



THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN
AMERICA, AND THE STUDY OF OCCULT
SCIENCE, PHILOSOPHY, AND
ARYAN LITERATURE.

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ॐ उ ऋ

If any one worshipping with faith desire to reverence any personage, I make that faith of his constant. Gifted with such faith, he seeks the propitiation of that personage, and from him receives the pleasant object of his desires, which in reality were directed by me alone. But the reward of these little-minded men is finite. They who sacrifice to the gods go to the gods. They who worship me come to me.—*Bhagavad-Gita*, ch. 7.

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No. 1.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THIS MAGAZINE begins its third year with the present number. While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. THE PATH, however, while devoted to that Cause, is not an official organ; for, if it were, some responsibility for its utterances might be placed upon the Society on the one hand, and the Magazine itself limited in its operations on the other. We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

May the Blessed Masters guide us to the everlasting Truth! May we tread the small old path on which the sages walk who know Brahman! May we all pass beyond the sea of darkness! Hari! Om!

THE TIDE OF LIFE.

(ANNOTATED BY H. P. BLAVATSKY.)

“Our souls have sight of that immortal sea which brought us hither ;
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.”

That the book of Genesis is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the causes which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple-libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldæan Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the Archaic Sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shewn.¹ To begin with, we find two quite different and distinct accounts of the “Creation.”

(1.) In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals.²

“The Elohim created man, male and female.”

¹ The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohistie version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no man, but the *protologos*, the collective Sephirsthal Tree—the “Heavenly Man”; the *vehicle* (or *Vahan*) used by En-Soph to manifest in the phenomenal world (see *Sohar*); and as the “male and female” Adam is the “Archetypal man,” so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while “Light” refers to the angels so called.—H. P. BLAVATSKY.

² *Vide supra*—“The great whale” (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as “Capricorn,” whereas it is not even a “Crocodile,” as “*Makara*” is translated, but a nondescript aquatic monster, the “*Leviathan*” in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not *Genesis* that is guilty of the error imputed. The Elohistie portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide*—“*Modern Science and Modern Thought*,” by Mr. S. Laing), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, “Let the waters bring forth abundantly the (*swimming and creeping*, not) moving creatures that hath life, and fowl that may fly” etc. This ought to settle the quarrel and justify *Genesis*, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. *Genesis* is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodelers.—H. P. BLAVATSKY.

While the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and of Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words—

“There was not a man to till the ground.”¹

and this nine verses after it had been chronicled that “God created man.”

(2.) In the more ancient tract, man and women are created together, and over them is pronounced the blessing—

“Be fruitful and multiply, and replenish the earth,”

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words—

“It is not good that the man should be alone:”

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing,

“I will greatly multiply thy sorrow and thy conception,”

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3.) We read in the first account that—

“The Earth brought forth grass, herb yielding seed, and fruit tree.”

This is ignored in the second account, when we read, twenty-four verses later,

“No plant of the field was yet in the earth.”

Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day “on which God rested from all his work which he had created and made.”²

(4.) In the first account the order of creation is as follows:—

“Birds; beasts; man; woman;”

In the second, we find the order changed,

“Man; beasts; fowls; woman.”

In the one case man is created to rule the beasts; in the other the beasts are created as companions for man.

(5.) In the first account all herbs and fruits are given to man unreservedly—

“I have given you *every* tree, in the which is the fruit of a tree yielding seed.”

In the second we read—

“Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it.”

¹ Because Adam is the Symbol of the first *terrestrial* MAN or Humanity.—H. P. BLAVATSKY.

² *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*—“The Latest Romance of Science.”—H. P. BLAVATSKY.

(6.) All through the earlier cosmogony the Divine Creative Energy is called "Elohim;" thus in the first verse we read—

"*Berashit bara Elohim.*"

In the story of Adam and Eve this title is replaced by another, "Jehovah" or "Yâvâ." In the English the difference is veiled by translating the former "God," though it is a plural form, while the latter becomes "the Lord God." In other parts of the Bible several other titles of Deity are introduced, "El," "Adon-ai," "El Shaddai."

7. The early cosmogony gives to man a Divine dignity from the first:—

"The Elohim created man in their own image; in the image of the Elohim created they him."

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that

"Jehovah said, The man is become as one of us."

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of Genesis, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably "more scientific than the scientists," in that it recognised clearly the dual character of evolution, while modern thought manifests too great a tendency to oneness.

The doctrine of this first cosmogony of Genesis is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigor in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm*. After a period of Cosmic rest called in the East *a Night of Brahma*, the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma*, is the Logos. The second emanation is what was called by the cabalistic philosophers the "fifth essence," counting "fire," "air," "water," and "earth" as the other four. It may be termed "Spiritual Ether." From Ether proceeded the element called by the cabalists "fire"; from fire proceeded "air"; from air proceeded the element "water"; from water, "earth."

These five—ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The "elements", as understood in the above classification, are by no means to be confounded with the elements of modern chemistry; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of Genesis the Divine Underlying Reality is called God. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:—

"In the beginning God created the heaven and the earth."

This "in the beginning," marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma*, began; when the Universe proceeded from "the everlasting bosom of God" to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the "Unseen Universe," though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare—

". . . Like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.'

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation—

"The spirit of God. . ."

which, "dove-like, sat brooding on the vast abyss."

This "vast abyss," or, as it is styled in the cosmogony of Genesis—

"The face of the waters,"

is what we have called the elemental Ether, the "Akâsa" of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmans and the cabalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they having, as it were, an immaterial character), and from their spiritual, ethereal nature.

1 "The Unseen Universe," by Professors Balfour Stewart and P. G. Tait.—[C. J.]

This element of ether has within it the possibility of innumerable sounds and changes of sound ; according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-prevading element of sound ; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.¹

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour-sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."² This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

"The evening and the morning were the first day,"

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal ; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water, and earth.*

After this light-emanation comes the element called by the cabalists "Air." Its formation in the cosmogony of Genesis is marked by the words—

"The Elohim said, Let there be an Expanse."

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body

¹ While taking this view of sound, we are, of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

² Ruskin, "Lectures on Art," p. 125.

is, on the contrary, still sensitive to touch, as also to the sensation of heat.¹ There is reason to believe that at one time the body's whole surface could respond equally to all sensations;² the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour, taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.³ The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air." Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words:—

"The Elohim said, Let the waters be gathered together."

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the cabalists, marked in the Cosmogony of Genesis by the words,

"The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth."

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws

¹ For speculations on a specialised heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

² Readers will remember the translations which appeared in the PARTH some time ago giving the German Mystic Kerning's teachings hereupon. [W. Q. J.]

³ Vide some experiments with thermal rays in Tyndall's "Heat a Mode of Motion."

off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elements in turn, in the ascending scale.

CHARLES JOHNSTON, F. T. S.

Dublin, Ireland.

(To be continued.)

A SERVANT OF THE MASTERS.

COL. HENRY S. OLCOTT.

A pioneer in a great movement, such as that represented by the Theosophical Society, should be known to the contemporary members of the organization, who ought in justice to have information of the work performed by that pioneer. This is especially the case in our Society, for, although it was started in the United States, Colonel Olcott very soon went to India, and there continued the work begun here. When he left this country there was but one Branch in America, and comparatively few members, but now theosophists are found in nearly every State of the Union. Few of them have had time and opportunity to become acquainted with the facts in respect to Colonel Olcott's connection with the movement, and it is for their information that this statement is especially intended. As his work in India has absorbed most of his time, it has necessarily followed that nearly all new members here were deprived of that attention from him which some of them would perhaps be pleased to receive, and, India being so far distant, he has remained for them almost a stranger. Were that effect of distance not rectified in some way, we might be in danger of taking the position temporarily assumed a few years ago by new members similarly situated in India, who, not concurring in his methods as an American, and feeling that they could perhaps suggest a line of action more suited to the English mind and habits, proposed to the Masters a radical change which would involve his retirement from his then prominent position. The reply from The Brothers is worthy of consideration from every thoughtful theosophist.

“Having disposed of personal motives, let us analyze your terms for helping us to do public good. Broadly stated, these terms are—first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which our present representatives” (Col. Olcott and H. P. Blavatsky) “shall not have any voice.”¹ * * * And supposing you were thus to come—As Madame B. did and Mr. O. will—, supposing you were to abandon all for the truth, to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your hearts the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life; would you consider it just, if, after all your efforts, we were to grant to Madame B. or Mr. O. as ‘outsiders’ the terms you now ask for yourselves. Of these two persons, one has already given three-fourths of a life, the other six years of manhood’s prime, to us, and both will so labor to the close of their days; though ever working for their merited reward, yet never demanding it, nor murmuring when disappointed. Even though they respectively could accomplish far less than they do, would it not be a palpable injustice to ignore them in an important field of Theosophical effort? Ingratitude is not among our vices, nor do we imagine you would wish to advise it.”².

What They wanted, and what the Society needs, is a man of intelligence who can and will work for a high and far Ideal regardless of all opposition, unconcerned as to his future reward. In Colonel Olcott such a man has been found, and by knowing what he has done we shall be able to give reasons for our esteem and loyalty.

Colonel Olcott is a lawyer, and for several years practised law in the city of New York. It is a somewhat curious fact that very many of those well known in the theosophical field are lawyers. I might mention Subba Row and Sreenevasa Row, of Madras. The first is a prominent Hindu pleader; the other is Sub-Judge in Madras. Many Americans have met Mohini M. Chatterji, who was admitted to the Bar in Bengal. A prominent member in Poona, India, is Judge N. D. Khandalavalla, and all over India theosophists are to be found acting as lawyers or judges. In England, a former President of the London Lodge was a well known solicitor, and some of the earnest members there now are in the same profession. In America we of course have a great many members who are lawyers.

When I met Colonel Olcott in 1875, the Theosophical Society had not yet been formed. In October of that year a meeting was held in the apartment of H. P. Blavatsky at 46 Irving Place, New York, at which it was proposed to form a Society for the study of those subjects which have since engaged our attention. In a book now lying before me I have the original minutes of that meeting and of others following it, with the names of all present. So if there be persons anxious to claim the honor of being among the founders of the Society, it will be wise first to be sure that their names are in this book. Possibly such registration will some day be accounted an honor by all, as it now is by advanced minds.

