

AT ADYAR

DURING the second tour which both the Founders made in India, they came from Calcutta by sea to Madras and landed on April 23, 1882. During this visit, and on May 31 they looked at a house on the south bank of Adyar River, Huddleston Gardens, which was for sale. This house was later purchased and became the Headquarters of the Society (Fig. 84). The Society at this time had not of course sufficient funds with which to

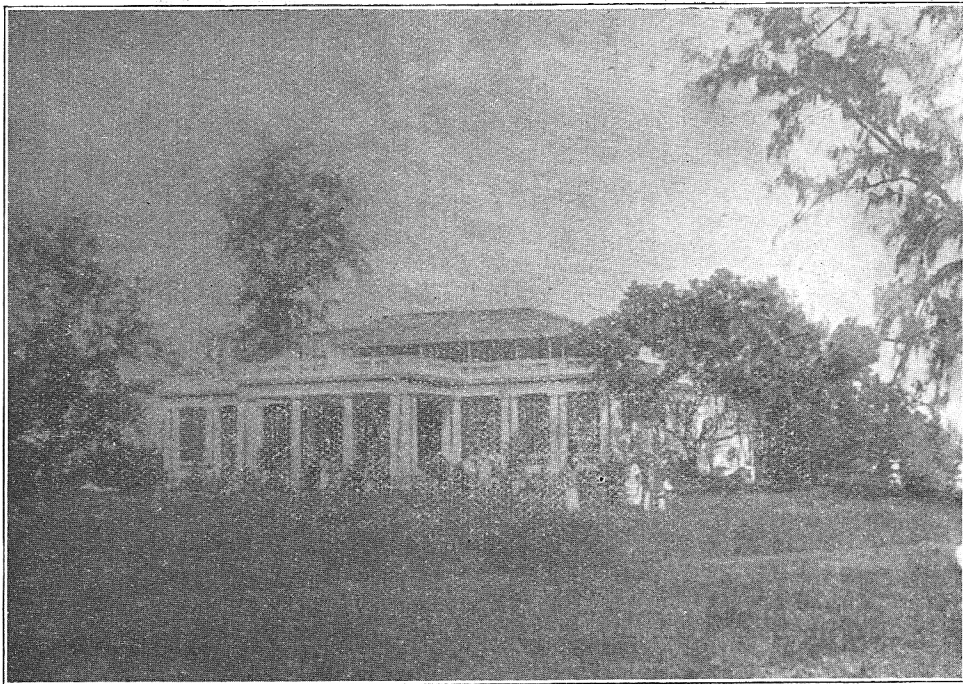


FIG. 84
ADYAR HEADQUARTERS IN 1882

purchase the property, but the sum necessary was advanced by a devoted member, P. Iyaloo Naidu. A circular was issued later under the signatures of R. Ragoonath Row, G. Muttuswamy Chetty, P. Sreenevas Row and T. Subba Row to collect donations from members. The Founders came into residence at Adyar on December 19, 1882.



FIG. 85

T. SUDDA ROW

When the Founders settled in Madras, a member who was to play a very important rôle came and joined them in

their work. This was T. Subba Row (Fig. 85). He was a pupil of the Adept who was the Guru of H. P. B. and Colonel Olcott. Mr. Subba Row was a Telugu Brahmin and a brilliant lawyer, but different from the men of his stamp and profession, in that he had a great deal of occult knowledge, which he had acquired by contact with his Guru on the inner planes. How great was his position, so far as occult knowledge was concerned, is evinced by the fact that, when H. P. B. was outlining the *Secret Doctrine*, she arranged for his collaboration. The title page

THE SECRET DOCTRINE,

A NEW VERSION OF "ISIS UNVEILED."

With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch

Madras:

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1884.

FIG. 86

and glossary, using in preference Sanskrit & Tibetan proper names (whenever these cannot be avoided) & those given in the original. (made use of only among the Masters & Chelas. These names are all accepted synonyms.)

In view of the abundant comments & explanations required, the asterisks for references in the foot-notes will be given in the usual way, while the sentences to be glossed upon in the Commentaries that are appended to every stanza, marked with figures, corresponding to the order they are given in them - thus (1) (2) (3) etc. Additional glossaries in Appendices complete the rest; & they are the most important.

Stanza I.

