

*Madame Blavatsky rebuffs  
the accusations of Arthur Lillie*



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# Madame Blavatsky rebuffs the accusations of Arthur Lillie.

## And exposes his rancorous insinuations for all to see.

First published in the *Light* (London), Vol. IV. No. 188, 9<sup>th</sup> August 1884, pp. 323-24.  
Republished in *Blavatsky Collected Writings*, (MR. A. LILLIE'S DELUSIONS) VI pp. 269-80.

To the Editor of *Light*.

Sir,

I write to rectify the many *mistakes* — if they are, indeed, only “mistakes” — in Mr. Lillie’s<sup>1</sup> last letter that appeared in *Light* of August 2<sup>nd</sup>, in answer to the *Observations* on his pamphlet by the President of the London Lodge.<sup>2</sup>

① This letter, in which the author of *Buddha and Early Buddhism* proposed to “consider briefly some of the notable omissions” made in the *Observations*, begins with two most notable assertions concerning myself which are *entirely false*, and which the author had not the slightest right to make. He says:

For fourteen years (1860 to 1875) Madame Blavatsky was an avowed Spiritualist, *controlled* by a spirit called “John King” . . . She attended many *séances*, &c.

With the exception that I attended many *séances* — *but* this would hardly prove any one to be a Spiritualist — all these assertions are entirely false. I say the word and underline it, for the facts in them are distorted, and made to fit a preconceived and very erroneous notion, started first by the Spiritualists, whose interest it is to advocate “spirits” pure and simple, and to kill — *if they can*, which is rather doubtful — belief in the wisdom, if not in the very existence, of our revered masters. [270]

Though I do not at all feel bound to unbosom my private life to Mr. Arthur Lillie, nor do I recognize in him the right of demanding it, yet out of respect to a few Spiritualists whom I esteem and honour, I would set them right, once for all, on the subject. As that period of my life (1873–1879) in America, with all its spiritual transactions, will be given very soon in a new book called “Madame Blavatsky,”<sup>3</sup> published by friends, and one which I trust will settle, once and forever, the many wild and unfounded stories told of me, I will briefly state only the following:

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<sup>1</sup> [Arthur Lillie (1831–1911), Buddhist soldier in the British Indian Army and poorly received writer.]

<sup>2</sup> [This has reference to a pamphlet written by Arthur Lillie and published under the title of *Koot Hoomi Unveiled; or, Tibetan “Buddhists” versus the Buddhists of Tibet* (London: The Psychological Press Association, and E.W. Allan, 1884, 24pp), in which a considerable number of criticisms and strictures are made with regard to H.P. Blavatsky and the Brothers. This pamphlet was answered by Gerard Brown Finch, then President of the London Lodge of the Theosophical Society, in a pamphlet entitled, *Observations on Mr. Lillie’s “Koot Hoomi Unveiled”* (London: printed by C.R. Roworth, 1884, 15pp). Mr. Lillie replied to this in a letter entitled “Koot Hoomi Unveiled” (*Light*, IV, No. 187, pp. 314-15). — *Boris de Zirkoff*.]

<sup>3</sup> [Presumably A.P. Sinnett’s forthcoming work, *Incidents in the Life of Madame Blavatsky*, eventually published in 1886. — *Boris de Zirkoff*.]

**Colonel Olcott wrote what he then thought was the truth, honestly and sincerely and, as I had a determined object in view, I did not seek to disabuse him too rudely of his dreams. It was only after the formation of The Theosophical Society in 1875, that he learned the whole truth!**

The unwarranted assumption mentioned above is very loosely based on one single document, namely, Colonel Olcott's *People from the Other World*. As this book was written partly before, and partly after, my first acquaintance with Colonel Olcott, and as he was a Spiritualist, which he has never denied, I am not responsible for his views of me and my "powers" at that time. He wrote what he then thought the whole truth, honestly and sincerely; and, as I had a determined object in view, I did not seek to disabuse him too rudely of his dreams. It was only after the formation of The Theosophical Society in 1875, that he learned the *whole truth*. I defy anyone, after that period, to find one word from his pen that would corroborate his early views on the nature of my supposed "mediumship." But even then, when writing of me in his book, he states distinctly the following:

. . . Her mediumship is *totally different* from that of any other person I ever met; for, *instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding.*<sup>1</sup>

**But when Colonel Olcott clearly says in his book that instead of being controlled by spirits to do their will, it is I who control the so-called "spirits," yet he was made to say by Mr. Lillie that it is I who was controlled!**

Strange "mediumship," one that resembled in no way any that even Colonel Olcott — a Spiritualist of thirty years' standing — had ever met with! But when Colonel Olcott says in his book (p. 453) that instead of being controlled [271] by, *it is I who control* the so-called spirits, he is yet *made* to say by Mr. Lillie, who refers the public to Colonel Olcott's book, that it is *I* who was controlled! Is this a misstatement and a *misquotation*, I ask, or is it not?

**I had known "John King" since 1860, for it was the form of an Eastern adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay.**

Again, it is stated by Mr. Lillie that I conversed with this "spirit" (John King) during fourteen years, "constantly, in India and elsewhere." To begin with, I here assert that I had never heard the name of "John King" before 1873. True it is, I had told Colonel Olcott and many others that the form of a man, with a dark pale face, black beard, and white flowing garments and fettah, that some of them had met about the house and my rooms, was that of a "John King." I had given him that name for reasons that will be fully explained very soon, and I laughed heartily at the easy way the astral body of a living man could be mistaken for, and accepted as, a spirit. And I had told them that I had known that "John King" since 1860; for it was the form of an East-

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<sup>1</sup> [Italics are H.P. Blavatsky's own. — *Boris de Zirkoff*.]

ern adept,<sup>1</sup> who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay. Whether Messrs. Lillie and Co. believe the statement or not, I care very little, as Colonel Olcott and other friends *know* it now to be the true one. I have *known* and *conversed* with many a “John King” in my life — a generic name for more than one spook — but thank heaven, I was never yet “controlled” by one! My mediumship has been crushed out of me a quarter of a century or more; and I defy loudly all the “spirits” of the *Kāma-loka* to approach — let alone to control me *now*. Surely it is Mr. Arthur Lillie who must be “controlled” by someone to make untruthful statements, which can be so easily refuted as this one.