At that first meeting I proposed Colonel Olcott as President of the Society, and was made temporary Secretary myself. A Committee appointed

¹ *Occult World*, p. 72 (4th Ed.).

² *id.* p. 73, 74.

to select a name for the infant met several times after that at Olcott's office, 7 Beekman Street, New York, and decided upon the present name. The objects of the Society had been given to Col. Olcott by the Masters before that; they were adopted and have never been changed. Up to this time Olcott had been a well known Club man, and no one supposed that he would ever show such abnegation as he since has in respect to the things of this world. The wisdom of his selection as President has been vindicated by our history. The Society was unpopular from the outset, and had indeed so little money that all the first diplomas were engrossed by hand by one of the members in this city.

During the period between October, 1875, and November, 1878, Col. Olcott received many letters from the Masters on the subject of the Society, in which no promises were made that have not since been fulfilled. He worked steadily with the Society until 1878, and then, in December, went to India with H. P. Blavatsky. When they arrived there, full as many difficulties had to be met as in America, with the additional disadvantage, to Col. Olcott, of being upon strange ground, but they persevered against all opposition. Among such troubles were those caused by the English police, who for a time suspected H. P. Blavatsky to be a Russian spy, a mistake happily remedied by orders from their superiors. In all I say here, it must not be forgotten that the part played by H. P. Blavatsky can never be rightly given to the world, because it would not be understood. Her service and efforts can never be estimated, but they may be glimpsed by intuitional natures.

In Bombay, in 1878, Col. Olcott hired a bungalow as temporary Headquarters. He had then no help and no acquaintance with Indian methods, but Madame Blavatsky and himself started the publication of the Theosophist, and Masters promised to give certain hints through its pages, a promise fulfilled by the publication of "Fragments of Occult Truth" (since embodied in "Esoteric Buddhism") and other articles. A young Hindu gentleman, Damodar Mavalankar, soon came and cast in his lot with the Founders, to be later called to Thibet by his Master. In these early days enough troubles of all kinds were experienced to bend any ordinary man of soft metal, but Col. Olcott went straight onward, depending upon the help of Masters to enable him to overcome all obstacles. When the project of starting a real Headquarters took shape he removed to Madras, where he was helped by Iyaloo Naidoo (now of Hyderabad) and others in getting the present building at Adyar. Various Branches had been established and interest was gradually spreading, but nothing could be done anywhere without Col. Olcott, upon whom all the Hindu members had come to rely. This necessitated much travel on his part at a time when his office assistance only comprised Messrs. Damodar, Ananda, and Babajee. Damodar attended to

a vast mass of correspondence and worked night and day, snatching his brief rest on skins spread upon the marble floor. Ananda, with similar devotion, gave up a clerkship under Government to work at the accounts and general routine, while Col. Olcott travelled North, South, East, and West, lecturing and stirring up the natives to the truths of ancient philosophy, and, in spite of severe and hurried journeys in a country where all our modern luxury of travel is unknown, his speeches are all excellent, and many of them are thrilling from their exquisite eloquence and diction. He also took complete charge of all Conventions, a step which always resulted in greater unity. Going to Ceylon, he inaugurated a great movement there, and was received into the Buddhist Church by the High Priest, who authorized him to admit others also. He had previously been invested with the Brahminical thread by Brahmins in India, an honor by them considered as the highest possible mark of respect and friendship. The Ceylon movement prospered largely, and now has instituted Sunday Schools, a newspaper, and Headquarters of its own. Each year Col. Olcott makes a tour through India, working with indescribable energy, received everywhere with enthusiasm, lecturing to hundreds in crowded halls, opening schools and other reform societies for boys, and increasing the size and usefulness of Branches in all directions. When he conceived the idea of a grand Asiatic Library at Headquarters in Adyar, he pursued it so vigorously that it soon became a fact, and one of the highest importance. Many palm-leaf M. S. S. which would otherwise be lost will be preserved there, and many rare and often hitherto unknown books will be presented. The Library already numbers 460 volumes in Sanscrit (inclusive of M. S. S.), 263 volumes in other Indian languages, and about 2,000 volumes in Western languages, including the Classics and Hebrew. The very learned N. Bhashyacharya of Cuddapah has consented to become its Director and Professor. A Permanent Fund was also started by Col. Olcott with the object of providing sufficient income for the maintenance and repair of Headquarters, and, as this Fund is slowly growing, it is hoped that it may also pay the expenses of propaganda in time. Hitherto all excess of expenditure above the small sums received from dues and charters has been met by the private means of the two Founders.

Envious minds may think that Col. Olcott, now known all over India and Ceylon as well as being a name of note in Western countries, knew that he should gain a greater fame and wider acquaintance by resigning all that most men esteem as most pleasant and valued in life, just at a time too when the tendency is to grow fast to the personal centre, and going to a far land, there to pass his days in unremitting and arduous labors for the good of humanity, for a sublime Ideal. This is seen to be wrong when we consider that he had no certainty of success, nothing to go upon but promises made by Masters, who do not mix in public matters. Moreover, he had a

wide acquaintance here, and all his American friends thought him foolish to go to a distant country on what they call "a wild goose chase," and an impracticable affair all round that "has no money in it." On the other hand, if they now say that he knew well what he was doing when he thus depended on promises made by the Adepts, there is no escape from the conclusion that those Adepts can be trusted, and on their part know the future and what is best for man. The faith of Cōl. Olcott himself in these great Beings has always remained unshaken, as his last act evinces. He has been several times urged by members to promulgate a creed to be accepted, but has always refused to go one step beyond the original lines and objects laid down by Masters, so that he has been thus greatly instrumental in producing an unsectarian and united Society devoted to spiritual things.

The following extract from a letter to the Simla Eclectic Theosophical Society from the Masters, on this subject, sustains him in his position :

"It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of Truth, no prophet, has ever achieved during his lifetime a complete triumph,—not even Buddha. The Theosophical Society was chosen as the corner stone, the foundation, of the future religion of humanity. To achieve the proposed object, a greater, wider, and especially more benevolent intermingling of the high and the low, of the alpha and omega, of society was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no theosophist who objects to the principle. * * * and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, '*The Brotherhood of Humanity*,' to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a theosophist in the whole society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually propagating himself this idea."

In this loyalty and faith he has found a power which enables him to go on and on under immense strain, ill at times, often in utter darkness as to the morrow's trials, but ever upheld by a self forgetful enthusiasm, ever devoted and forceful as only those men are who live out their inner convictions, who will throw aside all life seems to hold rather than renounce one of these beliefs, and who have based them upon the holy Cause of Universal Brotherhood and the existence of those Masters Who are sharers in the divine and eternal, Who live but for Humanity.

WILLIAM Q. JUDGE.

PARTISANSHIP IN THEOSOPHY.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, MARCH 20TH, 1888.]

Theosophy is both a Philosophy and a Religion, and hence springs from the intellectual faculties which nourish thought and from the emotional faculties which nourish piety. The same fact holds of Theology. It, too, is a combination of a theory of the mind with an aspiration of the heart,

the theory expounding the human and the Divine, and the aspiration impelling the human to the Divine. Theosophy and Theology are alike, then, in uniting a mental system with a spiritual impulse, and in deriving them from identical constituents of human nature. Moreover, it might be shown that there is a parallelism in their claim to exposition from authority, in their assertion that things seen are temporal while the things which are not seen are eternal, in their avowal that light comes only to those who seek it with singleness of heart, and in their aim to uplift humanity through the consoling, inspiring, invigorating influences of those who generously teach, prompt, strengthen their kind.

With so much that is common to these systems in their nature, structure, and purpose, one may very naturally infer some likeness in their dangers, if not in their history; and it is therefore in no way surprising that the brief career of Western Theosophy should have already exhibited some of the traits which have been conspicuous in the far longer course of its sister. Missionary zeal, devoted labor, uncounting sacrifice, the moulding power of conviction,—all are there; but so, too, do we see at times a spirit of assertion, natural perhaps to the devotee, though inconsonant with the philosophy he champions. In its full development, a development reached in the embittered contests over doctrinal questions in the Christian Church, this spirit became so acrimonious and so virulent, so relentless, uncompromising, and savage, that the accepted term for extreme party-hatred is “odium theologicum,” a term which for all time should warn the disputatious and cool the eager. No such development has been attained in Theosophy; it hardly ever can be. Two facts may be relied upon for its restraint. One is that the higher plateaux of spiritual achievement are only gained as the mounting soul expands its sense of brotherhood, toleration, and good-will, *pari passu* with which goes on an atrophy of self-insistence and of all traits making vindictiveness possible. The other is that Theosophy, having no visible hierarchical system, offers no external rewards to partisans,—no mitres, no professorships, no prelatical thrones to tempt ambition and compensate zeal. From controversies like the Arian, and from persecutions like the Papal, we are therefore free.

And yet no discreet Theosophist can say that there are not symptoms of the disease and a consequent need of treatment. Sometimes in literature, sometimes in the Theosophical Society, sometimes in private speech or act, we see an attitude expressing a state of mind which may fitly be called *partisan*. And just so far as it is really so, and just as far as its principle, if logically carried out, would result in some measure of repression, does it embody inchoately a Theosophical Ignatius Loyola. And, conversely, if such an inchoate monster is to be effectually slain, it will be by destroying the source from which comes his vitality.

First let us look at some manifestations of the partisan spirit, and then inspect the cause through the killing of which they too will die. Perhaps we cannot do better than take the departments already referred to.

