exertions. It is the mission of the Moral Law of Karma to punish the immoral, and not the duty of a Master, who is the servant of the Law and not the arbiter.

Those who embrace the Masters' teachings and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed — whether overtly or covertly.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Moksha or Nirvāna by our own merit, not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva or in being God; but there is the eternal bliss of Moksha looming forth for the man who becomes *as a God* and Deity by his own personal exertions. It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly. This is of course addressed to

those who have not yet quite lost their faith in Masters; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums! Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Padri class and Psychological Research Society have been unable to explain to this day, *viz.*, the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers, why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way so that, but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds [162] credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

Had the leaders at Adyar stood shoulder-to-shoulder, firm in their conviction of the presence and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realised, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made.

If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realised, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

But the loyalty and courage of the Adyar authorities, and of the few Europeans who had put their trust in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from headquarters like a *persona non grata*. Ill as I was, almost dying in truth, yet I protested and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, while my friends were alarmed at the doctors' dire prognosis if I were to remain in India. So I was sent to Europe to regain my strength, with a promise of speedy return to Adyar.

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats

that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Āryāvarta.



The moment I left India, intrigues and rumours began spreading like wild fire:

- 1. I was about to start in Europe “a rival Society” and bust up Adyar.**
- 2. I had been abandoned by the Masters for being disloyal to Them.**
- 3. I was accused of being a hallucinated medium, who had mistaken “spooks” for living Masters, that the real H.P. Blavatsky was dead (by the injudicious use of Kundalini), and that her form had been seized upon by a Dugpa Chela, who was the present H.P.B.**
- 4. I was portrayed as a sorceress, who played the part of a philanthropist and lover of India while, in reality, I was bent upon the destruction of all those who had the misfortune to be psychologised by me.**

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe “a rival Society” and bust up Adyar (!!). At this I laughed. Then it was rumoured that I had been *abandoned* by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated *medium*, who had mistaken “spooks” for living Masters; while others declared that the real H.P. Blavatsky was dead — had died through the injudicious use of *Kundalini* — and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H.P.B. Some again held me to be a witch, sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the [163] destruction of all those who had the misfortune to be *psychologised* by me. In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a “phenomenon” could not be explained away, are so great that they alone would have made of me a most remarkable Adept — independent of any Masters or Mahātmās.



When the S.P.R. Report was published and this soap bubble burst over our heads, it unleashed a long series of false charges, every mail bringing something new. With the exception of Colonel Olcott, everyone else ostracised the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with Their Holy Names, and I alone was held responsible for every disagreeable event that took place, and every “mistake” made.

Damodar notified me that the Masters’ influence was becoming with every day weaker at Adyar; and that They were daily represented as less than “second-rate Yogis,” while even those who believed in, and had remained loyal to Them, feared even to pronounce Their Names.

I implored Colonel Olcott to let me return, promising that I would live at Pondicherry, should my presence not be desirable at Adyar. To this I received the ridiculous answer that, should I return, I would be sent to the Andaman Islands as a Russian spy, which of course Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health.

Vilified, slandered, persecuted, and thrashed by the ingrate and heartless mob at Adyar, I voluntarily exiled¹ myself to Europe in spite of my ardent desire not to abandon my beloved Aryavarta.

In short, up to 1886, when the S.P.R.² Report was published and this soap bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no one; nor does it matter who said a thing and who repeated it. One thing is certain; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Dāmodar in 1886, he notified me that the Masters’ influence was becoming with every day weaker at Adyar; that They were daily represented as less than “second-rate Yogis,” totally denied by some, while even those who believed in, and had remained loyal to them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, that I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from

¹ [Consult “Julian and Socrates were put to death for the same crime,” in our Buddhas and Initiates Series. — ED. PHIL.]

² [Society for Psychical Research]

Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay, more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live [164] there without the Council's permission. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of *The Theosophist* to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw I was not wanted, and remained in Europe in spite of my ardent desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

Since my departure, not only the activity of the Movement in India gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me.

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, then I found people — the S.P.R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding — to believe in the truth of the great Cause I have struggled for, and in my own *bona fides*.

Acting under the Master's orders, I began a new Movement in the West on the original lines, founded "Lucifer," and the Lodge that bears my name.

Eventually, I was invited to return to India, but the invitation came too late: neither would my doctor permit it, nor could I, if I were to remain true to my solemn pledge and vows, live in a place from which the Masters and Their Spirit have been cast out.