**What right does Mr. Lillie has to cross-examine me? But since he chooses to take such liberties, I will tell him plainly that he himself knows nothing, not only of initiations and Tibet (not even exoteric), let alone esoteric Buddhism.**

② Mr. Lillie asks for “information about the seven years’ initiation of Madame Blavatsky.” The humble individual of this name has never heard of an initiation lasting seven years. Perhaps the word “initiation” — with that *accuracy* in the explanation of esoteric terms that so preëminently characterises the author of *Buddha and Early Buddhism* — may be intended for “instruction”? If so, then I should be quite justified in first asking Mr. Lillie what right he has [272] to cross-examine me? But since he chooses to take such liberties with my name, I will tell him plainly that he himself knows nothing, not only of initiations and Tibet, but even of *exoteric* — let alone *esoteric* — Buddhism.<sup>2</sup> What he pretends to know about Lamaism he has picked up from the hazy information of travellers who, having forced themselves into the *borderland* of Tibet, pretend on that account to know all that is *within* the country closed for centuries to the average traveller. Even Csoma de Körös knew very little of the *real gelukpas* and Esoteric Lamaism, except what he was permitted to know; for he never went beyond Zanskar, and the lamasery of Phag-dal — erroneously spelt by those who pretend to know all about Tibet, *Pugdall*, which is incorrect, just because there *are no meaningless names in Tibet*, as Mr. Lillie has been taught to say. And I will tell him also that I have lived at different periods in Little Tibet as in Great Tibet, and that these combined periods form more than seven years. Yet, I have never stated either verbally or over my signature that I had passed seven consecutive years in a convent. What I have said, and repeat now, is, that I have stopped in Lamaistic convents; that I have visited Tzi-gadze, the Tashi-Lhünpo territory and its neighbourhood, and that I have been further in, and in such places of Tibet as have never been visited by any other European, and that he can ever hope to visit.

Mr. Lillie had no right to expect more “ample details” in Mr. Finch’s pamphlet. Mr. Finch is an honourable man, who speaks of the private life of a person only so far as

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<sup>1</sup> [The “Eastern adept” spoken of by H.P. Blavatsky is Hilarion, who lived for a time on the island of Cyprus, and collaborated with Madame Blavatsky in the writing of her occult stories. He signed himself “Hilarion Smerdis.” Col. Henry S. Olcott’s entry of February 19<sup>th</sup>, 1881, in his *Diaries*, says:

Hilarion is here en route for Tibet, and has been looking over, in and through the situation . . .

This entry was made in Bombay. Master K.H. refers also to this journey of Hilarion from Cyprus to Tibet (*Mahatma Letters*, p. 289). — Boris de Zirkoff.]

<sup>2</sup> [Consult “Buddhism is Inner Wisdom,” in our Confusing Words Series. NB. Esoteric Buddhism is spelled with one D, as opposed to the religion of Buddhism, which is spelled with two Ds. — ED. PHIL.]

that person permits him. My friends and those whom I respect, and for whose opinion I care, have ample evidence — from my family for one — that I *have* been in Tibet, and this is all I care for. As to “the name, perhaps, of three or four trustworthy English [rather Anglo-Indian] officials who could *certify*” to having seen me when I passed, I am afraid their vigilance would not be found at the height of their trustworthiness. Only two years back, as I can prove by numerous witnesses, when journeying from Chandernagor to Darjeeling, instead of proceeding to it direct, I [273] left the train half way, was met by friends with a conveyance, and passed with them into the territory of Sikkim, where I found my Master and Mahatma Koot Hoomi. Thence five miles across the old borderland of Tibet.

Upon my return, five days later, to Darjeeling, I received a kind note from the deputy-commissioner. It notified me in the politest of terms that, having heard of my *intention* of going over to Tibet, the Government could not allow me to proceed there before I had received permission to that effect from Simla; nor could it accept the responsibility of my safety, “the Rajah of Sikkim being very averse to allow travellers on his territory, etc.”

**Yet he who knows nothing of either Tibet or Buddhism, tries his best to make out Madame Blavatsky a liar in a cunning attempt to elevate himself above his station.**

This I would call shutting the stable-door when the steed is stolen. Nor had the very “trustworthy” official even heard that a month before Mr. Sinnett had kindly procured for me permission from the Foreign Office of Simla to go to Tibet whenever I pleased, though I had not availed myself of this permission since I went to Sikkim but for a few days, and no further than the old Tibetan borderland. The question is not whether the Anglo-Indian Government will, or will not, grant such permission, but whether the Tibetans will let one cross their territory. Of the latter, I am sure, any day. I invite Mr. Lillie to try the same. He may, at the same time, study with profit geography, and ascertain that there are other routes that lead into Tibet besides *via* “English officials.” He tries his best to make me out, in plain words, *a liar*. He will find it even more difficult than to disprove that he knows nothing of either Tibet or Buddhism, or our “Byang-Tsiübs.”