1. *Literature.* In the explication of any doctrine, especially of any doctrine at variance from that generally held, there of necessity come efforts to show its conformity with admitted facts and that this conformity is not found elsewhere. Both efforts exact argument, and both meet response. Then comes rejoinder, probably excitement, possibly warfare. The argument and the rejoinder are right, the excitement and the warfare wrong. That they are theosophically wrong will appear later on; that they are philosophically wrong may be evidenced now. Coolness is the attribute of him who is sure of his footing, and of him who knows that to allow perturbation through anger is to give advantage to an opponent; dispassionateness belongs to him who knows that opinion is fallible, that truth has many aspects, that no sincere seeker can be wholly wrong, and that there is common ground beneath contentions; calmness marks him who feels that controversies should be impersonal, that right may be trusted to vindicate itself in time, that spectators are repelled by bitter speech. But is it certain that these facts have always had recognition in our polemics? How as to Theosophical treatment of contemporary science? I have been pained, annoyed, revolted even, at the tone of malignant contempt assumed in part of our best literature towards scientific men and books. It may be that they have stopped short of nature's deepest meanings and have attributed to matter the potency which is spirit's; but their learning, their patient search, their tireless determination to fathom facts, their utter self-abnegation when a truth is to be exhumed or a law disclosed, and the countless, immeasurable, priceless blessings with which they have enriched and prolonged the life of man, it is ungenerous to question and senseless to deny. They may be at times dogmatic. But if dogmatism is unseemly in physical science, is it less so in metaphysical science? If curt contempt is the Occultist's portion from the Professor, is stinging speech the Occultist's best reply? What difference is there in principle between arrogance in the realm of matter and arrogance in the realm of mind?

In less pronounced colors the partisan spirit has sometimes tinged the treatment of Theosophic doctrine. It is understood that the discussion of whether man's nature is susceptible of a four-fold or a seven-fold division has not been without an infusion of gall. No one will claim that comparison of views on exoteric Christendom has always been conducted with judicial placidity. Take, too, the matter of vegetarianism. To say that to certain people, for certain purposes, and at certain times a purely vegetable diet is essential, is to take a defensible, nay, a demonstrable, position. But to say that the killing of animals is minor murder, that beef constitutes

an impassible barrier to beatitude, and that the use of vegetables is a dictate of morals, like truth, or honor, or honesty, is really to distort fact into phantasy and to bring ridicule upon religion. Even more than this ; by leveling, like the scientist, spiritual matters to a physical basis, it exemplifies the old proverb of the meeting of extremes, for it is as gross materialism to condition the soul's functions upon the stomach as to condition them upon the brain. Almost the first remark once made to me by a warm Theosophist was, "I trust you are a vegetarian." The tone of suspense, of anxiety, of foreboding implied that otherwise my case was hopeless. So in certain Theosophic articles we are told that, if spiritually stationary, it is because we are not leading "the life," and that "the life" cannot be led if we eat meat. Surely this is the note of a partisan. It recalls the ecclesiastical threat that our souls cannot be quickened till our bodies have been baptized.

2. *The Theosophical Society.* This has not as yet been split asunder into sects. But it easily might be if either of the two sect-producing forces is allowed to work. One of these is the recognition of a body of dogmas, adhesion to which distinguishes orthodox believers from dissenters. The other is unthinking servitude to a spiritual leader. Both forces may be studied in Church History. Theosophy discountenances both. It distinctly states that Truth is One, and that apprehension of it will become so only as interior vision escapes the perturbing influence of self-assertion ; also that Truth has no value except as realized within, any formal, undiscriminating, thoughtless clinging to a system or a man being absolutely worthless. This sternly individual process of enlightenment precludes the sect idea, for it insists that each man must develop on his own lines, and it forbids an objective measure by which all are to be gauged. There have been times when the cries "I am of Paul" and "I of Apollos" have neared an utterance in the Society, and those are the times when the teachings of the Founders should be re-memorized and the records of Church History re-read.

It may be, too, that broad reaches of Theosophic thought, deep experience of Theosophic moulding, rich perception of Theosophic future, have not saved from a somewhat narrow estimate of the Theosophic mission. The profundity and abstractness of Occultism create at first a very natural supposition that its appeal is only to the higher classes. Two facts at once rebut this,—the welcome it receives among the lowly, and the obvious working of Karma in the distribution of social status. Yet the supposition recurs ; and if some of our ablest brethren have felt their sympathies limited or their energies curtailed, it may be because of a certain clannishness, a certain partisanship, which they would eject at once if they so read it.

Clearer than daylight is the truth that any factious organization, any covetousness for office, any effort to carry personal preferences through force

of votes, is as incompatible with sincere devotion to the Society as with sincere devotion to a Church. And so would be any action, spirit, policy, aiming to use the Body as an agency for a member, the whole for the purposes of a part.

3. *Private speech or act.* The possibilities here have been largely indicated above. Yet it is entirely conceivable that the most hospitable thinkers among us are not wholly beyond a start at the presentation of new truth, a suspicion that it is unorthodox because unfamiliar. There is required a very wide training outside of Theosophy to secure full acceptance of some very elemental maxims. For instance: The novelty of a thought is no presumption against its correctness; Propositions are not strengthened by their appearance in print; Affirmations by great names do not dispense from judgment the humblest learner; Self-respect requires the confession, not the maintenance, of mistake. In the onward course of an Occultist any one of these maxims may often need recall; for prejudice is a long-lived influence, swaying sentiment pro or con, vitalizing the instinct of party vindication or of personal consistency.

Nor are we private thinkers safe from yet another pitfall,—race prepossession. Much proper discussion goes on over the comparative merits of the Orient and the West. When any one of us has assigned to each what he conceives its due, it is still possible for a partisan spirit to arise. For warm appreciation may be unqualified; it may refuse to allow error or may always condone it. The services of either section may seem so vast as to make criticism impertinent and discrimination a sacrilege. It is just here that the motto of the Society comes in,—“There is no religion higher than Truth.” There is no record so shining, no name so eminent, no position so dignified, as to screen from the application of impartial tests. And it would be a sorry day for the Theosophic cause if the concession was ever made that a hemisphere, a race, a class, a man, or a book, was exempt from respectful, but self-respecting, analysis.

Every form of partisanship, however and wherever displayed, and whether by a Theologian or a Theosophist, is traceable ultimately to one single source,—a conviction of infallibility. When any man is dogmatic or sectional, it is because he knows himself to be right. Caution comes from doubt. But no man can really *know* himself to be right. To infallibility there is one essential pre-requisite,—Omniscience. Approaching it there may be a state so closely allied with the Divine, so dissociated from fleshly bonds that the spiritual eye sees Truth without a medium, without an error. And it may be remarked, in passing, that in such a state all contradictions will vanish and all eyes perceive alike; from which fact follows the consequence that, during our era of controversies and of combats, no such state can have been attained. Nor can it ever be attained during incarnations.

Inevitably the ties of matter bind and confine the spirit's range; the vision is not cloudless or serene; influences from the flesh pervert, distort the mind. No man sees truth absolutely, but only as its light is colored by his constitutional environment. Oliver Wendell Holmes has aptly stated this with an illustration from chemistry. We cannot, he says, get the pure article, for that is combined in the mind with our personal qualities: what we get is the *Smithate* of Truth or the *Brownate* of Truth. But every dogmatist, every partisan, assumes virtually the reverse. He really claims, in the particular topic, to be free from error, to have a right to his own way because that way is in itself right,—in other words, to be infallible. Philosophy and the deeper consciousness unite to nullify that claim.

Partisanship in Theosophy is untheosophic. It is this not merely because it contravenes the doctrine of Fraternity, jeopardizes the existence and the expansion of the Society, invites all the evils which ecclesiasticism might teach to shun, disappoints the hopes of those who thought to find a refuge from the strife of creeds, and paralyzes the functions of the Higher self; but because it impugns the conviction that there is no monopoly of truth to race or caste or man, and because it falsifies the law that we advance only as we abate selthood and increase docility. Any man can tell whether he is guilty of it by inquiring whether his opinions are soluble. If they are not, he may be a student or a sciolist or a dilettante, but not a disciple, not a Theosophist. And if at any time, for any purpose, or with any motive, he feels the impatient spirit rise within him, he may know that its root is a consciousness of infallibility and that its perfected fruit would be a devastation of mankind.

ALEXANDER FULLERTON, F. T. S.

CONVERSATIONS ON OCCULTISM.

THE KALI YUGA—THE PRESENT AGE.

Student.—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

Sage.—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of

European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a sanscrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words “present age” must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called “an age,” and the truth of the Eastern doctrine is denied. Hence we find writers speaking of the “Golden Age,” the “Iron Age,” and so on, whereas they are only parts of the real age that began so far back that modern archæologists deny it altogether.

Student.—What is the sanscrit name for this age, and what is its meaning?

Sage.—The sanscrit is “Kali,” which added to Yuga gives us “Kali-Yuga.” The meaning of it is “Dark Age.” Its approach was known to the ancients, its characteristics are described in the Indian poem “The Mahabharata.” As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student.—What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

Sage.—As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A. D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor

would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor ; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of spiritual darkness.

Student.—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

Sage.—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyse the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle ; they interblend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

Student.—Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked ?

Sage.—Yes.

Student.—Has the age in which one lives any effect on the student ; and what is it ?

Sage.—It has effect on every one, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold back the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

Student.—Was that why Jesus said, “Father, forgive them, *for they know not what they do*?”

Sage.—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student.—What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage.—There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga's* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student.—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws. etc.?

Sage.—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

Student.—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage.—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for

Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student.—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage.—The real Occult Teachers have no hostile attitude toward these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student.—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage.—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

ANSWERS TO QUESTIONERS.

From G. M.

(1.) During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts, then I have to descend. What is your explanation of this?

Answer.—It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2.) In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable character in light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.

Answer.—Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomenon as any other that Theosophical literature contains. The proper attitude for true theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sight-seeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein—and nowhere else—is placed the gate through which each one must advance. ZADOK.

From G. B.

Why does the Baron in Mr. Sinnett's "Karma" advise Mrs. Lakesby not to communicate with the "astral spectres" she saw about the Professor?

Answer.—The answer to this will not yet be well understood. The English language has not acquired the needed words. The Baron's reply was that thereby the real ego of the deceased would be retarded in its advancement, and Mrs. Lakesby might lay herself open to influences from the astral world that would prey upon her unexpectedly.