I could never return to India in any other capacity than as Their faithful agent, for no advice of mine on occult lines was likely to be accepted because of my association with the Masters was doubted, and even totally denied by some.

Acting under the Master's orders, I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name. Recognizing the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., viz., to promote the study of Oriental literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India — at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge

and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent. And as, unless They appear among the Council [165] *in propriety persona* (which They will certainly never do now), no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the Headquarters, what reason is there, therefore, for me to live at Adyar?

Half-measures are worse than none.

People have either to believe entirely in me, or to honestly disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not trust me.

The fact is this. In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T.S. For the future, then, it is my intention to devote my life and energy to the E.S.,¹ and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

My only reason for accepting the exoteric direction of European affairs, was to save those who really had Theosophy at heart and worked for it and the Society, without being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but who are diligently working against both, endeavouring to undermine and counteract the influence of the good work done, (a) by open denial of the existence of the Masters, (b) by declared and bitter hostility to myself, and (c) by joining forces with the most desperate enemies of our Society.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and the Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good

¹ [Esoteric Section]

work done, both by open denial of the existence of the Masters, by declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society. [166]

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a “Master.” However it may be, there is no alternative to this dilemma.

The only claim which India could ever have upon me would be strong only in proportion to the activity of the Fellows for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the Truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all.

Further proof and teachings I shall give only to the Esoteric Section, for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H.P.B., but to their Higher Self and the Mahatmic aspect of the Masters) – a privilege that I cannot exercise with the Fellows at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, and thus save it from decay.

The only claim, therefore, which India could ever have upon me would be strong only in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (*not to me, H.P.B., but to their Higher Self and the Mahātmic aspect of the Masters*), a privilege I cannot exercise with the F.T.S.¹ at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

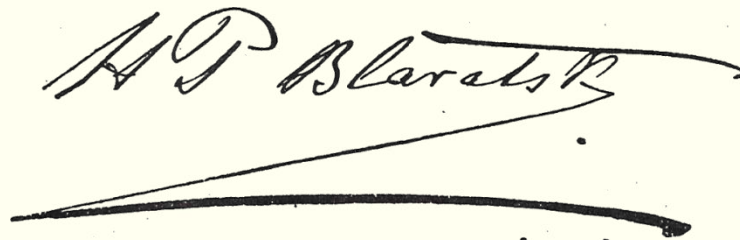


¹ [Fellow of the Theosophical Society]

The rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy and for the T.S. on the lines devised by the founders of the T.S., upon which they were originally established.

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T.S. on the lines upon which they originally established it.

If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the peoples; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the [167] Theosophical Movement. Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumniators and ambitious malcontents — both without and within the Theosophical Society.



A. P. Blavatsky

Letter 2.

Madame Blavatsky opens her heart to her compatriots in Russia.

First published in *Rebus*, St. Petersburg, Vol. IV (37), September 1885, pp. 335-36. Republished in *Blavatsky Collected Writings*, [LETTER FROM H.P. BLAVATSKY TO THE EDITOR OF "REBUS"] VI pp. 406-11.

[The Letter to the Editor which follows was originally written by H.P. Blavatsky in Russian. It was addressed to Victor Pribitkov, Editor of *Rebus*, a Spiritualistic Journal published for a number of years in St. Petersburg, Russia, and the files of which are extremely rare outside of Russia. The first English translation of this Letter appeared in the pages of *Theosophia* (Los Angeles, California), Vol. V, No. 28, November–December 1948, pp. 10-12. Its contents have been practically unknown to students throughout the world unfamiliar with the Russian language. Pribitkov was very cordially disposed towards Madame Blavatsky, and published other contributions from her pen. The following two sources should be consulted together with this Letter, as they throw additional light upon its context:

(1) H.P. Blavatsky's Open Letter entitled "Why I do not Return to India: To My Brothers of Āryāvarta," to be found in the present Series of Volumes in April, 1890 (its approximate date); it was published in *The Theosophist*, Adyar, January 1922, and in *Theosophy*, Los Angeles, May 1947.¹

(2) *H.P. Blavatsky and The Theosophical Movement*, by Dr. Charles J. Ryan, pp. 204-22 (Theosophical University Press, Point Loma, California 1937). — *Boris de Zirkoff*.] 407



Dear Sir:

In No. 30 of your interesting journal, on page 276, under "Brief Notes," I find the following, regarding my arrival in Europe:

It is known how dearly H.P. [Blavatsky] loves her native Russia and how little sympathy she has for the English order in India, on account of which she enjoys no goodwill on the part of the rulers of India.