The Eternal Mother (Gnan) trapped in her ever insistent coils (Cosmic phenomenal matter) had chambered for seven eternities (1) Time was not, for it lay asleep in the infinite boom of Duration. Universal Mind was not, for there were no Dhyan Chokras to contain (hence to manifest) it. The seven rays of Bliss (Moksha, or Ma-hana) - were not. † The great causes of Misery (Pisana † (2) & Maya) - were not, for there was no one to produce & yet answer by them. Darkness alone filled the boundless all, for Father Mother son true one were one † & the Son had not awakened yet for the new wheel † (3). The seven sublime Tretas, and the seven Sautis (4) - had ceased to be, and the Universe, the Son of Necessity, - was plunged in Paranishpanna (absolute perfection, Paranirvana, which is Jong-griub) - to be outwreathed by that which is, and yet is not (5). Naught was. The causes of existence

* Zippang, in China; Shibban, in Burmah; or Moksha, in India.

† The "12 Madanas (in Tibetan Ten-brel chug-nyi) the chief cause of existence, effects generated by a concatenation of causes produced. (See comment: (2))

‡ Male & female principles in nature, & the Universe (the Son) as the resultant. They are "one true one" when in the "Night of Braham" during Pralaya, when all in the objective Universe has returned to its one primal & eternal cause, & reappears at the following Dawn - which it does periodically.

arranged in 1884 for the *Secret Doctrine* bears T. Subba Row's name with that of H. P. B. (Fig. 86). In his honour, the Society at the Convention in 1883, founded the "Subba Row Medal," to be awarded by the Society to writers of works of outstanding merit on eastern and western philosophy. Mr. Subba Row gave during the Convention of 1886 a brilliant course of lectures, on the philosophy of the *Bhagavad-Gita*, which were later published as a book. He contributed many articles to the *Theosophist*, and after his death in 1890, all his writings were published together in the book *Esoteric Writings of T. Subba Row*.

It is sad to contemplate that even T. Subba Row, whom H. P. B. considered her equal, left the Society. The differences between him and H. P. B. were quite slight in the beginning, and dealt purely with divergences in opinions on certain philosophical points. Later, this became intensified, with purely personal elements, and finally he resigned from the Society with three or four of his followers. In 1885, long before his resignation, H. P. B. sent the first volume of the *Secret Doctrine* to him for suggestion and revision. He however disliked the arrangement of its matter, and also its presentation. H. P. B. then rearranged the manuscript, and at the same time expanded it to make the first volume of the *Secret Doctrine* as we have it now. The first draft of the first volume of the *Secret Doctrine* sent for examination by T. Subba Row is still at Adyar.

Many workers gathered round the Founders at Adyar. A staunch friend to the end was Major General H. R. Morgan (Fig. 89), at whose house in Ootacamund H. P. B. resided in 1883 for a while. R. Raghonath Row and P. Sreenivasa Row (Fig. 90), especially the latter who a pupil of the Masters, helped the Movement. Faithful to the end was T. Vijayaraghava Charlu (Fig. 91) who gave his life to the society, and acted as Recording Secretary of the T.S., and manager of *Theosophist*.

In connection with the divisions in the London Lodge, both the Founders left for Europe on February 20, 1884. There

accompanied them a brilliant young Hindu who had joined the Society in 1882. This was Mohini Mohun Chatterjee (Fig. 92).