This answer opens fire at once upon the whole "philosophy" of spiritualism, and contains a challenge of the ignorance of most seers and nearly every student of psychical laws. The ordinary spiritualist sees complete proof for the returning of deceased friends in the phenomena of the séance room, and nearly every seer is fascinated with his or her own pictures in the astral light and the absolute truth of what is seen.

Mrs. Lakesby did not see the spirit of any person, but only the *reliquae*. The *spirit* is never seen, and the soul is engaged in experiencing a certain portion of its deserts in other states. These states are unnameable and in-

comprehensible to English speaking people. But for a period there is a magnetic connection between that soul and the *reliquae* seen at séances and by seers. By means of that connection the soul is prevented—against its will, except when it is extremely wicked—from passing through its purification preparatory to entering into *devachan*. This purification, or preparatory state anterior to *devachan*, has not been explained by theosophical writers. It is, nevertheless, a fact of the highest importance.

The second portion of the Baron's reply is also valuable. When a seer or medium perceives these shades of the departed and desires to communicate with them, a crowd of nature-spirits, of no moral character but solely moved by magnetic impulse, rush into the shade of the deceased and give it a temporary life. They too are then able, on their part, to see the seer or medium, and may and do often transfer themselves from the shade to the medium, whose lower, baser nature they occupy and vivify. By thus incorporating themselves with the *reliquae* of dead persons, these elementals stop the process of disintegration of the atoms of matter composing the shade, which would have gone on to completion if left to nature. As soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vise which it is powerless to open, and unaware as well from whence comes the disturbance. Thus, then, these who run after their deceased friends' shades or reappearances are each day condemning their loved ones to a longer and more painful stay in a state that closely corresponds to the Christian hell.

I know my words will sweep unheeded over the forest in which our spiritualistic friends are wandering, but some sincere students will believe me.

HADJI.

LITERARY NOTES.

REINCARNATION.—By E. D. Walker. A monograph upon one of the two basic truths of Theosophy is of incomputable value in the present era. And this is not an ephemeral essay, but a learned and carefully-analyzed treatise, opulent with facts, arguments, citations, and examples, delicate as to sentiment and glowing as to diction. Its chapters on Western Evidences, Objections, Authors, and Poets, on Reincarnation among the Ancients, In the Bible, In Early Christendom, In the East to-day, on Eastern Poetry, Transmigration through Animals, Death, Heaven and Hell, and Karma, show the range of its study. In an admirable explication of seven conclusive arguments for the doctrine, the author says, "Now that we know the evolution of the body, it is time that we learned the evolution of the soul," and "The fact of an intellectual and moral evolution proceeding hand-in-hand with the physical can only be explained under the economy of nature by a

series of reincarnations." These sentences give the *motif* and this the outcome :—

"We conclude, therefore, that reincarnation is necessitated by immortality, that analogy teaches it, that science upholds it, that the nature of the soul needs it, that many strange sensations support it, and that it alone grandly solves the problem of life."

Profuse quotations prove that the Occult teaching is ancient, far-spread, philosophic, scientific, and not inconsonant with "orthodoxy." Indeed, the argument of Dr. Edward Beecher is shown anticipated in the dictum of Hierocles, "Without the doctrine of metempsychosis it is not possible to justify the ways of God."

The treatment of heredity, (p. 58-59) is peculiarly excellent, as well as illustrative of Mr. Walker's extraordinary skill in compacting ideas into the fewest and best-chosen words. The whole book is rich thought, flowing melodiously along in the rhythmical beauty which no author attains who is not a musician in soul. Sometimes a vivid image makes poetry in matter that which is poetry in form ;—"They (aspiring souls) became so buoyed with spiritual forces that a slight touch shifted the equipoise and translated them into the invisible." Chapter XI, Esoteric Oriental Reincarnation, is a marvel of condensation and lucidity. In a note thereto the author, perhaps unwisely, expresses "certainty" that the figure seven in human evolution is symbolical, not literal. On Page 242 is a striking picture of what belief in reincarnation will do for a race, and on Page 100 is given the very remarkable fact that the last edition of Alger's famous *History of the Doctrine of a Future Life* announces the author's entire conversion to reincarnation as the result of 15 years' additional study. The Introduction is so admirable that we should rejoice to see it adopted and circulated by Theosophists as a Tract.

Though Chap. I, What is Reincarnation ?, shares with every other the author's singular beauty of style, it is not entirely satisfactory. It is a description rather than a definition,—true and well illustrated, but a trifle hazy to those not yet believers. For what Reincarnation *teaches* is more apparent therein than what it *is*. Two Americanisms will be pounced upon by English reviewers, "aggravating" for "annoying" (Preface, p. ix), "since" for "ago" (Page 36).

Upon this book we make two emphatic remarks. First, each Theosophical Society should at once add it to its Library, and each member read and absorb it. Second, we urge upon Mr. Walker the preparation of a twin volume upon Karma. This is sorely needed, and the man fit to furnish it has appeared. (*Houghton, Mifflin & Co., \$1.50*).

THE GOLDEN RULES OF BUDDHISM.—Compiled from the Bana books by Col. Henry S. Olcott, P. T. S. Col. Olcott's compilation is intended for the moral instruction of Buddhist youth, and is so endorsed by Sumangala, the High Priest. It is a series of maxims under eight heads, "The true Buddhist Priest" having the largest number. These precepts are admirable, high-toned, healthy, and vigorous, with an occasional pithiness of illustration

which fastens them to the memory as with a nail driven by the Masters of Assemblies. These are excellent:

He who holds back rising anger like a rolling chariot, him I call a real driver ; other people are but holders of the reins.

Hatred is never quenched by hatred ; hatred ceases by showing love : this is a old rule.

Kinsfolk, friends, and lovers salute a man who has been long away and returns from afar. In like manner his good works receive him who has done good and has gone from this world to the other ;—as kinsmen receive a friend on his return.

Once—as happens many times in the Book of Solomon's Proverbs—the conclusion, however true, does not seem to follow from the premises :—

The fields are damaged by weeds, mankind by passion ; therefore a gift bestowed on the passionless brings great reward.

The Western mind may perhaps demur to the statement that 98 diseases springing from the killing of cattle have replaced the three primitive ills of humanity, but any mind, Western or Eastern, may find real gold in these Rules. They illustrate anew the fundamental unity of Religions.

THE SECRET SYMBOLS OF THE ROSICRUCIANS.—By Dr. Franz Hartmann, F. T. S. (*Boston, 1888, Occult Publishing Co., \$6.00*). This is a large and well gotten up book printed on fine paper. It would be impossible to fitly review it in our small magazine, as to do that would be to republish it. It is 12 inches by 16, bound in black cloth. There is an introduction by Dr. Hartmann covering 16 pages, followed by 54 pages of the matter translated, consisting of numerous full page plates with the descriptions and inscriptions upon them. The plates are all colored by hand. The first plate is the "Great Mystery, the Universal Study." We quote from the introduction : "In the Secret Symbols of the Rosicrucians the science of Nature as a whole, with all the powers living and acting therein, has been laid down. These are easily comprehended by him who finds the key to their understanding within his own heart."

"The symbols of the ancient Hermetic Philosophers have been adopted by the modern Christian Churches."

"The surest sign of the decay of a religion is when the secret meaning of its symbols becomes entirely lost, * * the continual disregard of the true meaning of the symbols of the Christian Churches will surely lead to the decay and dissolution of the latter."

His effort is, "to return the true meaning to the sacred symbols of the past, and to induce those who desire the truth to study the signs by which the fundamental laws of physical and spiritual evolution have been represented for better than could possibly be done by a verbal description." There is also included a "Vocabulary of Occult Terms, written for the purpose of mitigating the confusion created by building of the Towers of Babylon"; it covers nine pages. Part II is a "Treatise on the Philosopher's Stone, by a philosopher still living, but who does not desire to be known, for the in-

struction of those who love the Secret Doctrine, and for the guidance of the Brothers of the Golden and Rosy Cross." The addition of the "Golden" to the "Rosy Cross" is new.

PROTEUS is the name of a brochure of 33 pages published anonymously. It was read at a recent meeting of the Cincinnati Theosophical Society. Its intention is to emphasize the doctrine that "the Son of man is evolution," and that "Shakspeare existed in potency in the Sun." Our space is so limited that we cannot print the many excellent extracts kindly sent us from Cincinnati. Two good ones are these: "Humanity was strictly implicated in the primal atom, imaged on the protoplasm, and inter-twined with the whole chain of organic and inorganic being. In man is the first principle of the seed of all living things," and "Out of the lowliest forms man has come to be something, and will come to be much more." The first is from page 9 and the second from page 27. Its style is polished and highly florid.

LES LYS NOIRS.¹—By Alber Jhouney, we have received from M. Georges Carré, who edits this collection of poems. It contains several upon some of the mysteries of the Cabala. We must postpone further notice till next month.

A VISISHTADWAITA CATECHISM.—By N. Bhashyacharya, F. T. S., Pandit of the Adyar T. S. Library. This is No. 3 of the series of Catechisms of the oriental religions promised from the Adyar Library, and gives in a condensed and lucid form the life and teachings of the Founder of the Visishtadwaita Philosophy. It seems, so far as an Occidental can judge, to follow the main lines of orthodox Hindu thought, and to accept the profound metaphysical and theological analyses of the East, clearly stating, too, the workings of Karma and of Jiva. A very good specimen of its teachings,—a specimen which we commend to Christian admirers of the Old Testament,—is this :

Q. But is not Brahma said in the Scriptures to be nirguna, (devoid of attributes and qualities)?

A. Yes, but by this it is not meant that Brahma has no attributes whatever, for every reality must have attributes (and Brahma is a reality) ; but what is meant is that Brahma is devoid of those qualities of Prakriti to which mankind is subject, such as bad qualities, material limitations, and imperfections.

Some of the speculations are almost verbally like those of Christian doctors upon the Trinity ; and it may be that the wide-spread tendency to triangulate Deity comes, as Holmes has suggested, from our instinctive conception of completeness as having three dimensions. This valuable and neatly-printed little book exhibits, among other truths, the certainty of sects as the outcome of speculation on the unseen. The homoousion and the homoiousion are the type of theological severances all the world over. It seems that the followers of Sri Ramanujacharya have divided into two sects, and one of these into twenty more, but our author pursues the story of differentiation no further.