Everything in these lines, from beginning to end is *sacred truth*; in view of the hundreds of absurd rumours current about me, because of my return to Europe, I am expressing my warm gratitude to the one who, at least for once, has written the truth about me. But in the few succeeding lines, certain errors have crept in, which I ask you kindly to correct. It says in them, for instance:

When the Afghan problem was raised, Madame Blavatsky, as usual, did not hesitate openly to declare her sympathies and antipathies, as a result of which, as word reached her, she was threatened with arrest, and to avoid the latter,

¹ [Herein presented in the first part of this study. — ED. PHIL.]

was forced to board in haste a French steamer which brought her safely to Naples.

When visiting another monastery, don't bring your own rules of discipline.

From this, anyone might come to the following conclusion:

Blavatsky may be a warm patriot [in which no one will be mistaken] but she has an uncontrolled tongue [there is some truth in that too, but not in the present case]. Living in British territory [the reader might say] and availing herself of English hospitality, she was obliged, in view of the current events and of the circumstances in which she found herself, to *restrain herself* and not to *declare openly* her antipathies. And if the Anglo-Indian authorities, frightened at the time like rabbits, had tossed her into the “clink,” they would have been *entirely right* from their own viewpoint.

It is only where you are in the long-suffering, infinitely magnanimous and generous Mother-Russia, portrayed by idiotic Europe into the likeness of Megaera, that every foreigner, who may have come to exploit her, can abuse with impunity the country which harbours him and its rulers. But in British India, things are quite different. They put you in jail on suspicion alone, especially if the new arrival is a Russian. They are afraid of “Russian odour,” as the devil is afraid of incense.

This is what every unprejudiced man would say after reading the last six lines in your “Brief Notes.” True enough: “When visiting another monastery, don't bring [408] your own rules of discipline.”¹ This was especially true at a time, when 60,000 rulers of 300 million Hindu *Slaves* were afflicted with the dance of St. Vitus, due to fear, when they dreamt day and night about Russian spies, and imagined a Russian soldier with a bayonet in every swaying bamboo, while all over England there was a gnashing of teeth concerning Russia! Moreover, it is only where you are in the long-suffering, infinitely magnanimous and generous Mother-Russia, disguised by idiotic Europe into the likeness of a Megaera,² with Siberia in her suitcase, a scaffold under her right arm and a knout under her left one — that every foreigner, who may have come merely to exploit her, can abuse with impunity, both openly and behind her back, the country which harbours him, and its rulers. With us in British India, things are quite different. They put you in jail there on suspicion alone, if the new arrival is a Russian. They are afraid there of “Russian odour,” as the devil is afraid of incense. Recently a certain collector of revenue, a patriot and a Russophobe, introduced a bill to organize “a Russian quarantine” in every Indian port, in which not only Russians, but also tourists of various nations arriving from Russia, would be subjected to an obligatory preliminary “ventilation,” and only after that be allowed to travel through Hindustan *under escort*.

¹ [Russian proverb. — *Boris de Zirkoff*.]

² [A jealous and spiteful woman, one of the Furies or chthonic goddesses of vengeance in Greek mythology.]

In the course of my six-year' stay in India I have always adhered to the Rules of our Society. Moreover, I have not only abstained from expressing my "antipathies" before the Hindus but, as I love them and wish them well from all my heart, I advised them to resign themselves to the inevitable, to console them by teaching patience and forgiveness, and to instil in them the feelings of loyal subjects.

In view of what precedes, I ask your permission to *correct* the six lines referred to by me, and to *add* to them the following:

① While it is perfectly true that I dearly love my native land and everything that is Russian, and not only have no *sympathy* for, but simply *hate Anglo-Indian terrorism*, the following is nevertheless equally true: as I do not feel any right to interfere in anyone's family affairs, and even less so in political affairs, and have strictly adhered to the *Rules* of our Theosophical Society, in the course of my *six-years'* stay in India, I have not only abstained from expressing my "antipathies" *before Hindus*, [409] but, as I love them and wish them well from all my heart, I have tried, to the contrary, to have them resign themselves to the inevitable, to console them by teaching patience and forgiveness, and to instil in them the feelings of loyal subjects.