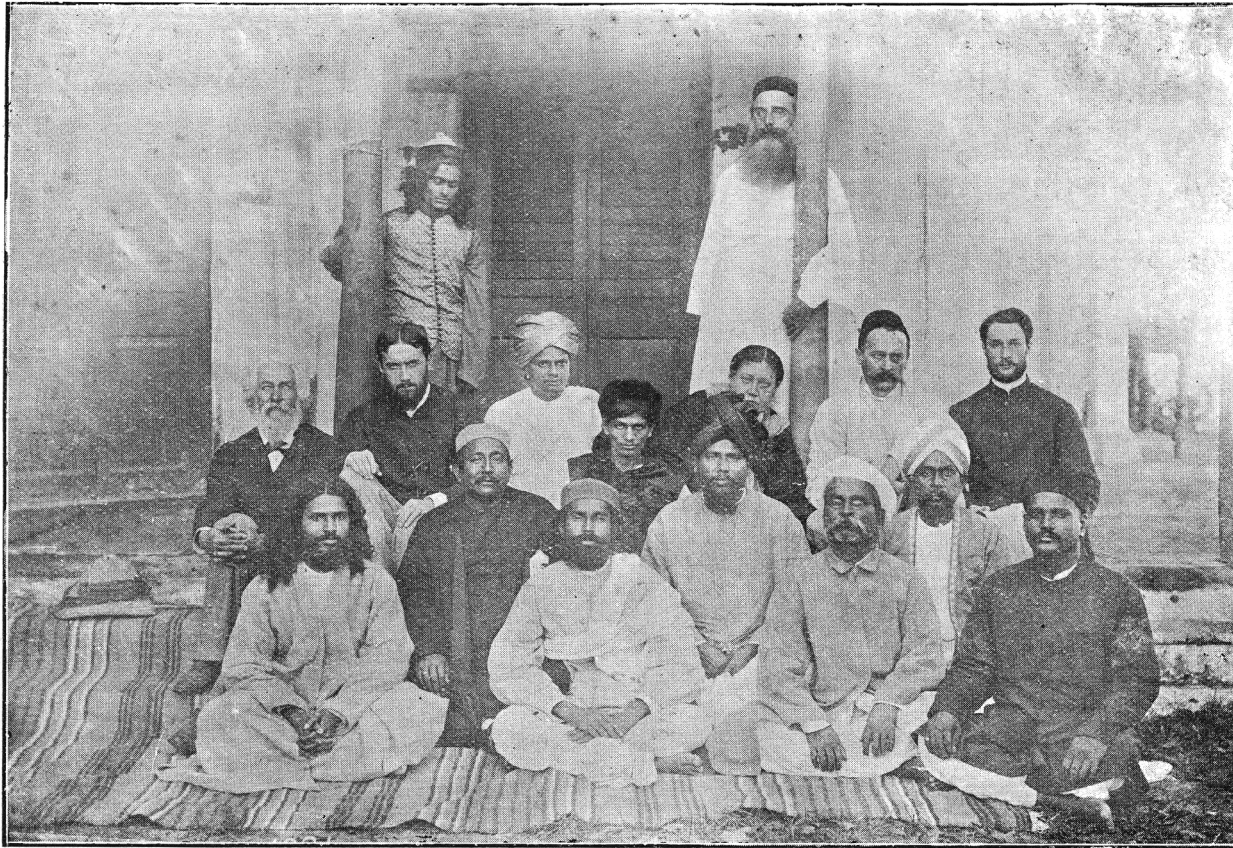


FIG. 88

Standing : M. Krishnamachari (" Bawajee "), Col. Olcott

Seated : Back row : Major General H. R. Morgan, W. T. Brown, T. Subba Row, Damodar K. Mavalankar, H. P. B, Dr. Franz Hartmann, Rudolph Gebhard.

Seated : Middle row : Norendro Nath Sen, S. Ramaswamier, P. Sreenivasa Row.

Seated : Front row : Pandit Bhavanishankar, T. Vijayaraghavacharlu, Tukaram Tatya, V. Cooposwamy Iyer.

Already H. P. B.'s health was very bad, and the letter which follows from her to a Theosophist still living, N. D. Khandalavala, who joined the Society in 1880, gives us a glimpse of her thoughts and feelings.

“Doubt and distrust will ever linger in the breast of every one who is not in *direct* communication, as I am, with Them (Masters). And then it matters little for Them. They care little for thanks, nor gratitude, nor anything save *duty*. They can do much, but never *miracles*.

And now about my own uninteresting Ego, I am told by doctors that I am dying—and if I do not immediately change climate, and have three or four months' *complete* rest, I have only three months more and no longer to live. 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, if 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 as well cure me here, as They did twice before. Colonel is going to London, and I too. I do not know myself where and why I am going.”

The constant occult basis underlying the work of H. P. B. is shown by an interesting letter of the Master K. H. to M. M. Chatterjee. The letter was received by him in Paris while the two Founders were at Nice, where they stayed with Marie Countess of Caithness, Duchesse de Pomar (Fig. 93). Lady Caithness was greatly attached to both the Founders, and though she did not do much directly to help the society, gave nevertheless in 1884 by her open championship of H. P. B. a valuable aid. The Great One referred to, who is described as about to use H. P. B.'s body for a while in order



FIG. 89

GENERAL H. R. MORGAN



FIG. 90

P. SREENIVASA ROW

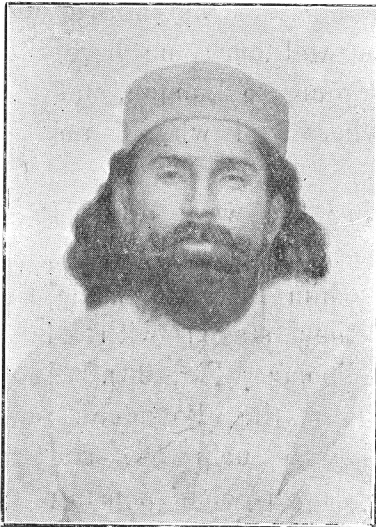


FIG. 91

T. VIJAYARAGHAVA CHARLU



FIG. 92

MOHINI M. CHATTERJEE

to look into the situation in Europe, is the Mahachohan—that great Adept who takes charge of the organisation and development of the plans of the Great Hierarchy. The letter is as follows and is now at Adyar.



FIG. 93

MARIE COUNTESS OF CAITHNESS

interior man, the *indweller* you salute, not H. P. B., for you were notified to that effect by us. And know for your own edification that One far greater than myself

“When Upasika arrives, you will meet and receive her as *though you were in India, and she your own mother*. You must not mind the crowd of Frenchmen and others. You have to *stun them*; and if Colonel asks you why, you will answer him that it is the



FIG. 94

FRANCESCA ARUNDALE

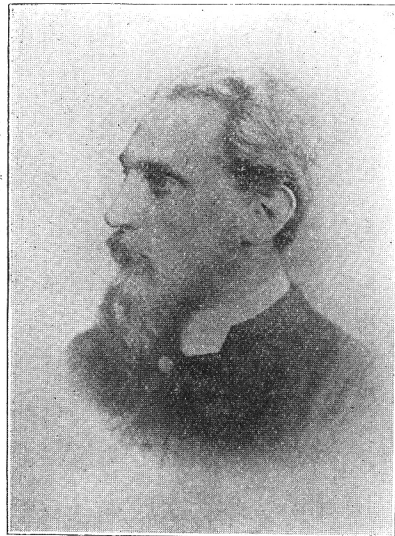


FIG. 95

C. W. LEADBEATER

has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel, occasionally, Paris and other places where foreign members may reside. You will thus salute her on seeing and taking leave of her the whole time you are at Paris—regardless of comments and *her own surprise.*”

During the visit of the Founders to London, both of them stayed for a while at the home of Mrs. and Miss F. Arundale (Fig. 94), two devoted Theosophists who were ever attached to H. P. B., and to whose devotion H. P. B. gave constant testimony. During July to September, both the Founders were in Germany at the hospitable home of Mr. and Mrs. Gebhard. The first German Branch of the Society was then organised on July 27 (Fig. 96).

It was on April 7 of this year that C. W. Leadbeater (Fig. 95), who was a clergyman of the Church of England, and



FIG. 96

Germania T. S. Seated: Unidentified, Frau Mary Gebhard, Dr. Hübbe Schleiden, Franz Gebhard. Standing: Rudolph Gebhard, Unidentified, Colonel Olcott, Frau F. Gebhard.

had joined the Society in 1883, met H. P. B. in London on the day of her arrival. On October 31, just as she was leaving for India, he received two letters from the Master K. H., which have been published in *Letters from the Masters of the Wisdom*, First Series. The second letter instructed him to go immediately to Adyar, and help the Society against the dangers which were threatening it at this time. He left London on November 4, and joined H. P. B. in Cairo on 19th.

During June and July, the German painter H. Schmiechen painted the famous portraits of the two Masters M. and K. H., which are now at Adyar. Both Herr Schmiechen and his wife had not only joined the Society, but had signed the



FIG. 97
H. P. B.

document which inaugurated the "Inner Group of the London Lodge". The pictures when finished were brought by Colonel Olcott to Adyar, where they have been ever since. The painter made two large copies, which went to the American organisation under W. Q. Judge, and a few smaller copies for private individuals. It is the copies, and not the originals, which have been photographed. The originals, which were painted under the inspiration of H. P. B. assisted by her Master, have never been photographed.