¹ Paris, 1888, Georges Carré, editor, 58 Rue Saint André des Arts. Paris.

THEOSOPHICAL ACTIVITIES.

IN AMERICA

Interest in Theosophic studies not only continues all over the United States, but grows with such rapidity as to surprise those who are not in the secret of the great strength and wide effect of the influence that is behind the movement. A few years ago there were inquirers here and there, who now and then sent letters asking for information, but now the letters from seekers come in daily, and the body of informed members is hourly increasing. The policy always inculcated by the Masters, whenever they have spoken, is showing its results. That line of action is to stand not as judges of those who seek truth, or as measurers by certain self-settled standards of those who apply, but to accept all seekers unless they are known to be thoroughly bad—a difficult question for any one to settle. Some Branches therefore took in numerous persons at a distance, notably the first Chicago T. S., which now can boast of members in three Branches who were “raised to the degree” in Chicago.

RYAN T. S., N. Y.—The *Abridgement of Discussions* No. 5 is ready, and has gone to many inquirers and members. These have been found very useful. Copies will be mailed from PATH office on receipt of postage.

THE ANNUAL CONVENTION.

The assembling of the Convention of the American Section is now definitely fixed to begin April 22d, 1888, at the rooms of the *Kamayana T. S.* at 629 Fulton Street, Chicago, and notice has been sent to all entitled. A number of Branches will be represented by Delegates in person, and as there are two in that city and four in the neighboring cities of St. Louis and Cincinnati, the gathering will in doubt be large and interesting. We will endeavor to have a full report of the meeting in May PATH.

NEW BRANCHES.

In OMAHA Nebraska, the *Vedanta T. S.* has just been organized; Wm. E. Copeland, Prest, Dr. J. M. Borglum, Vice Pr., W. S. Wing, Rec. Sec., J. H. Murray, Treas., Mrs. J. Shill, Cor. Sec., No 2722 Franklin St. This promises to be active and of good influence.

In GRAND ISLAND, Nebraska, The *Nirvana T. S.* was organized March 13th; Prest Dr. M. J. Gahan, Sec'y, Chas. Rief, Vice Pr, L. D. Proper, Rec. Sec, Martin Ennis.

In SAN DIEGO, California, the *Point Loma Lodge, T. S.* will organize this month under charter just issued. Dr. Thos. Docking will probably be President.

In ST. LOUIS, Mo, a new Branch has just been asked for, to be called *Esh-Maoûn T. S.* Dr. A. C. Bernays, it is likely, will be president. They promise several new members.

From MICHIGAN letters are at hand pointing to the early establishment of a Branch there which several persons of influence may form. It will be in the nature of a private one, having an officer who will be known to inquirers.

There can be no objection properly raised against several Branches in one city, as no one body could accommodate all classes of minds.

It is to be hoped that where two or more Branches exist in one town, they will every now and then hold joint sessions. This idea, if carried out, will not only preserve harmony, but do much in discovering truth and aiding members in their studies.

HARTMANN.—Dr. Franz Hartmann, F. T. S., the author of *Black and White Magic, Secret Symbols of Rosicrucians, etc.*, is visiting in New York, and will return next month to Austria. Any correspondence for him can be addressed to the PATH.

IN INDIA.

CEYLON.—A Buddhist Fancy Bazaar was held this year at the Theosophical Headquarters in Colombo, Ceylon, and was very successful. The Ceylon work is chiefly Buddhistic, since that Island is a great centre of the religion of the Tathagato. This should give pause to secularists, because it shows our Society working in Ceylon with Buddhists, in India with Hindus and Parsees, and in the Occident with all sects and no sects.

THE THEOSOPHIST offers a first prize of 50 rupees or a gold medal of that value for the best article, essay, or story, and a second of 20 rupees or a silver medal costing the same; the subscribers by vote are to award the prizes; the result will be announced December, 1888.

HEADQUARTERS' LIBRARY.—The funds for paying the Pandits are coming in, several Indian Theosophists having pledged monthly contributions. The staff of Pandits are to translate, copy, and see to the publishing of the most precious among the ancient scriptures. This Library, like most of the Society's working ideas, is due to Col. Olcott's exertions.

THE MAHA RAJAH OF DARBUNGHA, who gave 25,000 rupees to the Library Fund, is well known for benefactions. The London *Times* says he has spent \$1,700,000 in this way. He is at the head of a Hindu princely family which became eminent under the great Mogul Emperor Akbar; he is now in the Indian Legislative Council, and a member of the Theosophical Society's General Council.

PHOTOGRAPHS of Delegates to last Convention and of the South Front of the Headquarters building can be had by sending to the Manager of *Theosophist*, Adyar, Madras, India, at rupee 1 annas 8, or about 60 cents; U. S. postal orders can be got for India.

TEA TABLE TALK.

Students have from time to time asked me to suggest means of occult study other than those of book learning ; means whereby they might come into closer observation of the workings of Law, or better realize the universality of principles, such as Mind, Brotherhood, and so on, and their actuality in daily life. To such I suggested a method in vogue in the East among younger disciples as yet not accepted by a Brotherhood, but still on probation. These chelas are divided into groups of three. Each person of such a group keeps note of the day's events, thoughts, and deeds, and compares his diary with those of his comrades of that group, when it soon becomes apparent that they are working as a unity, and are being guided in the same direction. They are thus put in a training which quickens the intuition, strengthens faith and fraternal conviction, and helps them to a more ready recognition of the suggestions of their unseen "Teacher", if they are later accepted and put in magnetic rapport with such a Being. Our revered Madame Blavatsky has also testified to the excellence of this method from her personal observation of its working and results.

Two students of my acquaintance had occasionally corresponded upon occultism, and were desirous of strengthening one another in the belief in Universal Brotherhood as a law, and also of demonstrating to their own satisfaction the actuality of a universal principle of mind. They wanted, I may say, to see it for themselves, being without much experience in these matters. They had never met, never seen photographs of one another, knew nothing of one another's surroundings, next to nothing of one another's circumstances or lives, and resided in cities hundreds of miles apart and in different States. One of them did not even know so much as the real name of his correspondent, and was aware that he did not. They agreed to take a certain hour of each Sunday in which to "think to" each other. R. was to think on the first Sunday, while W. remained passive and tried to receive the thought. The next Sunday this process was reversed ; it was then R. who passively awaited the active thought of W. On the first Sunday, the hour over, W. sent to R. the results following. The whole record is now in my possession. Remarks in brackets show the subsequent comments made by R. as to the correctness of W.'s impressions, and vice versâ next Sunday.

FIRST SUNDAY, W. TO R.

1. Saw colors ; olive and red, very deep. Might be colors of your walls. (Yes. The walls are olive with deep red band, gilt edged.)
2. A man in upstairs back-room, lying back in arm chair ; hands raised and clasped over head ; eyes fixed on ceiling. (Correct ; but it was *front*-room.)
3. You thought : "I wish I knew W., then it would be easier to fix my mind on him." Then you took one of my letters and held it, to get in magnetic rapport. (I did all that just so, and for the reason named.)

4. Trying to impress me with an accident, something that happened to you ; perhaps about Theosophy. (It was a burn on my hand I was trying to impress.) W. remembered later that he felt pain in hand at time but took it for "writer's cramp."

5. A text from Gita : " Whose soul participates in the soul of all creatures." (No.)

6. An interruption and idea of impatience at interruption. It is a child ; boy, I think. (Yes ; my son, with a question.) W. had not known that R. had a boy.

7. That the mind is hard to restrain, and you wish to know some means of concentration. That "it is harder to think firmly of W. than I supposed it would be." (Correct. I thought : "The mind is restless and hard to restrain, but is reducible by long practice and absence of desire.")

8. As I feel you, you have a very tense, strained, dogged feeling. Try to discontinue this and rest in the Supreme. (Yes. I felt strongly that way, but will try to discontinue it.

9. You hear the bell sound, and louder than usual. (Yes ; I did, and at close of hour.)

SECOND SUNDAY, R. TO W.

1. Tall, slim man. Dark brown whiskers, mustache ; in slippers and dressing gown, lying on divan or lounge in darkened upstairs room. Blue appears here, but in what connection I cannot say. (Incorrect entirely. No such person in house).

2. My Brother, persevere and your psychic powers will grow. (No.)

3. As if you were standing by me with your hands on my head. (Correct, but I tried to stand rather behind you.)

3. That you find it difficult to separate the higher from the intellectual faculty. (No).

4. One tinkle of bell more distinct and louder than usual. Seems as though you were trying to tell me some secret in psychics and trying very hard. (Partly correct. I tried to make you hear bell and to tell you a text in Gita.)

5. As though fingers were being pressed upon my eyes. (Yes).

6. A lady appears here ; do not get it clearly. Seems as though some one were sick and you were wanted. (Partly correct, in so far as that I was wanted, but no one came.)

7. Some of my letters appear to be arranged in some mystical manner as regards number and form. (No : wholly incorrect. Have only kept one or two in bundle with others.

8. "I will try to impress him with the fact"— I was interrupted here and could not resume.

THIRD SUNDAY, W. TO R.

I had severe bilious attack and began half an hour earlier than time fixed upon, and so thought of you before you were ready to impress me.

1. You are thinking of business and business engagement. Mental debate. "A bird in the hand worth two in the bush." Seems as if a woman held to the idea which the proverb expresses. (Correct. My wife's idea).

2. Children (2) standing near as if inquiring and being answered. (One child : correct).

3. You looked at watch for time. Laid newspaper across knee ; clasped hands over body ; closed eyes, leaning back : it was just our hour. (Yes.)

5. *Brotherhood. Unity. Patience.* Something about Gita text and general idea of progress and effort on Path. (Correct. From Mohini's translation of Gita. "By degrees find rest in the inner Self, possessed of *patience.*" "Who everywhere perceives the *Unity* perceives the ego which is in every creature." Also thought ; "My heart goes out toward my friend W. in *brotherly* affection and a feeling of *Unity.* Let us seek Divine Wisdom.)