In gratitude for this, the sagacious Anglo-Indian government saw in me a "Russian Spy," from the very first day of my arrival in Bombay. For over two years I was surrounded by a posse of Mussulman spies, bestowing upon me, a solitary Russian woman, the honour of being afraid of me, as if I were a whole army of Cossacks behind the Himalayas.

② In gratitude for this, the perspicacious Anglo-Indian government saw in me a "Russian Spy," from the very first day of my arrival in Bombay. It spared neither toil nor money, in order to find out the *crafty purpose* which impelled me to prefer the *conquered* to the "conquerors," the "creatures of the lower races," as the latter called the Hindus. It surrounded me for over two years with an honorary escort of Mussulman police spies, bestowing upon me, a solitary Russian woman, the honour of being afraid of me, as if I were a whole army of Cossacks behind the Himalayas. Only at the end of two years and after having spent, on the confession of Sir Alfred Lyall, over 50,000 rupees in this useless ferreting of my *political secrets* — which never existed anyway — the government quieted down. "We made fools of ourselves" — I was told quite frankly sometime later at Simla, by a certain Anglo-Indian official, and I had politely to agree with him.



Upon my return to Madras from Europe, in 1884, I fell ill almost immediately and could express neither sympathies nor antipathies, as I was on my death-bed. This was taken advantage of by those who tried by every means at their disposal to kill me, or at least to eliminate me from India, where I stood in their way.

Everybody knows to what extent many people feared and hated me — almost all the Anglo-Indians: and what a vast conspiracy exists among Europeans in India, and even in America and England, against our Society!

Unable to find a ruse to disrupt the T.S., they took it into their heads to kill it by destroying, if not myself, then at least my reputation. It came to a point where they made an attempt to misrepresent the whole Theosophical Society organized by Col. Olcott and me, as a vaudeville with changing stage-settings, and a screen hiding the subversive activities of a “Russian Spy.”

③ Upon my return to Madras from Europe, in December 1884, I fell ill almost immediately. From the very day of inception of the “Afghan problem” and up to the 29th of March 1885, when I again left, I could *express* neither sympathies nor antipathies, as I was on my death-bed, given up by all the physicians. This was taken advantage of by those *who tried by every means at their disposal to kill me*, or at least to eliminate me from India, where I stood in their way. This is known all over India. Everybody knows to what extent many people *feared and hated me* — almost *all* the Anglo-Indians; and what a vast conspiracy exists among Europeans in India, and even in America and England, against our Society. They were determined to get me one way or another. Unable to find an excuse to disrupt a useful society, in which, by the way, there are quite a number of the best-known English-men, [410] our “well-wishers” took it into their heads to kill it by destroying, if not myself, then at least my reputation. It came to a point where they made an attempt to misrepresent the whole Theosophical Society organized by Col. Olcott and myself, as nothing else than a vaudeville with changing stage-settings and a screen behind which were hidden my plans and activities as a “Russian Spy.” Such an opinion, by the way, was expressed *publicly* by a member of the London Society for Psychical Research, at a dinner at Mr. Garstin’s, one of the outstanding officials of the government at Madras. This gave rise to a terrible tempest.

Those in the know then convinced my friends at Adyar (headquarters of the Theosophical Society), that my position as a Russian who enjoyed a certain influence among the Hindus, was not without danger at the present time, and that I was running the risk of being arrested, in spite of my illness.



Late one evening, half-dead, I was transferred in a chair straight from bed to a French steamer, where I was in no danger from my enemies, and was sent to Naples, accompanied by Dr. Hartmann, my Hindu secretary, and a young English woman devoted to me. Only after I had somewhat calmed down, past the Island of Ceylon, did I learn what it was all about. Had I not been so sick, even the danger of being arrested at the time would not have forced me to leave India.

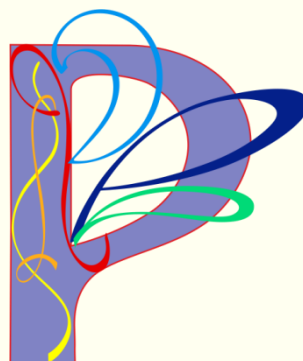
Thus, without even explaining to me in detail what it was all about, these friends of mine, afraid on my behalf, decided — upon advice from the doctor, who told them that such an arrest would at the time mean death for me — to send me to Europe without even one day's delay. Late one evening, half-dead, I was transferred in a chair, straight from bed to a *French* steamer, where I was in no danger from my enemies, and was sent to Naples, in company with Dr. Hartmann, my Hindu secretary, and a young English woman devoted to me. Only after I had somewhat quieted down, past the Island of Ceylon, did I learn what it was all about. Had I not been so sick, even the danger of being arrested at the time would not have forced me to leave India.