**Accusations and insinuations against one whom no insult of his can reach, are worthless and unworthy of a self-proclaimed Buddhist.**

I will surely never lose my time in showing that his accusations against one whom no insult of his can reach, are perfectly worthless. There are numbers of men quite as intelligent as he believes himself to be, whose opinion of our Mahatma’s letters is the reverse of his. He can “suppose” that the authorities by him cited knew more about Tibet than our masters; others think they do not; and the thousand and one blunders of his *Buddha and Early Buddhism* show us what these authorities are worth when trusted literally. As to his trying to insinuate that there is [274] no Mahatma Koot Hoomi at all, the idea alone is absurd. He will have to dispose, before he does anything more, of a certain lady in Russia, whose truthfulness and impartiality no one who knows her would ever presume to question, who received a letter from that

Master so far back as 1870.<sup>1</sup> Perchance, a *forgery*, also? As to my having been in Tibet, at Mahatma Koot Hoomi's house, I have better proof in store — when I believe it needed — than Mr. Lillie's rancorous ingenuity will ever be able to make away with.

**Mr. Lillie is ruining terribly his reputation as an Orientalist. Indeed, before this controversy is settled, he may lay bare the last shreds of his supposed oriental learning for all to see.**

If the teachings of Mr. Sinnett's *Esoteric Buddhism* are considered atheistic, then I am an atheist too. And yet, I would not deny what I wrote in *Isis* as quoted by [275] Mr. Finch. If Mr. Lillie knows no difference between an anthropomorphic, extra-cosmic god, and the Divine essence of the Advaitis and other Esotericists, then I must only lose a little more of my respect for the R.A.S., with which he claims membership; and it may justify the more our assertions that there is more knowledge in "Babu [?] Subba Row's" [276] solitary head than in dozens of heads of "Orientalists" about London, we know of. The same with regard to the Master's name. If Mr. Lillie tells us that "Koot Hoomi" is not a Tibetan name, we answer that we never claimed it to be one. Every one knows that the Master is a Puñjabi whose family was settled for years in Kashmir. But if he tells us that an "expert at the British Museum ransacked the Tibetan dictionary" for the words "Koot" and "Hoomi," and found no such words, then I say, "buy a better dictionary" or "replace the expert by a more expert one." Let Mr. Lillie try the glossaries of the Moravian Brothers, and their alphabets. I am afraid he is ruining terribly his reputation as an Orientalist. Indeed, before this controversy is settled, he may leave in it the last shreds of his supposed Oriental learning.

Lest Mr Lillie should take my omitting to answer a single one of his very indiscreet questions as a new pretext for printing some impertinence, I say: "I *was* at Mentana during the battle in October 1867,<sup>2</sup> and left Italy in November of the same year for India." Whether I was *sent* [278] there, or found myself there by accident, are questions that pertain to my private life, with which, it appears to me, Mr. Lillie has no concern. But this is on a par with his, other ways of dealing with his opponents.

As Mr. Lillie's other sarcasms touch me very little — for I know their value — I may let them pass without any further notice. Some persons have an extraordinary clever way of avoiding an embarrassing position by trying to place their antagonists in the same situation. For instance: Mr. Lillie could not answer the criticisms made on his *Buddha and Early Buddhism* in *The Theosophist*, nor has he ever attempted to do so. But he applied himself instead [279] to collect every vile rumour and idle gossip about me, its editor, and allying himself with some of our enemies he sailed out with his very weak pamphlet, in which he *unveiled* really no one but himself. Why does he not show, to begin with, that his reviewer was wrong? Why does he not, by contradicting our statements, firmly establish his own authority as an Orientalist; showing, first of all, that he is a genuine scholar, who knows the subject he is talking about, before he allows himself to deny and contradict other people's statements in matters which he knows still less about? He does nothing of the kind, however; not a word, not a

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<sup>1</sup> [This long footnote by Boris de Zirkoff, Editor and Compiler of *H.P. Blavatsky Collected Writings*, has been moved to Appendix A, on page 15. — ED. PHIL.]

<sup>2</sup> [This long footnote, also by Boris de Zirkoff, has been moved to Appendix B, on page 18. — ED. PHIL.]

