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To
The Religion of Science.

Aiyar (R. V. K.)

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FROM THEOSOPHICAL MOONSHINE To THE RELIGION OF SCIENCE.

N. K. R.

I. The Theosophical Society is said to have been founded by two Mahatmas or Masters, named Morya and Koothoomi. Morya is said to be Manu and his last incarnation is said to be that of a Rajput Chief. Koothoomi is said to be Bodhisatva and his last incarnation is said to be that of a Cashmere Brahmin. There is an Esoteric Section of the Theosophical Society said to be under the guidance of the Mahatmas. The outer head is Mrs. Besant, who succeeded in that office the late Madame Blavatsky. In the Esoteric Section, there is a probationary division called that of the Shravakas or Hearers. Next there are what are called the various Degrees. Here members are said to practise the preliminaries for Spiritual Initiation. All this is under the direct training of Mrs. Besant. At the end of this training,

the First Initiation is said to be made by the Mahatmas themselves. There are said to be several Initiations

II. I have been a special student of Science, Philosophy and Religion from 1880. At the end of March last I joined the Esoteric Section of the Theosophical Society under special circumstances. I published last month some personal spiritual experiences of mine as a Theosophist and an Esoteric Member, which were also corroborated then by Mrs. Besant, Mr. Leadbeater, Mrs. Russak, Miss. Christie, Mr. and Mrs. Leo. and Messrs. Ramachandra Rao, Manjeri Ramaiyar, Pandit Bhavani Shankar, Lakshminarayana Aiyar and P. Narayana Aiyar. I printed the pamphlet at the Vasanta Press, Adyar. Mrs. Besant wired to me on the 30th Ultimo to return the copies of the pamphlet. I had distributed some copies already and the rest I returned to her. I wired to her asking why she wanted back the copies. She wrote to me, in reply on the 2nd Instant, denying the various allegations published by me. I therefore lost faith in the Theosophical Society and resigned it on the 3rd Instant.

III. Mrs. Besant writes in the above letter that she is shocked that the pamphlet was issued from her Press without her knowledge, that the pamphlet contains various untrue statements and that its bearing her name on it as the printer is a disgrace to her. She denies strangely a statement

made by her to me in February last at Adyar and acted upon by me from that time to the knowledge of my friends. She denies also that Mr. Leadbeater desired the publication of the above pamphlet. After mentioning these two alleged untrue statements of mine, she adds conveniently etc., etc. She adds that my pamphlet contains a blasphemy that I felt in my meditation at the Adyar Shrine that the Masters embraced me. She writes that the pamphlet is in the worst possible taste. I fail to see what blasphemy there is in my saying that I felt in my meditation that the Masters embraced me. Is it an infringement of the monopoly of Mahatmic favours? It is a pity that Mrs. Besant does not mention what statements are untrue. It will be interesting to know them. As regards the two statements specified, it will be seen from the present article that they are true and not false as Mrs. Besant would have it. If she thinks it a disgrace that her name should be on the pamphlet as printer, I too think that I have disgraced myself by joining the E. S. believing the Masters on the words of the Theosophical worthies referred to above. I must confess that I feel shocked at her letter. Her letter is in the worst possible taste, proceeding as it does from the President of the Theosophical Society and the outer head of the Esoteric Section of the Society. It is a surprise that Mr. Ramachandra Rao, Corresponding Secretary of the E. S. who was present at

Calicut, the experiences at which place led me to join the E. S. and who read the pamphlet when it was distributed at the last Theosophical Conference at Mannargudi took no objection whatever to the pamphlet, either to its taste or to its facts. It is significant that none of the Theosophists who attended the Mannargudi Conference, including its President Mr. T. Sadasiva Aiyar who was also present at Calicut took any objection to the pamphlet. No F. T. S. of Tanjore and none at Adyar has till now taken exception to it. Everything in the pamphlet up to the Calicut incidents appeared in the "Madras Standard" in the beginning of last month and no F. T. S. present at Calicut or any other F. T. S. has taken any objection to it. It will be interesting to know if Mrs. Besant has with the help of her clairvoyant colleagues Mr. Leadbeater and Mrs. Russak, ascertained physically or from Akashic records or from the Theosophical worthies named at the beginning of this article as my corroborators, or from the Masters themselves, that my experiences are untrue. It will be interesting for me and for the public to know this.

IV. While in College from 1882 to 1885 I was extremely orthodox, but the study of Scientific Philosophy made me give up orthodox Religion in 1886 in which year I took the B. A. Degree. In 1886, I started a journal, called the *Awakener of India* with Professor Lakshminarasu, as Co-Editor,

who gave it up when I began to devote its columns to the study of Theosophy in 1897. I was told that Theosophy too was Scientific. This made me study Theosophy. Finding it Scientific I joined the Society in 1903, but I did not accept the details of the Theosophical teachings. I only accepted its Scientific Philosophy. It also appealed to me as rationally explaining Religion.

V. While so, in December 1906, Mr. A. S. Ponnusami Aiyar took me at the Theosophical Convention into the Shrine at Adyar, where I saw the pictures of Mahatmas Morya, and Koothoomi. After I returned from Madras to Tanjore, one evening Mr. Lakshminarayana Aiyar brought a box to the Tanjore Lodge. I did not know what it contained. That night I had a dream in which Morya appeared to me and told me that that box contained his picture. Next morning on my asking Mr. Lakshminarayana Aiyar, he was surprised at my dream and showed me his Masters' picture, which ought not to be shown to those who are not E. S. members. Some time after, when Pandit Bhavanishankar came to Tanjore for lectures, I felt the presence of the Masters in my meditation at the Lecture Hall itself, which made him show me his picture of the Master. These facts I published then and they made Mr. P. Narayana Aiyar take me into the E. S. Room at Coimbatore at the Theosophical Federation. These experiences led me to apply for the E. S.

Membership. On the day previous to Colonel Olcott's death in February 1907 I saw Mrs. Besant at Adyar and she told me after hearing my above experiences, that she would be glad to take me into the E. S.

VI. But what took place at the death of the last President and the discussion of the appearance of the Mahatmas at the death-bed made me disbelieve them. I accordingly withdrew my E. S. application. I thought that my uncorroborated experiences might be mere coincidences or accidents or at the highest might be due to my brain being somehow affected by others' brain-vibrations.

VII. From 1904 I had been practising Pranava meditation and in February last I wrote to Mrs. Besant that I could not conscientiously believe the existence of the Masters and asked her if she would initiate me into Yoga, without my joining the E. S. She wrote to me to go over to Adyar. Just then I heard of a Brahman astrologer and devotee of Anjaneya here, by name Narainasami Aiyar. I burnt a paper containing certain questions in the camphor fire before his shrine of Anjaneya. After the paper was burnt, he answered one or two days after by burning camphor again and looking at the fire, that the visits of the Masters, Mahadeva, Krishna, Sankara, Agasthya &c., were true, that my practice of Yoga was the proper one, that my spiritual life which begins now will continue for 7 years, that I would

become a Sannyasi at the end of 7 years, that I would be a religious lecturer afterwards for 14 years &c. He corroborated these answers by looking into my horoscope. These I published in the Press then. This astrologer said strangely with reference to Mrs. Besant's recent telegram that she would not question the facts of the pamphlet but she withdrew the pamphlets only because they ought not to have been published broadcast. He added that I would never give up the E. S. nor would Mrs. Besant ever allow me to do it. He assured me that I would not give up or be forced to give up my present spiritual life based on my experience of the Masters &c. When I went to Adyar in February last, I saw Mr. Leo who by astrology confirmed the Tanjore astrologer's predictions about me. Mrs. Leo confirmed the same by Palmistry and Phrenology. Mr. Leadbeater said that the visits of the Masters must be true. I do not know if he denies this too now. When I saw Mrs. Besant and told her that I was practising Pranava meditation, she asked me a few questions about the same. In the course of the conversation, I told her that for practising that meditation, I took up the vow of celibacy twice, but broke it once on each occasion and that I had thereupon a son and a daughter. I added that I took up this vow for the third time now. She then said that I need not be anxious on that account and that children born on such occasions must be extra-ordi-

nary. She now denies this statement. All that I can say is that she did make this statement, which I told my friends here immediately I returned from Adyar. As a matter of fact, I introduced my last son recently to Mr. Ramachandra Rao and other Theosophical friends as the child said to be extraordinary by Mrs. Besant and he was even allowed into the E. S. Room at the Mannargudi Conference, by Mr. Ramachandra Rao, or at any rate he did not object to it. I am surprised that Mrs. Besant should deny this statement now. Perhaps during her conversation she was absent from her body on astral pilgrimages. Mrs. Besant then gave me certain instructions in Yoga, though I would not join the E. S. and she expressed gladness at my spiritual evolution.

VIII. After returning to Tanjore, I went to Calicut at the end of March last for the Theosophical Federation. On the night of the first day, I said publicly in the meeting that I had no faith in the Masters and that Mrs. Besant gave me instructions in Yoga, though I would not join the E. S. On the morning of the second day, *i. e.*, the 27th March Miss Christie told me that she was surprised that I would not admit the experiences of Mrs. Besant, whom I accepted as my teacher in Yoga. I said I would not believe them, unless I had clear evidence personally of their existence. That very evening at the close of her speech I felt unconscious and

dreamy when Master Morya appeared to me and asked me to join the E. S. paying Rs. 25 for a gold medal with the Theosophical symbol to be presented to the Tanjore shrine. When I said I had no money there he said that there was money for me at the Hall and that I would get it at once. Immediately I told the audience of this visit of the Master. Soon after, the brother of my Salem client Mr. Subramania Aiyar, Pleader and Municipal Councillor, gave me Rs. 75, saying that he had come that noon. I gave Rs. 25 to the Tanjore Secretary for making the gold medal referred to. (I have now cancelled it) I wanted to join the E. S. Mr. Ramachandra Rao refused saying that he had no orders to admit me or any one except in conformity with rules. He asked me to apply in the usual course through the President of the Tanjore Lodge. But next morning he told me that he had an "impression" that I must be admitted and shown the pictures at once and accordingly he admitted me as an E. S. Member and showed me the pictures on the 28th March last. Miss Christie and Mr. Manjeri Rama Aiyar, an advanced E. S. Member of the Fourth Dimension fame told me that they too felt the presence of the Masters near me in the Hall at the time I spoke of my experience. I do not know if Mrs. Besant now means to say that all this is false. If there was not all this corroboration by respectable Theosophical Esoteric members who might, I

thought, at any rate, not be under any self-delusion, I would have explained away my experience as on former occasions and I would not have joined the E. S. at all.

IX. After I returned from Calicut, I had some experiences which cannot be understood without explanation. Mr. G. Narayana Aiya, a retired Tahsildar, who now lives at Adyar has 4 sons, of whom the 2nd and the 3rd are said by the E. S. Members to be extra-ordinary. Mr. Leadbeater is writing in the "Theosophist" from April last a series of articles, called "Rents in the Veil of Time," in which he professes to give the last 30 lives of one Alcyone who is said to be the 2nd son of Mr. Narayana Aiya. The 3rd son also is said to be connected with the life of Alcyone. It seems that the Theosophical Masters, Madame Blavatsky, Colonel Olcott, Mrs. Besant, Mr. Leadbeater, Mrs. Russak (so she told me herself) and many other Theosophical worthies are connected with the life of Alcyone who is said to have had his First Initiation by the Masters themselves in January last at Adyar. Mr. G. Narayana Aiya also told me that Mrs. Besant was coming every morning between 5-30 and 6 A. M., astrally into the Adyar shrine when none except his two boys were allowed to be inside the shrine. The shrine was therefore open to other E. S. members only at 6 A. M. This also I told my Theosophical friends here after my return from Adyar. One morning

recently, when I knew none of these facts, I had a dream in which my last son took me by my hand to the 3rd son of Mr. Narayana Aiya at Adyar, who in turn took me to Mr. Leadbeater. He asked me to go over to Adyar soon. I gave out next day to my local Theosophical friends this dream and the features of this boy of Mr. Narayana Aiya, but they could not recognize him as the boy known by them to be extra-ordinary, *i.e.*, the 2nd boy. I never knew Mr. Narayana Aiya nor these boys before but I identified the 3rd boy at Adyar, when I went there afterwards, while he was with other boys. This caused Miss Christie, Mrs. Russak and others at Adyar to feel surprised at my dream. Mr. Narayana Aiya took me into the Adyar shrine, on the morning of the 13th Ultimo, when I felt in meditation that the Masters embraced me, which Mrs. Besant now calls a blasphemy. I was introduced by Mrs. Russak and Miss Christie to Mr. Leadbeater on the 12th ultimo. He and I simply exchanged salutations. Mrs. Russak told me on the 13th that of late Mr. Leadbeater was often leaving his body on astral tours and so he could not be interviewed by me. She said she found him out that morning on my account, with great difficulty when he was in his body. She added that she told him everything about me. She said that I was an extra-ordinary person connected with the life of Alcyone and other Theosophical worthies. She told me also that I was asked to

publish for private circulation a pamphlet containing the strange story of my spiritual evolution. She told me that Mr. Leadbeater would study my life clairvoyantly after consulting Mrs. Besant on her return to Adyar. Now Mrs. Besant denies Mr. Leadbeater advising the publication of the above pamphlet. I don't know if all that was told me by Mrs. Russak is false.

X. Now I have done. I have published this painful story of my self-delusion, only in the interests of the public. Many friends, both local and mofussil have enquired of me the details of the present episode. Hence I publish this pamphlet as the *Awakener of India New Series, Tract No. 1*. Some say I may be right and Mrs. Besant may be wrong. But when Mrs. Besant, the outer head of the E. S., the high-priestess of Theosophy and the accredited messenger of the Mahatmas who called her to the President's place thinks my pamphlet is untrue and my experience of the Masters is blasphemy I have no other course but to have nothing to do with the Theosophical Society, both Exoteric and Esoteric and to reject the Mahatmas and their Theosophical teachings. I cannot but however be in sympathy with the Society in the useful work that it does socially, politically and otherwise. I now change from *Theosophical Moonshine* to the *Religion of Science*, which is summarized below:—

1. The Religion of Science must be the best solution of the Riddle of the Universe—a problem that every thinking man must attempt to answer.

2. An adequate knowledge of the Universe is the aim of the highest scientific thought.

3. The Stars, the Sun, the Moon and the Earth with its Minerals, Vegetables, Animals and Men, are of the same constitution.

4. There is a gradual evolution everywhere, which consists in everything becoming specialized into parts, each of which becomes perfect in turn, while preserving its unity with the rest.

5. The Law of Evolution is applicable as much to Human Society as to the Universe as a whole.

6. The Goal of Man is the Universal Federation of the various nations of the world, each becoming perfect separately, but recognizing the brotherhood of all Humanity.

7. All the phenomena of the Universe are ultimately resolvable into the two great factors of Matter and Energy.

8. Matter and Energy are inseparable.

9. Matter and Energy are indestructible.

10. All forms of Matter are but the different conditions of one and the same Substance and all forms of Energy, including Thought, are but the different conditions of one and the same Energy.

11. Energy has an important effect on the state and composition of Matter.

12. Matter and Energy are indistinguishable ultimately.

13. It is impossible to conceive the phenomena of the Universe which are resolvable into the ultimate relative reality of Spirit—Matter, without a Reality underlying them, which Reality must be Absolute & Secondless.

14. Unity of Existence is the Philosophy of Science, which must be the basis of the Religion of Science.

15. Religion infers the existence of a Spiritual World and of a Human Personality surviving bodily death, from certain ascertained occult phenomena, which are however explained by Science by the theory of Brain-Waves, but as the Brain-Waves of each person are

distinct and must have an underlying Reality, they correspond to Human Personality, which must evolve like everything else by segregation, until a state of equilibrium is reached or separation is complete after which involution must go on by the process of aggregation, until it merges finally in the One Absolute Reality.

16. Religion & Science may be reconciled by holding that there is but One Absolute Reality, that the Universe, both Material and Spiritual, which is but the subtle form of the Material, is one with the Absolute, that the Human Personality which is essentially one with the ultimate relative reality of Spirit-Matter underlying the Universe, is nothing but the Absolute, that the Individual Soul is born again and again as long as it thinks itself to be separate from the Absolute and that the realization of the Unity of Existence is the basis of Morality and the means of Salvation or union with the Absolute.

17. The letters A, U & M, which represent the first, the middle and the last sounds, which are uttered respectively with mouth open, mouth half—open and half—shut, and mouth shut, and which are pronounced as A, the first U and M in the word Vacuum symbolize Matter, Spirit and the One Absolute Reality, of which they are the two inseparable aspects, while the whole syllable A U M pronounced as O M represents the Unity of All.

18. The Religion of Science must then be the best solution of the Riddle of the Universe—a problem that every thinking man must attempt to answer———*East and West, February 1909.*



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