This is a true account of the most recent event of my life, which could serve as a supplement to the article in your journal on “The Truth about H.P. Blavatsky.” The readers will find many details regarding this six-year episode of my fantastic “espionage,” in the First and Second [411] parts of my letters “From the Caves and Jungles of Hindusthan,” which I have now resumed writing, and which are being published in the *Russkiy Vyestnik*.

Please accept, etc.

H.P. BLAVATSKY

Würzburg, 27th of August, 1885



Notes by the Compiler of “H.P. Blavatsky Collected Writings.”

[Although H.P. Blavatsky says she left India for good on March 29th, 1885, it would appear from other records that this departure took place on March 31st. She was accompanied by Dr. Franz Hartmann, a profound student of Paracelsus, and a brilliant writer on occult subjects; a Hindu disciple, Dharmagiri Nath, known also as S. Krishnamachâri and “Bawajee”; and Miss Mary Flynn. She sailed for Colombo, Ceylon, on the *SS Tibre* of the Messageries Co., and thence for Europe on the *SS Pei Ho*. She landed in Naples, and settled for a while in Torre del Greco; after a few months, she left for Würzburg, Germany.

“The Truth About H.P. Blavatsky,” mentioned by Madame Blavatsky in the text above, was a series of articles written by her sister, Vera Petrovna de Zhelikhovskaya, and published in *Rebus*, Vol. II, 1883. Portions of this material were used by A.P. Sinnett in his *Incidents in the Life of Madame Blavatsky*. This series contains invaluable information regarding the early years of Madame Blavatsky’s life and the gradual development of her occult powers. Most of it has not yet been translated into English. — *Boris de Zirkoff*.]



A sombre thought by the Series Editor.

The decline of the Adyar Theosophical Society continued degenerating and disintegrating well in to the 20th century¹ and, even today, Theosophy among its members is but empty shell without meaning or purpose. Only a handful of the fee-paying Theosophists are worthy of the name.²

Today, the only place where true Theosophy is taught and discussed along the original lines, upon which the Theosophical Society was primarily built, is The United Lodge of Theosophists, pure and simple — one of a few verdant oases in the arid wilderness of the age.



Theosophists defined attitudinally, ethically, and philosophically.

There now follows a Drawing from our Theosophy and Theosophists Series. — ED. PHIL.

¹ [Consult “The Theosophical Society is Disloyal to Theosophy and its Ennobling Purpose,” in our Theosophy and Theosophists Series. — ED. PHIL.]

² [Consult “The sparkle of that precious jewel, *Light on the Path*, has been dimmed by an indelible dark stain,” in our Down to Earth Series, “Let the Theosophical Society perish, than forsake the Cause of Truth” and “Presidential authoritarianism is an affront to Brotherhood,” in our Theosophy and Theosophists Series. — ED. PHIL.]

True Theosophists defined

Attitudinally

- Abstain from dogmatism and bigotry . . . and arrogance. – III:369, 374
- Accept nothing on faith. – VI:168, 211, 413, 453
- Are entirely unsectarian. – IV:408, VII:351, XII:419
- [Are] friends of all movements . . . for the amelioration of the conditions of mankind. – IX:246
- Are humble, silent, and guarded. – XII:262
- Cannot pose as a body of philanthropists. – VIII:169
- Have no dogmas, exact no blind faith. – I:304
- Have the courage of their opinions. – III:232
- Must be . . . cosmopolitan in [their] heart. – X:199
- [Only believe] when the writing, doctrine, or saying is corroborated by [their] own reason and consciousness. – XIV:417
- Swim against the current of public opinion and common thinking. – XIII:211
- [Value] freedom of thought above all things. – XII:317

Integrative Theosophical Studies
Theosophists defined
Verbatim from Blavatsky Collected Writings
www.philaltheians.co.uk
Revision 0.14 presented 25 July 2021

