

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

New York, April 10, 1878.

Peary Chand Mittra, Esq.

My dear Sir,

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

¹ [Word dropped out of the letter which is on thin friable paper, and restored as above.—C. J.]

their ears for shame! Even the London Court papers have recently protested against such a *naked* exhibition,—the new fashion. In my eyes, your poorest woman, who goes about as God created her, is thousand times more respectable than these European prostitutes of the Courts—the aristocracy of the various kingdoms. The more I see of Christianity and Christendom, the more disgusted am I with both, and the warmer grows my love and respect for the dark-skinned¹ races. I was myself brought up with the Buddhist Kalmucks. [I was living]² in the steppes of Astrachan (Caspian Sea) till the age of ten.

I am sorry that you have not given me the information I wanted about the Brahmanical calculations of the Zodiac. I hope you do not place too great a value upon European Science: in my opinion, the greatest of the Tindalls¹ is but a puling babe beside some of your Brahmans, who, scorn to disabuse Europeans who take them for ignoramuses. What I want is their legends, what they maintain in *their* teachings about the age of the world and *man*. From European Science, the public gets nothing but misrepresentations and crude guesses. Generally slaves of public opinion, they care but for their official positions and wages, and so, stick to the old exploded notions of the Jewish Bible with its 6,000 [years] of the world.

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

¹ [So in manuscript.]

² [See footnote on previous page]

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

¹ [So in manuscript.]

² [Word dropped out and unrestorable.]

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

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

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

Very gratefully and sincerely yours,

H. P. Blavatsky.

Please excuse the horrid writing.

MADAME BLAVATSKY ON HINDU WIDOW-MARRIAGE¹

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

DEWAN BAHADOOR RAGUNATH ROW, F.T.S.

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

¹ [Madras Times, June 6, 1882. From Scrap Book VIIIa.]

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

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

Believe me, dear sir, with respect,

Yours fraternally,

H. P. BLAVATSKY

Mylapore, 3rd June, 1882.

H. P. B. AND "ANANDA"¹

Ooty, Wednesday,
7th August, 1883.

[Envelope bears the inscription :]

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

My dear——²

What name? Master says asks³ Bawaji, consult him and Damodar—some name easy going and flowing, incapable of breaking any one's jaw. You do perhaps well to keep yourself unseen by the Madrasee F.T.S.—an inquisitive lot. I have consulted the Mahatma and asked His orders upon the 2nd point. He says:

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

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

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

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

² [This—after "My dear" appears in the original.]

³ [So in original.]

(2) Let him say when asked by Colonel that for years he had a longing to become like Damodar and Bawaji a mystic, and to prepare himself for chelaship and Yogi-life.

(3) You have to learn thoroughly not only your own philosophy but yet the philosophies of other nations. *Read study* and try not to be an ignoramus like Sri Damodar and Holy Father, even on many points of their own philosophy. You must devote two or three years to study and especially to the Sanskrit.

(4) If Colonel recognizes you, Tell him that you pray him to keep you the secret. That you have renounced your name in your new life and that you will be his secretary during his travels. When, and where you will join him on his way from Ooty to Hyderabad I have to let you know after I have seen him. It is a good idea to meet him at some station.

5. I have to write to Damodar and to see the Colonel and talk with him before I let you know where you have to go. Colonel will put no questions.

6. I cannot let you know yet under what Guru you are to be. You have to be on probation for some time before it is decided. Nor does it much matter for some time. It is your inner life and your actions that will draw to you such or another Guru. You may consider in the mean time both our Gurus as watching you.

7. *Do not close all and every door behind you* at present. You may find yourself too weak, or incompetent for the heavy task. *You may repent.* Do not renounce your worldly possessions or make yourself for the future in case you should resume your Grihasta life, your brother's dependent slave. Master says *to impress this strongly on your mind.* Have in case anything happens the means to return to your worldly life without much difficulty.

8. Meanwhile, study as much as you can *Esoteric theosophy* as given out to the world and learn to understand it

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

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

Yours sincerely,
H. P. Blavatsky

¹ [Sentence so ends in original.]

H. P. B. AND FREETHOUGHT

EDITOR'S OFFICE OF THE THEOSOPHIST,

Private but NOT Confidential.

(Madras)

Ootacamund, August 16, 1883.

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

My Dear Sir,

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

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

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

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

I have written the above not as an answer to the contents of your official letter, but as a reply to what I found therein *between the lines*. No one has a greater respect¹ and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our *Mahatmas*, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M.:. to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes *is due* to the "London Lodge". For indeed, were I to

¹ [So twice in manuscript.]

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

Yours most fraternally,

H. P. Blavatsky,

(Editor of the *Theosophist*).

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



To Georges Chela. Esq.

Happy New Year to the
most Honourable Georgy Esq.

As a box of sweets is forthcoming
from Russia, a cold & pious coun-
try where the sundersign is sup-
posed to have evolved from. When
it arrives - you shall have it & when
you understand what your loving
old friend means - you shall
indeed be a chela

yours respectfully

H. P. B. Esq.

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

ON A CHANGE IN KARMA

Adyar, Feb. 5. [1884]

[Letter to N. D. Khandalavala ¹.]