Regarding the above, W. tells me he mailed his impressions and R. mailed his thoughts in such wise that they crossed in the mails, thus affording double verification.

6. Table with draughting instruments. It is long and narrow. A window on left as you face it. Compass and blue paper conspicuous. (This is mine, but is at my office. Correct).

7. Had violent headache and fell asleep here before time was up. (My head felt queer. I am not subject to headache, so there must have been sympathy.)

8. I talked to you to-day of our duty to others. "Having received, freely give." (I got this.)

These students, satisfied with their results, then abandoned the special sances for a general and daily effort to strengthen one another without particular efforts like the above. In this they were probably wise, for a love of the results, and hence of phenomena, might perhaps have been engendered.

Quickly told me of a curious case of second sight. He was standing on the curb, corner of Wall and Nassau Sts., New York. The eastern corner opposite (Broad and Wall) is about ten feet further to the east. The day was wet and he thought ; "What a disagreeable crossing ; there ought to be a cross-walk at this diagonal crossing !" Suddenly for an instant he seemed to see men laying a cross-walk there ; then they vanished. Two weeks later he passed and found a cross-walk laid there between those two corners.

The Professor had a queer morning experience. He slept well (always does, I'll wager!) ; his watch hung on the bedpost in his waistcoat, just near his head. On waking he turned over, closed his eyes again, and lazily wondered what time it was, and then, "I must look at my watch." Immediately the face of the watch appeared before his closed eyes, showing 7.10 as the time. He started up to prove it, and taking out his real watch, found it marked precisely 7.10. I amused myself asking him which really was his "real" watch, the astral one or the other. The Professor does not quite digest these occult experiences yet, and I must admit it seems rather lacking in tact of them to come and thrust themselves upon science, when science does not want them. But what would you have? The Occult is "no respecter of persons."

JULIUS.

“THE SINGING SILENCES.”¹

BY NIZIDA.

Rapt in rare dreams one morn I lay
 Upon the threshold of the day ;
 My body, in soft languid sleep,
 Releas'd my soul, whose wings might sweep
 Through Fancy's bright realm, far and wide.

At length before mine eyes did glide
 A vision of a stately Rose.
 Within its ruby-vesture close
 A dew-drop lay : e'er long it broke.
 At once a sound of music woke,
 And shudder'd thro' the petals red ;
 And, wafted wide, afar it sped.
 Then in my ear the words below
 Were whispered, as I wakened slow.

O Rose, sweet Rose!
 Sublime repose

Is thine, self-pois'd in still content :
 But Love thy stillness doth resent.
 Within the fragrant silence of thy breast
 He sends a drop of aqueous light,
 Red-blushing, like thy bosom ruby-drest.
 And, yielding to a fond delight,
 It melteth, for thy love, away.
 E'en as its crystal curves evaporate
 Harmonious sounds reverberate,
 And shiver in their echo-play
 Amidst thy waxen petal-walls
 Conca'v'd, to bear the incense-freight
 Of thy sweet breath. Soft echo calls
 To echo, as they die away,
 Slow swooning in sweet ecstasy ;
 And all thy round, rose-bosom sways
 Harmonious,—saith my fantasy.

Within life's seeming silence dwell
 Soft, mystic sounds, whose whisp'rings swell
 Upon the soul's attentive ear,
 Out-breathing music, far and near.

The Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.—*Katha-Upanishad*,
 OM.

¹ See PATH for August '87.

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The Universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason.—*Ists Unveiled, Vol. I.*

He, being One, rules over everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities —*Svetasvatara-Upanishad, 5th Adh.*

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THE BHAGAVAD-GITA.

(Continued from March number.)

We are still on the second chapter. If my object were merely to skim through the poem, showing where it agreed with, differed from, or reconciled the various systems of philosophy that were followed in India, we could have long ago reached the end of the book. But we are looking at it in one of its aspects—the one most important for all earnest students—the personal interior view that aids us to reach Moksha.¹ From this standpoint we can easily defer a consideration of the philosophical discussion to a later period.

Let us take up some of the instruction given in the portion of the second chapter just finished. The remainder of the lecture is devoted to a reply from Krishna to Arjuna's question as to what is the description, appearance, carriage, and conversation of the man who has attained to steady meditation.

¹ Salvation.

Krishna says that "the subject of the three Vedas is the assemblage of the three qualities." These three qualities are *Satwa*, *Rajah*, and *Tamo*, and are separately treated in a succeeding chapter. Now *Satwa-guna*¹ is a pure, high quality, the opposite of *Tamoguna* which is darkness and indifference. Yet the remarkable advice is here given, "be thou free from these three qualities." It is a very great wonder that this has not been pounced upon before as showing that Krishna directs his follower to renounce the quality of goodness, and thus directly encourages wickedness, but as that is immediately followed by the direction to "repose upon eternal truth," possible critics have been perhaps deterred by the seeming paradox. It is evident at once that a higher sort of *Satwa* is referred to in the words "eternal truth." *Satwa* is the Sanscrit for *truth*, and is not qualified when its place among the three qualities is given, so that, when the disciple frees himself from this ordinary *Satwa*, he is to take refuge in its eternal counterpart. Further, the instruction is not to *renounce* truth or either of the other two qualities, but to remain freed from the influence or binding force that any sort of quality has upon the human Ego.

It is difficult for a great Being such as Krishna to convey to the inquiring mind these high themes, and so, perforce, language must be used that forever has two meanings,—it continually retreats before us, going from one to the other. "Satwa"—truth—had to be taken to express the highest quality of any being who possesses them, and yet, when we begin to speak of the highest conceivable state in which attributes are absent, we still use the same word, only adding to it *eternal*.

The essence of the instruction given by Krishna is *to become devoted*, as he says, "Therefore give thyself up to devotion." He prepared the way for that by showing, as adverted to in the last article, how erroneous it was to follow even the special ceremonies and texts laid down for the people in the Vedas. Those ceremonies procured either rewards in heaven, or upon the earth during subsequent lives as well as in those in which the ceremonies were performed. We can more easily understand what Krishna meant if we will suppose him to be referring to a doctrine that in those days was precisely similar in its scheme of rewards to the old-fashioned Christian belief that, by following the Scriptures, one secured happiness and prosperity on earth and great bliss forever in heaven with the saints. This is declared by him to be a deluding doctrine. He does not say that the rewards as laid down will not follow the practice, but implies that they will. But as the wheel of rebirth will eternally revolve, drawing us inevitably back to a mortal body, we are continually deluded and never succeed in attaining to God,—that being the goal for us all.

Heaven, whether it be that of the Christian or of the Hindu, is what Buddha

¹ Quality of Truth or Purity.

called a thing or state that has a beginning and will have an end. It may, surely, last Æons of time, but it will come to an end, and then the weary task of treading the world,—whether this or some other one—has to be recommenced. Hence Krishna said that men were deluded by those flowery sentences proclaiming a means of reaching heaven, than which there was nothing better.

Doubtless there are many students who, believing in the possibility of reaching heaven, say that they are willing to take the risk of what may happen after the enjoyment for such a long period is ended. But those risks would not be taken were they well understood. They are numerous and great. Many of them cannot be stated, because, in order to be understood at all, more must be known of the power of mind and the real meaning of meditation. But the ordinary risks are found in what we may roughly, for the present, call delayed Karma and unspent affinities.

The power of these two has its root in the vast complexity of man's nature. Such is its complexity that a man cannot, as a complete being, ever enjoy heaven or any state short of union with the Divine. Learned theosophists talk of a man's going to Devachan, and of his being here on earth suffering or enjoying Karma, when as a fact only a small part of him is either here or there. When he has lived out his life and gone to Devachan, the vast root of his being stands waiting in the One Life, waiting patiently for him to return and exhaust some more Karma. That is, in any one life the ordinary man only takes up and exhausts what Karma his bodily apparatus permits. Part of the power of Karma is in the "mysterious power of meditation," which exhibits itself according to the particular corporeal body one has assumed. So the man may in this life perform "special ceremonies" and conform to texts and doctrine, attaining thereby the reward of heaven, and still have left over a quantity of that "mysterious power of meditation" unexpended; and what its complexion is he does not know. Its risk therefore is that it may be very bad, and, when he does return from heaven, his next body may furnish the needed apparatus to bring up to the front this mass of unexpended Karma, and his next compensation might be a sojourn in hell.

In reassuming a body, the "mysterious power" spoken of reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as his sway the other being, so will work out the Karma of each. Krishna therefore advises Arjuna to be free from the influence of the quality, so that he may obtain a *complete* release. And that freedom can only be attained, as he says, by means of Devotion.

These effects, divergencies and swaying, are well known to occultists, and, although the idea is very new in the West, it is not unknown in India. This law is both an angel of mercy and a messenger of justice, for, while we have just stated its operation as among the risks, it is also a means whereby nature saves men often from damnation.

Suppose in some life long-past I had a dear friend, or wife, or relative, with whom my intimacy was interior and deep. Death separates us, and in subsequent lives he devotes himself to truth, to wisdom, to the highest in him, while I go on careless of all but pleasure in the present. After many lives we meet again as either friends or acquaintances. At once the old intimacy asserts itself, and my former friend—although maybe neither of us knows it—has a strange power to touch my inward life, and wakes me up to search for truth and my own soul. It is the unexpended affinity, and by its aid nature works my salvation.

Then we should both seek devotion. This devotion is what is inculcated by the Adepts to their Chelas. It involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. We must by means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our actions. It is not ours to say what shall be the result of an action; the Law will bring about a result much better, perhaps, than we had imagined. If the results, if the passing daily circumstances, are not those we expected, then by means of Devotion we accept them as just what the Law intended. But if we fix our desire on accomplishing even a seeming good result, we are bound by that desire, no matter whether our wish is accomplished or not.

This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development;" others because they think it too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him.

WILLIAM BREHON, F. T. S.

(To be continued.)

He who in any way reviles, impugns, or abuses the person or fountain from which comes his knowledge, or the impulse that leads him to the acquirement of truth, is unworthy of the name of disciple.

It is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second.

THEOSOPHY IN TENNYSON'S "IDYLLS OF THE KING."

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY.]

IN TWO PARTS.

PART I.

Of all of Tennyson's works, the two in which we find the deepest thought and the broadest scope are "In Memoriam" and the "Idylls of the King". In the former the thoughts, the questionings, the hopes of a strong intellect and warm heart in the presence of a great sorrow are clearly written in beautiful verse; one may read, study, and meditate long on it, for it deals with the profoundest problems of life: but one does not have to look for a second meaning hidden beneath the apparent. Quite different is it with the "Idylls," where the external form is that of a collection of legends from the misty past of Britain, from that period between the times of the Roman and the Saxon of which history tell us nothing. And probably the greater part of the readers of these poems, even among those who admire them, see nothing more than this; overlooking the clear statement of the author in the Epilogue:—

"this imperfect tale
New-old, and shadowing Sense at war with Soul,
Rather than that gray king, whose name, a ghost,
Streams like a cloud, man-shaped, from mountain peak,
And cleaves to cairn and cromlech still."

It may be interesting to us to look at this a little more closely; and the first thing we notice is that the Idylls are not so many independent poems, but constitute one organic whole, though written at widely different times.

The idea of a great poem, based on the Arthurian legends, appears to have been a favorite conception of Tennyson at an early date. The fragment "Mort d' Arthur" was published in 1842, but the poet apparently not having received encouragement for the greater work of which this was to be a part, the original plan was forgotten, or at any rate kept back; and four of the idylls appeared in 1859 as separate poems, without indication of belonging to a larger work. But when, in 1870, the four other idylls and the introduction had been given to the public, and the work appeared in the form we now have it, the earlier parts were found to fit perfectly into their places, though these were not at all determined by the order in which they had previously appeared. Only slight verbal alterations had been made in them; but the "Mort d' Arthur" had now the title "The Passing of Arthur," a very significant change; its length was about doubled by the verses

prefixed and added to the original, which remained almost unchanged in the midst. As a counterpart to this, an entirely new "Coming of Arthur" was prefixed to the series; and in these two, the Coming and the Passing, we shall find a great part of the occult and symbolical ideas which we are seeking.

As a general statement of the work, nothing that I can say will be so satisfactory as some quotations from an article which appeared in the *Contemporary Review* at the time of the first publication of the complete work. Though in some of the details we may differ from this writer's interpretation, his appreciation of the great motive is certainly striking.

"Our first impression on reading the Idylls is one of simple and complete external loveliness—of a series of gorgeous landscapes taken exactly from nature—of a glittering and splendid revival of the past—of knightly days and doings set to mellifluous music under the shining skies of chivalry. Soon, however, artistic unities begin to emerge and add the charm of purpose and intention, if only in the sense of aesthetic completeness. We go from the marriage season of *Spring* in the "Coming of Arthur," where the blossom of the May seems to spread its perfume over the whole scene, to the *Early Summer* of the honeysuckle in "Gareth," the quickly following mowing season of "Geraint," and the sudden summer thunder shower of "Vivien"; thence to the "*Full Summer*" of "Elaine," with oriel casement "standing wide for heat;" and later to the sweep of equinoctial storms and broken weather of the "Holy Grail." Then the *Autumn* roses and brambles of "Pelleas," and in the "Last Tournament" the *close of Autumntide* with all its "slowly mellowing avenues," through which we see Sir Tristram riding to his doom. In "Guinevere" the creeping mists of *coming winter* pervade the picture, and in the "Passing of Arthur" we come to the "deep midwinter on the frozen hills," and the end of all, on the year's shortest day,—"that day when the great light of heaven burned at his lowest in the rolling year." The King, who first appears on "the night of the new year," disappears into the dawning light of "the new sun bringing the new year," and thus the whole action of the poem is comprised precisely within the limits of the one principal and ever-recurring cycle of time.

Note also the keeping which exists between the local color in each poem proper to the season, and the dramatic action which is presented in it.

* * * * *

But, by the time we have discovered and followed out such unities as these, we find that the whole series of poems is gradually transforming itself into a moral series and unity, with a significance far greater than any aesthetical one. We come to see, at length, that the high cycle of the *soul* on earth is set before us, as completely by the human actions and passions

of the piece as the cycle of the year by its landscapes and seasons. *
 * * * * * The central figure of the poem appears
 and reappears, through all the series of events, in a way which irresistibly
 suggests that more, if not quite clearly what, is meant by his kingship than
 mere outward kingliness. So that when we are at last plainly told in the
 Epilogue that he shadows Soul in its war with Sense, a sudden clearance of
 haze seems to take place, and a sort of diffused and luminous gleaming of
 which we had been dimly conscious all along "orbs into a perfect star" of
 meaning.

If now we read the poems by the light of this meaning, we shall find
 the Soul come first before us as a conqueror in a waste and desert land,
 groaning under mere brute power. Its history before then is dark with
 doubt and mystery, and the questions about its origin and authority form
 the main-subject of the introductory poem : "Many, themselves the basest,
 hold it to be base-born, and rage against its rule."—

"And since his ways are sweet,
 And theirs are bestial, hold him less than man ;
 And there be those who hold him more than man
 And dream he dropt from heaven." * * *

The inscrutableness of its origin being thus signified, we see next the
 recognition of its supremacy, and its first act of knighthood the inspiration
 of the best and bravest near it with a common enthusiasm for Right. The
 founding of the Order of the Round Table coincides with the solemn
 crowning of the Soul. Conscience, acknowledged and throned as King,
 binds at once all the best of human powers together into one brotherhood,
 and that brotherhood to itself by vows so straight and high,—"That when
 they rose knighted from kneeling, some were pale as at the passing of a
 ghost, some flushed, some dazed," etc. At that supreme coronation moment,
 the Spirit is surrounded and cheered by all the powers and influences which
 can ever help it ; earthly servants and allies, and heavenly powers and
 tokens ; the knights, to signify the strength of the body ; Merlin, the
 intellect ; the Lady of the Lake, who stands for the Church and gives the
 soul its sharpest and most splendid earthly weapon ; and, above all, three
 fair and mystic queens, "tall, with bright, sweet faces," robed in the living
 colors sacred to Love and Faith and Hope, which flow upon them from the
 image of our Lord above. These surely stand for those immortal virtues
 which only will abide "when all that seems shall suffer shock," and leaning
 upon which alone, the Soul, when all else falls from it, shall go towards the
 golden gates of the new and brighter morning.

As the first idyll seems to indicate the coming and the recognition of
 the Soul, so the ensuing ones show how its influence waxes or wanes in the
 great battle of life. Through all of these we see the body and its passions

gain continually greater sway, till in the end the Spirit's earthly work is thwarted and defeated by the flesh. Its immortality alone remains to it, and, with this, a deathless hope. From the sweet spring breezes of "Gareth" and the story of "Geraint and Enid," where the first gush of poisoning passion bows for a time with base suspicion, yet passes and leaves pure a great and simple heart, we are led through "Merlin and Vivien," where, early in the storm, we see great wit and genius yield; and through "Lancelot and Elaine," where the piteous early death of innocence and hope results from it; to the "Holy Grail," where we see Religion itself, under the stress of it, and despite the earnest efforts of the soul, blown into mere fantastic shapes of superstition. In "Pelleas and Ettare" the storm of corruption culminates, whirling the sweet waters of young love and faith out from their proper channels, sweeping them into mist, and casting them in hail upon the land. Then comes the dismal "autumn-dripping gloom" of the "Last Tournament," with its awful and potent close; and then in "Guinevere" the final lightning stroke, and all the fabric of the earthly life falls smitten into dust, leaving to the soul a broken heart for company, and a conviction that, if in this world only it had hope, it were of all things most miserable.

Thus ends the "Round Table" and the life-long labor of the Soul.

There remains but the passing of the soul "from the great deep to the great deep," and this is the subject of the closing idyll. Here the "last dim, weird battle," fought out in densest mist, stands for a picture of all human death, and paints its awfulness and confusion. The Soul alone enduring beyond the end wherein all else is swallowed up sees the mist clear at last, and finds those three crowned virtues "abiding" true and fast, and waiting to convey it to its rest. Character, formed and upheld by these, is the immortal outcome of mortal life. They wail with it awhile in sympathy for the failure of its earthly plans; but at the very last of all are heard to change their sorrow into songs of joy, and departing vanish into light. * * *

Looking now at the individual parts of the poem, what strikes us most in the "Coming of Arthur" is the doubt and obscurity that cover the origin of the King, that is, of the soul. No two can agree as to it, and every man's judgment is a standard for determining his own character. Merlin, hearing all their conjectures, laughs at all, and answers in half mocking words that show the impotence of the intellect to trace the origin of the soul;

"Rain, rain, and sun! a rainbow in the sky!
A young man will be wiser by and by;
An old man's wit may wander ere he die.

Rain, rain, and sun! a rainbow on the lea!
And truth is this to me, and that to thee;
And truth or clothed or naked let it be.

Rain, sun, and rain! and the free blossom blows;
 Sun, rain, and sun! and where is he who knows!
 From the great deep to the great deep he goes."

But almost immediately after we have again Merlin's word, as Bellicent tells it;

"Merlin in our time
 Hath spoken also, not in jest, and sworn
 Tho' men may wound him that he will not die,
 But pass, again to come! and then or now
 Utterly smite the heathen underfoot,
 Till these and all men hail him for their king."

The intellect may not comprehend the soul; whence it came and whither it goes are beyond the range of the intellect; but its supremacy must be acknowledged, its immortality asserted, and its certain victory soon or late, if not in this earth life, then sometime when it returns again, over all that is beneath it. This belief that Arthur cannot die, but only pass to come again, is repeated again and again in the poem.

In the idyll "The Holy Grail" is a description of the great hall of the knights at Camelot, where the King held his court, which seems to me very suggestive.