Ethically

- Aim at a wholly ethical revolution. – VIII:86
- [Are] the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. – XII:304
- [Are] the grand fruit of altruistic mercy, and pity for all that lives. – XI:352
- [Are] thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help [their] neighbour. – VIII:31
- Combat all exoteric cults. – VII:83
- Labour to destroy exoteric asceticism. – VIII:73
- Make a nucleus of universal brotherhood. – XI:392
- Preach altruism, keep unity, mutual understanding and harmony. – XI:274
- Struggle against the egoists, the indifferent and the sectarians. – XI:129
- [Tread] the path worn by the footsteps of the old sages. – I:291
- [Unconcerned] . . . whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. – XI:465
- [Works] for TRUTH, and in accordance with [his] sacred pledge and vows. – XI:559

Philosophically

- [Accept] this actual existence of a *Logos*, whether in the Buddhist, Adwaitee, Christian Gnostic or Neo-Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. – V:355
- [Are] original thinkers and investigators of the hidden side of nature. – II:102
- [Are] simply a nucleus of men devoted to the search after truth. – XI:334
- [Deem] no pledge more binding than the word of honour. – II:143
- Defend their most sacred beliefs. – XIII:148
- Have facts, no systems. – II:207
- [Hold] that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these [Higher] Gods. – XI:63-4
- Must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. – XII:417
- Recognise that [they are] under a . . . new and swifter law of development. – VIII:168
- Their highest hope is to approximate the truth. – I:304
- TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is [their] motto. – X:285
- Will never accept either a Christ made Flesh . . . or an anthropomorphic God. – VIII:390



Suggested reading for students.



From our Theosophy and Theosophists Series.

- A DEBT OF GRATITUDE TO LORD LYTTON
- A LAY CHELA ON OCCULT STUDY
- A LAY CHELA ON THE SECRET DOCTRINE
- A THEOSOPHICAL LOVE FEAST IN FRANCE
- A THIRSTY HORSE-LEECH PLEADING ADMISSION TO THE T.S.
- ALETHEIA IS OUR GOD AND DOGMA
- ANCIENT ETHICAL WORSHIPS
- ARCHAIC THEOSOPHY IS PRE-BUDDHIST WISDOM-RELIGION
- BLAVATSKY DEFENDS BLAVATSKY
- BLAVATSKY DEFENDS THE KEY TO THEOSOPHY
- BLAVATSKY ON ANNA KINGSFORD
- BLAVATSKY ON THE DIFFERENCE BETWEEN SOUL AND SPIRIT
- BLAVATSKY ON THE ORIGIN AND SOURCE OF THE SECRET DOCTRINE
- BLAVATSKY ON THE THEOSOPHY OF DR. N.I. PIROGOV
- BLAVATSKY ON THE TRAVELLING TRUTHSEEKER
- BLAVATSKY REFUTES ARGUMENTS AGAINST THEOSOPHY
- BLAVATSKY REFUTES THE ASSERTIONS OF A FRENCH THEOSOPHIST
- BLAVATSKY'S OPEN LETTER TO FELLOW THEOSOPHISTS
- BUCK ON THE NATURE AND AIM OF THEOSOPHY
- COLD METAPHYSICS VERSUS DIVINE WISDOM
- CONDUCT AND DUTIES OF A TRUE THEOSOPHIST
- CORY'S ANCIENT FRAGMENTS (1832)
- COSMOPOLITANISM IS FAR HOLIER AND NOBLER THAN GRASPING GREEDINESS CLOAKED IN PATRIOTISM
- DE ZIRKOFF ON CHARLES JOHNSTON

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SUGGESTED READING FOR STUDENTS