My dear, *true* Brother,

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

¹ [Mr. N. D. Khandalavala is still a member of the General Council of the Society.—C. J.]

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

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

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

your faithful friend,
H. P. Blavatsky.

MADAME BLAVATSKY AND THE THEOSOPHICAL SOCIETY¹

To the Editor of *Light*.

Sir:—

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

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

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

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

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

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

Though I have not yet the means of knowing what is in the supposed "letters" of mine (telegraphed about to the *Times* by its Calcutta correspondent) as published by a missionary *Christian* magazine—since this journal has not yet reached Europe—I know, nevertheless, that no such correspondence between myself and the wicked treacherous woman just expelled from the Society, ever took place. Such alleged letters of mine are surely impudent forgeries. The theory of the supposed "muslin" Mahatmas is the creation of a man and wife whom Col. Olcott and I saved in 1879 from starvation in the streets of Bombay; who have since found a ready home with us, and brotherly affection for five long years; and who, as Mr. St. George Lane Fox (just returned from Adyar where he lived for eight months) can tell you—have repaid us with the blackest ingratitude and the most villainous treachery, for which misdeeds and many

others they were expelled from the Society by the Board of Control, in May last. The "muslin" Mahatmas and the "letters" are their revenge—a soap-bubble for the wise, a heavy sledge-hammer with which the prejudiced and the unfair will vainly try to knock out the last breath from the Theosophical movement. It is now found, moreover, that it was they, who had tried, during the whole five years they lived with us, to make me suspected as a "Russian Spy" and the Theosophical Society as a dangerous *political* Movement".

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

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

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

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

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

H. P. Blavatsky.

Elberfeld,
Sept. 28. 1884.

THE MYSTERY AND THE FAILURE
OF "BAWAJEE"¹

II.

[On envelope :]

*British India,
via Brindisi.*

Charles W. Leadbeater Esq.,
61 Maliban Street,
Colombo,
Isl. of Ceylon.

[Received, Colombo, July 23, 1886.]

Elberfeld, June 23/86

My dearest Leadbeater,

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

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

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

was in London and ready to sail back to India. Now, he is here—heaven knows *when* he will go away for he lives with Franz Gebhard (the elder son who sides with him and whom he has utterly *psychologyzed*)¹ and he has sown dissent¹ and strife in Gebhard family, the mother, father, and two sons Arthur and Rudolph remaining true to the teachings of Masters and me and F. siding with him. He never comes to us though he lives over the way—and he writes and writes volumes of teachings *against our doctrines*. He does more; he declared to all that he was going to publish a *manifesto* in which he will express regret at having contributed for food to bamboozle the public as to the character of the Masters and what They *will* and *can* do. He maintains that he was for five years under *maya*, a psychological illusion. He firmly believed during that time that all the phenomena were produced by the Masters, that he himself was in direct communication with Them, and received letters and orders, etc.; but now he (Bawajee) *knows* better. Since he came to Europe he has learned the truth having been illuminated (!!!). He learned that the Masters could NEVER, in no case communicate with us, *not even with their chelas*; They could never write themselves or even *cause* to be precipitated letters or notes by Their chelas. All such were the production of Maya, Elementals, spooks, when not "frauds", he says. "Esoteric Buddhism" is all nonsense and hallucination. Nothing what is given out in the *Theosophist* is true. My "Isis" and even the *Secret Doctrine* may be said have been dictated to me by some occultist or "spirits"—never by Masters. When asked how is it that he came with me to Europe *on an order from his Master* as he said—he now declares coolly¹ that he was *mistaken*; he has "changed his mind" and knows now it was an illusion of his own. Olcott

¹ [So in manuscript.]

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

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

¹ [Years].

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

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

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

Yours ever faithfully and fraternally,

H. P. Blavatsky.

¹ [So in manuscript.]

My love and blessings to Don David¹ and all the Brethren. My greatest respectful salams to the High Priest Rev. Suman-gala. Ask his blessing to me.

* . *

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

Take courage. I am pleased with you. Keep your own counsel and believe in your better intuitions. The little man² has *failed* and will reap *his* reward. SILENCE meanwhile.

K. H.]

¹ [Later styled Anagarika H. Dharmapala of Ceylon.]

² ["Bawajee," who was small in stature.]

H. P. B. AND ANNIE BESANT

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

Monday, March 30 1891.

Dear Mrs Bright,

I share your anxiety for Annie & feel quite nervous about it, but what can we do! She has to be at the Annual American convention of the T. S., her failing to be there, being likely to produce a singular disaster. No wonder, we, theosophists, — I mean the really devoted ones — have no right to make public good subservient to our personal comforts or discomfort. Each of us must ever be ready to sacrifice self — life & even honour, which is more — at any moment for the good of our brethren, the weal or woe of one, being of you

LETTER TO MRS. URSULA M. BRIGHT

(very slightly enlarged)

small importance, when the good of
the many is concerned.

Thus, we have "to risk the thing" as the
Americans say. Yet I have a strong
hope that our friend will return
unscathed from the ordeal, her elo-
quent & devoted head crowned with
fresh & well earned laurels.

Thanking you for the kind interest
shown & begging you to convey my
respects to Mr Wright & Miss May
believe me, dear Mr Wright
ever yours gratefully

A. P. Blasdale