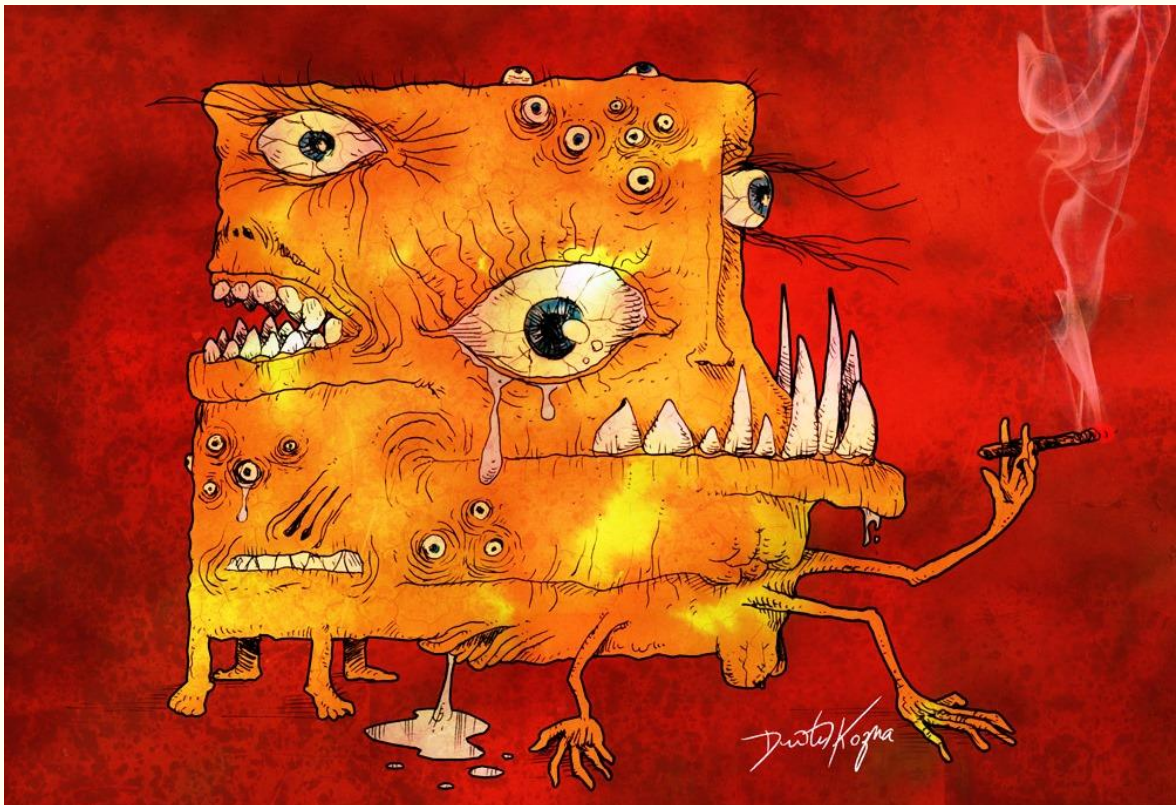


mention of the scourging criticism *that he is unable to refute*. Instead of that, we find the offended author trying to throw ridicule on his reviewers, so as to lessen probably the value of what they have to say of his own book. This is a clever, *very* clever strategy. Whether it is an honourable one remains, withal, an open question.

It might be difficult, after the conclusions reached by qualified scholars in India concerning his first book, to secure much attention in *The Theosophist* for his second, but [280] if this volume in turn were examined with the care almost undeservedly devoted to the first, and if it were referred to the authority of such real Oriental scholars and Sanskritists as Mr. R.T.H. Griffith, for instance, I think it would be found that the aggregate blundering of the two books put together might excite even as much amusement as the singular complacency with which the author betrays himself to the public.

H.P. BLAVATSKY

August 3<sup>rd</sup>, 1884.



## The irrepressible Arthur Lillie, bright-eyed and bushy-tailed, continues his extravagant tirade against Madame Blavatsky.

**He keeps feeding his censer with his own incense, and with endless heaping of malignant nonsense, peppered with misconceptions, blunders, and unfair insinuations. His tactics are a sort of guerrilla skirmishing: one answers and corrects one set of blunders when, forthwith, there appears a fresh series.**

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To the Editor of *Light*.

Sir,

When, in my answer to Mr. Arthur Lillie's "Delusions," I maintained that the said writer had a policy unique and quite his own for dealing with his literary opponents, I was but stating that which every lover of truth can now see for himself.

His article in your issue of September 6<sup>th</sup> is, like its predecessor, a long series of misconceptions, blunders, and unfair insinuations. It is impossible, without incurring the penalty of sacrificing one's dignity, to have any prolonged discussion with such opponents. Their tactics are a sort of guerrilla skirmishing; one answers and corrects one set of blunders, when, forthwith, there appears a fresh series, and this trails after it still others! To notice them *seriatim* would be like the work of Penelope. We shall do our best to keep the flag of truce flying, but really it is a hard task, when such malignant nonsense is permitted in so important a journal as *Light*.

Without going into any discussion I shall simply record the *mistakes* of the article in question.

¶ 1. I am accused of having confessed that I "wittingly deceived Colonel Olcott and others for a considerable time."

**Mr. Lillie is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, does nevertheless divulge it to the profane.**

Answer: I have confessed to no such thing — I have [289] never wittingly deceived anyone. What I said was, that, finding it worse than useless, viz., harmful, to declare the whole truth to those who were then utterly unable to comprehend it, I withheld from them for a time such details of the truth as would not only have been unpalatable to them, but might have made them regard me as a lunatic. There are many such details relating to our Mahatmas and their doctrine, which I am withholding even up to the present time. Let Mr. Lillie and his sympathisers make whatever use they can of this fresh "confession." He is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, will nevertheless divulge it to the profane.

There is a vast difference between the action of a person who, in the spirit of the Apostle's words:

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?<sup>1</sup>

— should circulate deliberate lies to deceive his fellow beings; and that of another man who, under compulsion of his pledged honour, keeps silent on certain things. If I am to be held in this matter a *deceiver*, then so is every Mason, every odd-fellow, every statesman, every priest who receives confession, every physician who takes the Hippocratic oath, and every lawyer, one. Mr. Millar, quoted by Mr. Lillie, methinks, if worth anything as a critic, ought rather to point out the full gravity of Mr. Lillie's rancorous and nonsensical insinuations than concern himself, as he does, with the moral outcome of my conduct.

**I was a Spiritualist well before the truth of modern Spiritualism. As regards to mediums, séances, and the spiritualistic “philosophy,” so-called — belief in the latter alone constitutes a Spiritualist.**

¶ 2. I say again, I never was a Spiritualist. I have always known the reality of medi-umistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's organism, *will*, or any other agency, is to be a “Spiritualist,” then was I one, perhaps, fifty years ago, *i.e.*, I was a Spiritualist before the truth of modern Spiritualism. As regards mediums, séances, and the spir-itualistic “philosophy,” so-called — belief in the latter alone constituting a Spiritualist — then it may perhaps stagger your readers to learn that I had [290] never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America. And it was in August of the same year that I learned, *for the first time in my life*, what was the philosophy of the Spiritualists. Very true I had had a general and very vague idea of the teach-ings of Allan Kardec<sup>2</sup> since 1860. But when I heard stated the claims of the American Spiritualists about the “Summer Land,” etc., I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Colonel Olcott were not sufficient. I also deny that “Mr. Burns,” of the *Medium and Day-break*,<sup>3</sup> has recorded that I “*once came to him to propose*” anything. I have never met Mr. Burns, never went to him, have never proposed to him the foundation of any-thing at all. In the beginning of 1872, on my arrival from India, I had tried to found a Spiritist Society at Cairo after the fashion of Allan Kardec (I knew of no other), to try for phenomena, as a preparative for occult science. I had two French pretended me-diums, who treated us to bogus manifestations, and who revealed to me such medi-umistic tricks as I could never have dreamed possible. I put an end to the séances immediately, and wrote to Mr. Burns to see whether he could not send English me-diums. He never replied, and I returned to Russia soon afterwards. Mr. Arthur Lillie informs the public; →

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<sup>1</sup> *Romans* iii, 7

<sup>2</sup> [Consult “The Perispirit of Allan Kardec,” in our Constitution of Man Series. — ED. PHIL.]

<sup>3</sup> [A weekly journal devoted to the history, phenomena, philosophy, and teachings of spiritualism.]

- 1 “ . . . that John King was not the only alleged spirit of a departed mortal that came to her séances”;
- 2 That I had recognized many other spirits, among others, “Mrs. Fulloner, who had only died the previous Friday.” Three *blunders* (?) in three lines. I never held séances in my life. It was not at *my* séances, but those of William Eddy, that I recognised the several “spirits” named.
- 3 I never saw any Mrs. Fulloner (Mrs. Fullmer spoken of by Colonel Olcott, I suppose?), living or dead, nor any Mr. Fullmer either, nor does Colonel Olcott say I did. As a proof of Mr. Lillie’s marvellous accuracy, I quote Colonel Olcott’s words from *p. 326* of his work [*People from the Other World*]:

Ten spirits appeared to us, among them a lady — a certain Mrs. Fullmer, who had only died the Friday previous. The [291] relative to whom she came sat beside me, and was dreadfully agitated, etc.

Was *I* Mrs. Fullmer’s “relative,” spoken of by Colonel Olcott? I should not wonder, after reading what he wrote in the same accurate style in his *Buddha and Early Buddhism*, and other books, if Mr. Lillie, in his next, and without any mention of my present proof of his blunders, should gravely assure his readers that under the name of “Mrs. Fullmer’s relative,” and Church member, Colonel Olcott meant Madame Blavatsky!

Most decidedly I have seen forms called “spirits,” at Eddy’s, and recognized them; even to the form of *my uncle* (not my “father,” as Mr. Lillie affirms). But in some cases I had thought of them, and *wanted* to see them. The objectivization of their astral forms was no proof at all that they were dead. I was making experiments, though Colonel Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one *whom I believed dead* at the time, but who, it now appears, was, up to last year, alive and well; viz., “Michalko,” my Georgian servant! He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him, dead, but had got well at the Hospital. So much for “*Spirit* identification.”

¶ 3. Says my critic:

She tells us that he [Mahatma Koot Hoomi] comes to her constantly with a “black beard and long, white flowing garments.”

When have I told any such thing? *I deny, point blank*, having ever said or written it, and defy Mr. Lillie to cite his proof. If he does so, it will be a case of not merely misquotation but positive *misrepresentation*. Does he rely upon what I have said in my previous letter? In it I speak of an “Eastern adept, who has since gone for his final initiation,” who had passed, *en route* from Egypt to Thibet, through Bombay and visited us in his physical body. Why should this “Adept” be the Mahatma in question? Are there then no other Adepts than Mahatma Koot Hoomi? Every Theosophist at headquarters knows that I meant a Greek gentleman [292] whom I have known since 1860, whereas I had never seen Mr. Sinnett’s correspondent before 1868. And why should not the latter wear a black beard, and long, white, flowing garments, if he chose, both in his “astral body” and also in his living one, as well? Is it, because the

same paragraph states parenthetically that it is, “a curious costume, by-the-bye, for a Tibetan monk”? No one ever dreamt of saying that the Mahatma was a “Tibetan monk” or Lama. Those who are immediately concerned with him know that he has never made any such pretence, nor has anyone else done so on his behalf, nor on that of our (Colonel Olcott’s and my own) Master. I care not in the least whether my “word” is accepted or not by “Mr. A. Lillie.”

He reminds his readers, or thinks he does, that:

. . . we [they] are forced to remember that that same word [mine, he means, I suppose] was once pledged to the fact that his name [the figure’s] was “John King.”

He must be surely “dreaming dreams”!! But why should they be so false and untrustworthy?

The same paragraph contains another assertion as inaccurate as the rest.

If she appeals to her arduous missionary efforts to propagate the doctrine of Shells . . . we cannot forget that the same energy was once devoted to support Spiritualism.

**It is most unfortunate that Mr. Lillie hardly ever knows what he is talking about.**

Again I deny the statement. My “arduous missionary efforts” were directed all my life to support the reality of psychic phenomena, without *any reference*, save in late years, to their origin and the agency at work behind them. Again,

She [I] now tells us that she never was a Tibetan nun. [!!!]

When have I ever told anyone such an absurdity? When have I said I had been one? Yet the denial of it is alleged as “the most important fact that has yet been revealed”! Had I claimed to be one, then, indeed, if the writer knew anything of Thibet or Thibetans, might he rush into print, for he would have the right to doubt my statement and expose my imposture, since that would have been one. But this only proves once more that the “learned author of *Buddhism*, etc.,” hardly ever knows what he is talking about. A nun in Thibet, a regular “*ani*,” once consecrated, never leaves her convent, except for pilgrimage, so long as she remains in the Order. [293] Nor have I ever received any instruction “under the roof” of the monks; nor has anyone ever claimed such a thing on my behalf, or to my knowledge. I might have lived in male lamaseries, as thousands of lay men and women do; *i.e.*, have lived in the buildings clustered around the lamaseries; and I might even have received my “instruction” there. Anyone can go to Darjeeling and receive, a few miles from thence, teaching from Thibetan monks, and “under their roofs.” But I have never so claimed, so far as I know, for the simple reason that *neither of the Mahatmas* whose names are known in the West *are monks*.

Mr. Lillie’s division of the Buddhists of Thibet is taken upon the authority of Abbé Huc; my division is taken from *my knowledge* and that of the many chelas I know and could name. Thus, our Mahatmas, if the facts can justify the curiosity of the Spiritualists, are neither “Hermits” (now), for they have done with their “practice” of

Yoga; nor “Wanderers,” nor “Monks,” since they tolerate, but would never practice, *exoteric*, or popular, Buddhist rites. Least of all are they “*Renegades*.”

① What authority has Mr. Lillie to connect the Kutchi gentleman, spoken of in *Isis* [II, 628] with Mahatma Koot Hoomi? Nothing but his insatiate desire to find me at fault, and thus to justify his rancour.

② Where has he found that:

. . . this Tibetan Buddhist [which?] believes that “Buddha” in Tibetan is “Fo,” that “Dharma” is “Fa,” that “Sangha” is “Sengh,” and that a monk is called a “Shaman”?

I have not *Isis* here with me now, but I think I can vouch that these words are not to be found there, placed in the mouth of any “Tibetan Buddhist,” and that if found, which I doubt, it will be seen to be simply due to a misprint.

I close by informing Mr. Lillie that years before he had an idea of Buddhists and Thibetans, I was quite familiar with the Lamaism of Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Kalmucks of Astrakhan, and with their great priest. However “heretical” in their religious terminology, the Kalmucks have still the same identical terms as the other Lamaists of Thibet (from whence they came). As, however, I had visited [294] Semipalatinsk and the Ural Mountains with an uncle of mine, who has possessions in Siberia, on the very borderland of the Mongolian countries where the “Harachin Lama” resides,<sup>1</sup> and had made numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen, therefore, I could hardly have ever thought “that Chinese was the language of Tibet.” I leave such ridiculous blunders to those members of the Royal Asiatic Society who translate the Sanskrit word “mātra” in the phrase “bodha-mātra,” as “mother” or “matter.”<sup>2</sup>

But possibly this does not count: I should have learned my Buddhism and Lamaism in Mr. Lillie’s school, rather than in Astrakhan, Mongolia, or Thibet, if I thought of setting up as an authority for such critics as those in *Light*.

Well, so be it, I leave them to feed their censers with their own incense. I shall waste no more time in trying to correct their hydra-headed “mistakes,” for when one is slain ten more spring up from the dead carcass.

H.P. BLAVATSKY

Elberfeld, September 10<sup>th</sup>.



<sup>1</sup> [*Harachin* is the name of one of the Southern Mongolian tribes (*aymak*) which used to lead a nomadic life in the upper regions of Liao-he (Shara-muren) and Dalin-he (Hun-muren) rivers. — *Boris de Zirkoff*.]

<sup>2</sup> See Mr. Lillie’s *Buddha and Early Buddhism*, p. 21

## Appendix A.

### Footnote 1 to page 8, by Boris de Zirkoff.

This lady was H.P. Blavatsky's aunt, her mother's sister, Miss Nadyezhda Andreyevna de Fadeyeff (1828–1919). She received in 1870 what is considered to be the first letter from the Brothers. While in Paris, in 1884, visiting Madame Blavatsky who was there at the time, Nadyezhda de Fadeyeff wrote to Col. Olcott on June 26<sup>th</sup>, 1884, as follows:

Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling him what happened to me about a letter which I received phenomenally, when my niece was on the other side of the world, and because of that nobody knew where she was — which made us deeply anxious. All our researches had ended in nothing. We were ready to believe her dead, when — I received a letter from Him Whom I believe you call “Kouth Humi,” which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance, *who then disappeared before my very eyes*. This letter, which begged me not to fear anything, and which announced that she was in safety — I have still, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very pleased if it can be of any use to you.

This passage, translated from the original French letter, can be found in the *Report of the Result of an Investigation into the Charges against Madame Blavatsky*, p. 94, a Document published in 1885 by the General Council of The Theosophical Society, at Adyar.

On her return to Odessa, some ten days later, Nadyezhda de Fadeyeff sent the original letter from the Brother to Col. Olcott, as promised, and it is now in the Archives at Adyar. The letter is signed with a special symbol or sign, not with the usual signature of Master K.H., although it is definitely written in the handwriting adopted by him in later years. It is written on what is known in Northern India and among the Tibetans as “rice paper.” The size of the envelope is 15cm x 12.5cm, and the writing of both envelope and slip appears to be in ink.<sup>1</sup>



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<sup>1</sup> [There now follows the facsimile of a letter from Master K.H. to Nadyéjda A. de Fadeyeff, received in 1870, as shown in *Blavatsky Collected Writings*, (MR. A. LILLIE'S DELUSIONS) VI p. 276. — ED. PHIL.]

A l'Honorable,  
Très Honorable Dame -  
Nadyeïda Andreevna  
Fadeeva.

неприятно въ Одессу  
№ 10 пр. 7, оди Німечки пр. 10 пр. 7  
до рече ми: Мучена -  
" " пр. 4 1, 1870 г.  
Надеева да н

Les nobles parents de Mad. H. T. Blavatsky  
n'ont aucune cause de se desoler. Leur fille et  
nièce n'a point quitté ce monde. Elle vit et desire  
faire savoir à ceux qu'elle aime, qu'elle se  
porte bien et se sent fort heureuse dans la  
retraite solitaire et inconnue qu'elle s'est choi-  
-sie. Elle a été bien malade, mais, ce l'est plus:  
car grâce à la protection du Seigneur Sang-  
-gys elle a trouvé des amis dévoués qui en  
prennent soin physiquement et spirituellement.  
Que les dames de sa maison se tranquillisent  
donc. Avant que 18 lunes nouvelles se  
levent - Elle sera revenue dans sa famille.

FRENCH LETTER FROM MASTER K. H. TO NADYEZHDA A. DE FADEYEFF,  
RECEIVED IN 1870.



[There now follows a transcript of the original text and its translation into English  
by Boris de Zirkoff. — ED. PHIL.]

À l'Honorable,  
Très Honorable Dame  
Nadyéjda Andréewna  
Fadeew.  
*Odessa.*

To the Honourable,  
Most Honourable Lady  
Nadyéjda Andréewna  
Fadeew.  
*Odessa.*

Les nobles parents de Mad. H. Blavatsky n'ont aucune cause de se désoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et désire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se sent fort heureuse dans la retraite lointaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais, ne l'est plus: car grâce à la protection du Seigneur Sang-gyas elle a trouvé des amis dévoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se lèvent — elle sera revenue dans sa famille.

The noble relatives of Mad. H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living and desires to make known to those whom she loves that she is well and feels very happy in the distant and unknown retreat she has selected for herself. She has been very ill, but is so no longer; for owing to the protection of the Lord Sanggyas she has found devoted friends who take care of her physically and spiritually. Let the ladies of her house, therefore, remain calm. Before 18 new moons shall have risen — she will have returned to her family.

[symbol]

[symbol]

[Footnote 1 continues:]

In the lower left-hand corner of the envelope there is written in Russian, in pencil, in the handwriting of Nadyezhda de Fadeyeff, the following:

Received at Odessa November 7<sup>th</sup>, about Lelin'ka . . . probably from Tibet — November 11<sup>th</sup>, 1870. Nadyezhda F.

The ellipses in the above indicate an undecipherable word; Lelin'ka is the Russian diminutive of Yelena (Russian equivalent for Helen). The gaps which are evident in Miss de Fadeyeff's handwriting are due to the fact that the envelope has been partly eaten by the destructive insects common to tropical countries, as is explained! by C. Jinarājadāsa. Lord Sang-gyas (also Sang-gyās) is the Tibetan title for the Lord Bud-dha.

In a letter to A.P. Sinnett,<sup>1</sup> Master M., calling himself H.P.B.'s *Khosyayin* — which in Russian means several things, such as host, master of the house, landlord, owner and even employer — hints that he had been to see Nadyezhda de Fadeyeff three times. It is therefore quite likely that he may have been the “messenger of Asiatic appearance” regarding whom she wrote to Col. Olcott. It was N. de Fadeyeff's habit to use the above nickname for H.P. Blavatsky's Teacher.

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<sup>1</sup> *Mahatma Letters*, p. 254

## Appendix B.

### Footnote 2 to page 8, by Boris de Zirkoff.

November 3<sup>rd</sup>, 1867. Mentana is a small town in Italy, some 21 kilometres North of Rome. It was the site of a battle between the volunteers of Giuseppe Garibaldi (1807–1882) and the troops of the Pope and France. Garibaldi had some 6,000 ill-equipped men with two canons taken from the enemy. The Papists had 3,000 under General Kanzler. The French had 3,000 under General Failly, with excellent artillery. Garibaldi was wounded and taken prisoner during the retreat. He lost some 600 men. In 1877 a monument was erected on the battlefield in memory of the Garibaldian dead.

H.P. Blavatsky told Col. Olcott of having been present as a volunteer at the battle of Mentana. In proof of this, she showed him where her left arm had been broken in two places by a sabre-stroke, and made him feel in her right shoulder a musket-bullet still imbedded in the muscle, and another one in her leg. She also showed him a sear just below the heart where she had been stabbed with a stiletto.<sup>1</sup> Col. Olcott speaks elsewhere<sup>2</sup> of Madame Blavatsky's having received five wounds and being "picked out of a ditch for dead."

As to H.P. Blavatsky's own statements in some of her letters, they are rather elusive and sketchy, obviously showing the desire to avoid any definite information on this subject, as pertaining to events regarding which she had good reasons to preserve secrecy. In a letter written to Sinnett in 1886<sup>3</sup> she says:

The Garibaldies (the sons) are alone to know the whole truth; and a few more Garibaldians with them. What I did, you know partially; you do not know all. My relatives *do*, my sister does not, and therefore and very luckily Solovioff does not.

In her *Scrapbook No. 1*, p. 11, H.P. Blavatsky pasted a clipping from the New York *Mercury* of January 18<sup>th</sup>, 1875. It contains an article about her entitled "Heroic Women." The reporter presents a rather sensational account concerning her life. Madame Blavatsky has appended a number of pen-and-ink comments on the margins. In connection with the reporter's statement to the effect that Madame Blavatsky fought in the struggle for liberty "under the victorious standard of Garibaldi," that she "won renown for unflinching bravery in many hard-fought battles, and was elevated to a high position on the staff of the great general," and that her horse had been twice shot under her during the conflict, Madame Blavatsky makes a characteristic comment:

Every word is a *lie*. Never was on "Garibaldi's staff." Went with friends to Mentana to help shooting the Papists and got shot myself. Nobody's business — least of any a d——d reporter's.

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<sup>1</sup> *Old Diary Leaves*, I, p. 9

<sup>2</sup> *ibid.*, I, p. 264

<sup>3</sup> *The Letters of H.P. Blavatsky to A.P. Sinnett*, p. 144

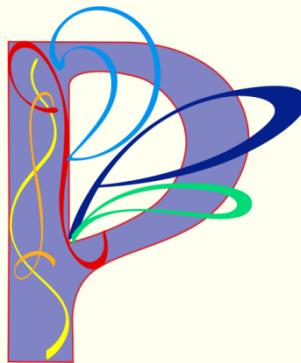
In a letter written to Monsieur C. Bilière, in 1883, H.P. Blavatsky states that her Guru

. . . has already twice patched me up. The first time was at the battle of Mentana in 1867.<sup>1</sup>

It is most likely that we will not learn very soon what was Madame Blavatsky's reason for being present at the battle of Mentana, but it would seem plausible to assume that she must have had a very good reason for being there, and that this reason was in some way or other connected with her occult life and preparation for her mission. It could hardly have been a mere passing "whim" to shoot some Papists while the shooting was good! This incident in her career belongs very definitely to the same category with a number of others which can never be fully understood without more adequate knowledge concerning her real occult nature and status, and the methods of her own personal training and discipline as a high chela of the Brothers.