- DE ZIRKOFF ON EDWARD DOUGLAS FAWCETT
- DE ZIRKOFF ON FRANZ HARTMANN
- DE ZIRKOFF ON GERALD MASSEY
- DE ZIRKOFF ON HP BLAVATSKY COLLECTED WRITINGS
- DE ZIRKOFF ON SUBBA ROW
- DE ZIRKOFF ON THE COUNTESS OF CAITHNESS
- DE ZIRKOFF ON THE DREAM THAT NEVER DIES
- DE ZIRKOFF ON THE SECRET DOCTRINE
- DE ZIRKOFF ON THE SIBYLLINE ORACLES
- DE ZIRKOFF ON THE THIRD VOLUME OF THE SECRET DOCTRINE
- DE ZIRKOFF ON THREE EMINENT THEOSOPHISTS
- DE ZIRKOFF ON WILHELM HÜBBE-SCHLEIDEN
- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EARLY THEOSOPHICAL DOCTRINES EXPOUNDED BY H.P. BLAVATSKY
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
- ESOTERIC BUDDHISM HAS RENDERED PRECIOUS SERVICE BY POPULARIZING, IN EXOTERIC FORM, ESOTERIC TRUTHS.
- ESSENTIAL THEOSOPHICAL DOCTRINES
- HARTMANN ON HOW TO ENTER THE PATH TO INFINITE LIFE
- HARTMANN ON THE HARMONICAL SOCIETY
- HOW THEOSOPHY REKINDLED TRUE BROTHERHOOD IN INDIA
- HUMANITY SEEMS TO PROGRESS BY INVENTING ONE DISCOVERY AFTER THE OTHER
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- IN THE EARLY DAYS OF THE THEOSOPHICAL MOVEMENT
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- JUDGE AND DE ZIRKOFF ON GEORGE MEAD
- JUDGE ON THE HEART DOCTRINE
- JUDGE ON THE THEOSOPHICAL MOVEMENT
- JUDGE ON THE TRUE THEOSOPHIST'S PATH
- JUDGE ON THEOSOPHICAL STUDY AND WORK
- KEYS TO THE MYSTERY LANGUAGE
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MEDITATION ALONE WILL NOT LEAD TO THEOSOPHIC DEVELOPMENT

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- NO THEOSOPHICAL JOURNAL CAN SATISFY ALL CREEDS AND BELIEFS
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
- OUR GOD IS HUMANITY AND OUR CULT THE LOVE OF OUR FELLOW-MAN
- OUR ONLY DELIVERER AND SAVIOUR
- PLEDGED STUDENTS' PRESCRIBED GUIDE FOR CONDUCT
- PREREQUISITES TO MEMBERSHIP OF THE THEOSOPHICAL SOCIETY
- PRESIDENTIAL AUTHORITARIANISM IS AN AFFRONT TO BROTHERHOOD
- SPURNED THE SUBSTANCE AND CLUTCHED THE SHADOW
- STUDENTS HAVE A CHOICE OF TWO PATHS
- SUBBA ROW DEFENDS ESOTERIC BUDDHISM
- SUBBA ROW'S ESOTERIC WRITINGS (1895)
- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH
- THE AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE BRETHERN OF THE ROSY CROSS NO LONGER EXIST
- THE CHALDEAN ORACLES OF ZOROASTER
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- THE POWER OF THE TRINITY OF KOSMOS MANIFESTS THROUGH THE FOUR PRINCIPLES OF MAN
- THE REVIVAL OF EASTERN OCCULT PHILOSOPHY
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES
- THE THEOSOPHICAL SOCIETY IS NOT A NURSERY FOR BUDDING ADEPTS
- THEORETICAL AND PRACTICAL ARCANE TERMS
- THEOSOPHIA - FOUNTAIN, PERSPECTIVES, PRACTICE (DRAWING)
- THEOSOPHIA: INNER WISDOM
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
- THEOSOPHICAL SOCIETY - ESOTERIC SECTION (LETTERHEAD)
- THEOSOPHICAL SOCIETY - MISSION AND FUTURE
- THEOSOPHICAL SOCIETY - MONOGRAM 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - MONOGRAM 2 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - OBJECTS AND EARLY ACCOMPLISHMENTS
- THEOSOPHICAL SOCIETY - SEAL 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - SEAL 2 (LOGOTYPE)
- THEOSOPHICAL SYMBOLS (TRUE TYPE FONT)

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- THEOSOPHIST IS WHO THEOSOPHY DOES
- THEOSOPHY AND THEOSOPHISTS
- THEOSOPHY BRINGS THE WISDOM OF LOVE BEFORE THE EYE OF THE SOUL
- THEOSOPHY IS DEEPER MONISM THAN SECULARISM, AND MORE PHILOSOPHICAL
- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE PRECIOUS PEARL WITHIN THE SHELL OF EVERY RELIGION
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO DE ROBIGNE MORTIMER BENNETT
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE
- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE
- TWO JOURNALS DEVOTED TO THE BROTHERHOOD OF MAN
- VERNAL BLOOMS BY WILLIAM QUAN JUDGE
- VISTAS OF VIRTUE AND TRUTH
- WADIA'S RESIGNATION FROM THE TS
- WHAT SORT OF MAN THE REAL PHILOSOPHER SHOULD BE?
- WHEN PURE LOVE IS PERVERTED, HUMANITY QUIVERS
- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
- WHO SHOULD BE INVITED TO THEOSOPHICAL MEETINGS?
- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER