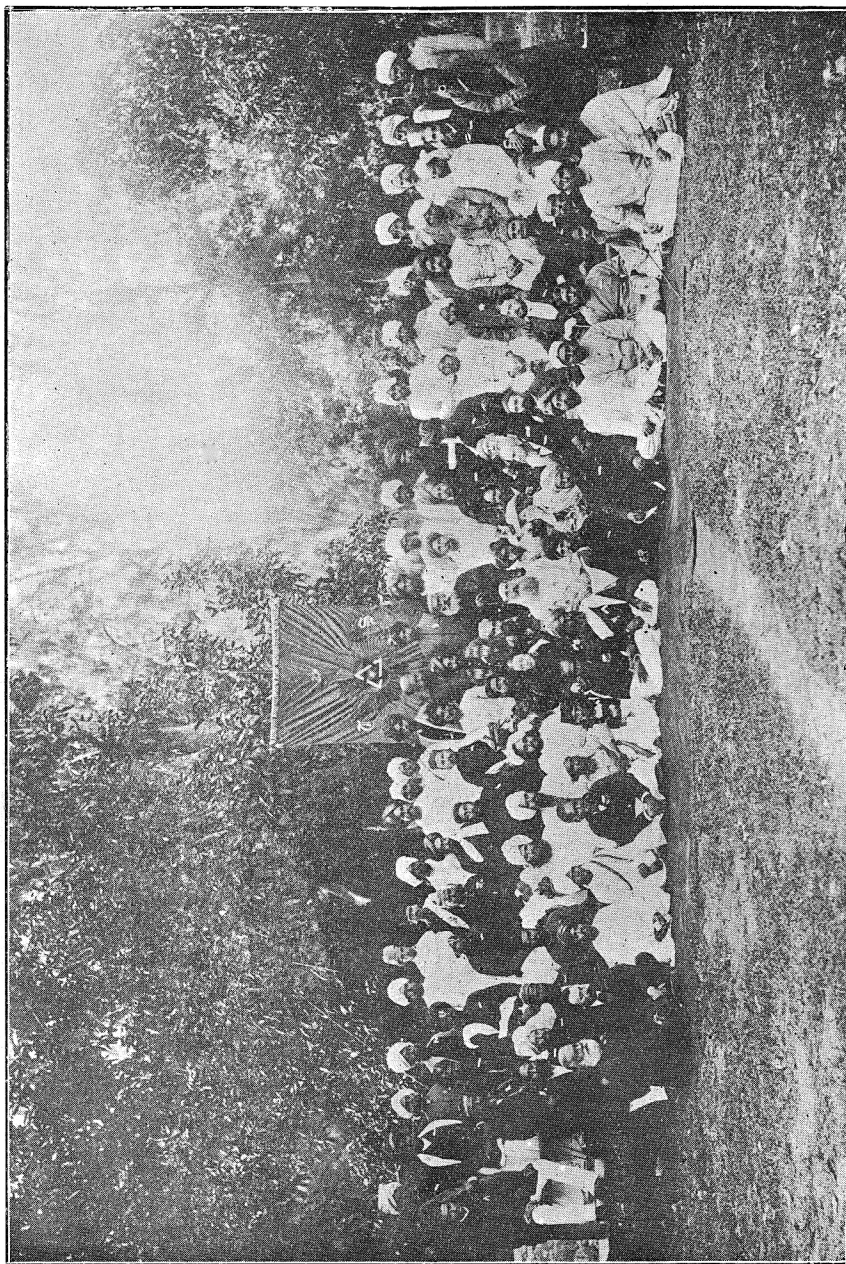


FIG. 98
CONVENTION 1883
H. P. B. and Colonel Olcott in centre



FIG. 99

COLONEL OLCOTT IN 1883

For many years they were placed in an annexe to the Adyar Library, until in 1905 rooms were built for meetings of the E. S. T. over the Adyar Library. The pictures were then placed in a special Shrine Room. Herr Schmiechen painted at the same time a portrait of H. P. B. (Fig. 97) H. P. B. is holding in her hand the *Theosophist*. The picture was for many years at the London Headquarters in 19 Avenue Road. When Mrs. Besant made her home in India, it was brought to Benares, and is now in the hall of the Indian Section.