— *Boris de Zirkoff.*

Compiler and Editor of *H.P. Blavatsky Collected Writings*]



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<sup>1</sup> Quoted by Mary K. Neff, in *How Theosophy Came to Australia*, etc., p. 25.

## Suggested reading for students.



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

- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE THE VENERABLE SWAMI OF ALMORA
- BLAVATSKY DEFENDS BUDDHISM IN CEYLON
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS HER READERS
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON HINDU WIDOW-BURNING
- BLAVATSKY ON IRISH TALISMANS
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY
- BLAVATSKY ON NEBO OF BIRS-NIMRUD
- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS
- BLAVATSKY ON OCCULT VIBRATIONS
- BLAVATSKY ON OLD AGE

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

- BLAVATSKY ON OLD DOCTRINES VINDICATED BY NEW PROPHETS
- BLAVATSKY ON PLATO'S TIMÆUS
- BLAVATSKY ON PROGRESS AND CULTURE
- BLAVATSKY ON RELIGIOUS DEFORMITIES
- BLAVATSKY ON RITUALISM IN CHURCH AND MASONRY
- BLAVATSKY ON SHAMBHALA, THE HAPPY LAND
- BLAVATSKY ON SPINOZA AND WESTERN PHILOSOPHERS
- BLAVATSKY ON SUNDAY DEVOTION TO PLEASURE
- BLAVATSKY ON TEACHINGS OF ELIPHAS LEVI
- BLAVATSKY ON THE BOOGEYMEN OF SCIENCE
- BLAVATSKY ON THE BOOK OF ENOCH
- BLAVATSKY ON THE CHRISTIAN MISSIONARIES IN INDIA
- BLAVATSKY ON THE DOOMED DESTINY OF THE ROMANOVS
- BLAVATSKY ON THE ELUCIDATION OF LONG-STANDING ENIGMAS
- BLAVATSKY ON THE HARMONICS OF SMELL
- BLAVATSKY ON THE HIDDEN ESOTERICISM OF THE BIBLE
- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
- BLAVATSKY ON THE INTROVERSION OF MENTAL VISION
- BLAVATSKY ON THE KEY TO SPIRITUAL PROGRESS
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- BLAVATSKY ON THE LETTERS OF LAVATER
- BLAVATSKY ON THE LUMINOUS CIRCLE
- BLAVATSKY ON THE MODERN NEGATORS OF ANCIENT SCIENCE
- BLAVATSKY ON THE MONSOON
- BLAVATSKY ON THE NEW YEAR AND FALSE NOSES
- BLAVATSKY ON THE NEW YEAR'S MORROW
- BLAVATSKY ON THE QABBALAH BY ISAAC MYER
- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- BLAVATSKY ON THE RATIONALE OF FASTS
- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM
- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE TEACHINGS OF ELIPHAS LEVI
- BLAVATSKY ON THE VISHISHTADVAITA PHILOSOPHY

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

- BLAVATSKY ON THEOSOPHY AND ASCETICISM
- BLAVATSKY ON WHETHER THE RISHIS EXIST TODAY
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY UNMASKS THE TRINITY OF RIGHTEOUSNESS
- BLAVATSKY'S LAST WORDS
- BLAVATSKY'S OPEN LETTER TO HER CORRESPONDENTS
- GEMS FROM THE EAST
- INDUCTIVE REASONING LEADS TO FAKE DEDUCTIONS
- MADAME BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- MADAME BLAVATSKY ON THE PHILOSOPHICAL MIND OF THE CHINESE
- OBITUARY TO MIKHAIL NIKIFOROVICH KATKOV
- OBITUARY TO PUNDIT DAYANAND SARASWATI
- OCCULT PHILOSOPHY IS ANCIENT SPIRITUALISM
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY
- OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY
- OPEN LETTERS TO THE AMERICAN CONVENTION
- PAGES FROM ISIS UNVEILED
- PAGES FROM THE CAVES AND JUNGLES OF HINDOSTAN
- PAGES FROM THE SECRET DOCTRINE 1 - ABRIDGED
- PAGES FROM THE SECRET DOCTRINE 2 - FULL TEXT
- PANTHEISTIC THEOSOPHY IS IRRECONCILABLE WITH ROMAN CATHOLICISM
- ROSICRUCIANISM WAS AN OFFSHOOT OF ORIENTAL OCCULTISM
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
- THE CATHOLIC CHURCH IS FAR MORE DREADED BY THE DEVIL THAN BY GOD HIMSELF
- THE FOURTH GOSPEL IS A THEOLOGICAL AFTER-THOUGHT
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES
- THE REAL MEANING OF THE FIRST LINE OF GENESIS
- THE SECRET DOCTRINE (1888) VOL. 1 OF 2 ON COSMOGENESIS
- THE SECRET DOCTRINE (1888) VOL. 2 OF 2 ON ANTHROPOGENESIS
- THOTH IS THE EQUIVALENT OF HERMES AND MOSES
- UNPOPULAR PHILOSOPHER ON CRITICISM AND AUTHORITIES
- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR

BLAVATSKY SPEAKS SERIES  
SUGGESTED READING FOR STUDENTS

- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM



- A MASTER OF WISDOM ON THE DIVINE SELF SEEN BY SELF<sup>1</sup>  
— *in The Masters Speak Series.*



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<sup>1</sup> Master on the speculations advanced by Rhys Davids and Arthur Lillie, two atheists and materialists.