All the sacred mount of Camelot,
 And all the dim, rich city, roof by roof,
 Tower after tower, spire beyond spire,
 By grove, and garden-lawn, and rushing brook,
 Climbs to the mighty hall that Merlin built.
 And four great zones of sculpture, set betwixt
 With many a mystic symbol, gird the hall;
 And in the lowest beasts are slaying man,
 And in the second men are slaying beasts,
 And on the third are warriors, perfect men,
 And on the fourth are men with growing wings,
 And over all one statue in the mould
 Of Arthur, made by Merlin, with a crown,
 And peak'd wings pointed to the Northern Star,
 And eastward fronts the statue, and the crown
 And both the wings are made of gold, and flame
 At sunrise till the people in far fields,
 Wasted so often by the heathen hordes,
 Behold it, crying, "We have still a King."

Compare with this what the old man says to Gareth of this same city:

"And as thou sayest, it is enchanted, son,
 For there is nothing in it as it seems,
 Saving the King; tho' some there be that hold
 The King a shadow, and the city real."

F. S. COLLINS.

THE TIDE OF LIFE.

(ANNOTATED BY H. P. BLAVATSKY.)

(Concluded.)

—“Where the daisies are rose-scented,
And the rose herself has got
Perfume which on earth is not.”

Form exists on an ideal plane, as a purely abstract conception ; into this region, and the similar one of Number, pure mathematics have penetrated.¹ Modern speculations,² as well as the ancient cabalists, have asserted that every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance ; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.³ From the standpoint of the terrestrial Globe, the first modifications of the last emanation, Primordial Earth, is the mineral kingdom, in which the primal earthy matter is modified by the element of Form. There is every reason to believe that, if any existing mineral or metal could be reduced to the condition of “primordial earth,” it could be re-formed into any other mineral or metal. The specialization of the minerals, or “formation of the mineral kingdom,” is perhaps marked in the Genesis-Cosmogony by the words,—

“The Elohim called the dry land Earth,”

Name and Form being cognate attributes of a specialized entity. As we have seen the gradual evolution of form in the descent from spirit to matter, so the gradual dissipation of form will be seen in the ascent from matter to

1 It is through the power to see and use these “abstract” forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the “abstract form” desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe ; yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature : her ease of production grows like a habit.—(H. P. B.)

2 “Geometrical Psychology,” Miss Louisa Cook.

3 Here is the key so much desired by enterprising—indeed all—students. It is by means of these correlations of color, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person : it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of color, form, sound, or whatever else.—(H. P. B.)

spirit. The crystal, for example, retains its form always unchanged, and the form of the tree is more lasting than that of the bird or animal. The second modification of the Earth element, still from the standpoint of the world, is the vegetable kingdom, in which to form and substance is added molecular motion, or vitality, called in Brahman cosmologies *Jiva*.

This vitality, or capacity for molecular change, corresponds, as we have seen, to the water element; one of the elements, in ascending order of spirituality, being picked up by each of the successive kingdoms of ascending evolution. The formation of the vegetable kingdom is marked in the Genesis cosmogony by the words—

“The earth brought forth grass, herb yielding seed, and tree bearing fruit,”

words which point to a perfectly natural evolutionary process under the energizing power of spirit—the physical aspect of which is the “Tendency to Evolution” of the Scientists—and not that violent and unnatural process termed a “creative act.”

We may remark, by the way, that the three divisions of the vegetable kingdom in this cosmogony correspond to three perfectly well defined geological epochs, that of the Cryptogams, of the Phænogams, and of the Fruit-trees, examples of which are respectively ferns, pines, and orange-trees.¹

These two changes of matter are looked at, as we have said, from the standpoint of the Earth. The cosmogony now pauses, and, in order to make its account of Evolution complete, inserts here the first change of the same element from a different point of view, that of astronomy. This first change is the congregation of the primal nebulous matter into suns and planets, marked by the words—

“The Elohim said, Let there be Lights in the firmament,”

the sun, moon, and stars being subsequently particularised. From our previous views of the Elemental Light we shall be fully prepared to infer that, just as what we call sonant bodies seem not to be real sound-creators, but merely sound-reflectors, so these “Lights in the firmament” may not be real light-creators, but merely light-reflectors; and this view is borne out by the fact that in this cosmogony the formation of Light precedes that of the Light-givers. Leaving the astronomical standpoint, let us consider the next step in upward evolution.

To the shape, substance, and vitality of the plant—drawn respectively from the Elements of Form, Earth, and Water—the animal kingdom adds locomotion, corresponding to Air element, one attribute of which we have seen to be that locomotion, or movement as a whole, which distinguishes the animal from the plant. Thus we see another link of the ascending chain of the elements picked up. The earliest representatives of this king-

¹ For further information on this point readers are referred to “The Color-Sense” by Grant Allen.

dom are, as modern science has shewn, the *protozoa*,—water-animalcules. Their formation is correctly placed first in the Genesis cosmogony, marked by the words—

“The Elohim said, Let the waters bring forth abundantly the moving creature which hath life.”

Here we again find words which distinctly mark a perfectly natural process of development. Just as we had the earth “bringing forth grass”—or “sprouting forth sproutage,” to translate it more literally,—we now have the waters “bringing forth the moving creature which hath life,” as soon as proper cosmic and elemental conditions were presented. If the proper cosmic and elemental conditions could be artificially produced, we have every reason to believe the “tendency of Evolution,” or the “Downward pressure of spirit,” might again cause the waters to produce the “moving creature which hath life”—the *monera*,—in fact, that what is unscientifically termed “spontaneous generation” might take place. After this follows the formation of fish, birds, and beasts,—the vertebrates or “back boned” creatures; the invertebrates being grouped under the two general heads of the “moving creatures in the water” and the “creeping things upon the earth.” In the account of the production of the animal kingdom and of the birds, we have terms used which could only apply to a natural process of development, and not to a “creative act.”

“The Elohim said, Let the earth bring forth the living creature after its nature, cattle, and the beasts of the earth.”

The Animal Kingdom adds to the plant the quality of locomotion under the stimulus of the instincts,—which corresponds, as we have seen, to the air-element. A slight consideration of the nature of this locomotion under stimulus will shew that we are justified in assigning this quality, with its distinctive element, to the principle of *Kàma* in certain Eastern classifications.¹ Could this principle—or, rather, the specialised portion of the air-element embodying it—be isolated from the lower elements, we should have a sort of aeriform vehicle, or ethereal body, depending for its form on the attractions specialising it. Of such an isolated air-body we shall speak when we come to treat of the elements.

Three times has the earth *brought forth*,—plants, fishes, animals. But at this point we perceive a change. Evolution so far, from the mineral, through the vegetable, up to the animal, appears as an ascending arc. In this the cosmogony of Genesis agrees with the sacred theories of the East, as well as with the views of modern science. But in Man we find a turning point, at which the ancient cosmogonies agree in branching off from modern science. The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending

¹ Vide “Esoteric Buddhism,” chapter on “The constitution of man.”

through the vegetable and animal kingdom and marking the evolution of the physical body, while the other curve descends from a superphysical, spiritual race, called by some the "Progenitors" or "*Pitris*," by others the "Planetary Spirits" or "Descending *Dhyan Chohans*." This curve marks the downward evolution of man's spiritual nature, the development of the soul.¹

As we should expect from the Oriental character and high antiquity of the cosmogony of Genesis,—dating as it does from a time when the "downward evolution of the soul" had not progressed so far as it now has, and when man had not yet lost his spiritual insight—,we find this doctrine of man's divine progenitors clearly visible. In the case of the plants, animals, and marine creatures, we found terms applied which could only be used of a regular, unbroken process. When we reach Man, a new and striking expression is introduced—

"The Elohim created man in their image, in the image of the Elohim created they man."

The pressure of the descending evolution of the Planetary Spirits or Elohim—seeking for objective, physical existence—upon the previously formed animal kingdom, caused the evolution of a fitting physical vehicle from the highest representatives of that kingdom. Hence we get physical man as we know him, descended on the one side from the animal kingdom, and on the other from his divine progenitors, the Planetary Spirits. We have compared this dual evolution to two converging curves. A too great attraction towards the material, physical side of man's nature keeps the modern materialist from seeing more than one of these curves. The modern Scientist is colour-blind to spirit, to him man is merely—

"A quintessence of dust."

But to intuitional minds at the present day, as to our more spiritual ancestors, both curves are visible; besides the physical man they could see the spiritual man

"In action like an angel; in apprehension like a God."

To return to the standpoint from which we viewed the previous kingdoms, we perceive that the introduction of this new factor in evolution corresponds to the addition from above of a new element in the series of ascending

¹ There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—i. e. from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3d Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the shadow (*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdom—mineral, vegetable, and animal.—[H. P. B.]

spirituality. With man is added the Fire-Element, in its aspect of the divine light of reason. It corresponds to *manas* in Eastern systems. Another aspect of *manas*, considered idealistically this time, by virtue of which it "creates for itself an external world of delight,"¹ would correspond to the quality of colour in the fire element. Of the earliest races of men we learn that they were purely frugivorous and perhaps androgyne.

With the formation of man the cosmogony of Genesis closes. We are justified in supposing that, as the union of form with the elements of Earth, Water, Air, and Fire produced the objective Mineral, Vegetable, Animal, and Human kingdoms, so these elements, divorced from Form, should have their appropriate kingdoms of beings, or forms of life, if we can use this term for something so widely different from all ordinary forms of life. These subjective kingdoms of the four elements would correspond to the Rosicrucian conceptions of "primordial earth" and the "Fire, Air, and Water Elementals."

We may go further than this, and, carrying on our inference, postulate for the spiritual ether, and even for the divine Logos, their appropriate qualities of being. To a conception somewhat similar to what the last of these would involve, the Gnostics gave the name of *Æons*; for the first—the ether-beings—we have the Indian titles of *gandharva*,—celestial musician,—or *Deva*. But having gone thus far, we are driven a step further. We have already seen all the links in the chain of elements in ascending spirituality picked up one by one by the ascending tide of Evolution, up to the elemental fire; let us advance a step, and postulate that the other two emanations or planes—the Ether-Spirit and the Logos—should ultimately be picked up by the Evolutionary tide. With the resumption of the first, instead of a human being we should have a "Spiritual Man," and from a re-union with the Logos we should have a "Divine Man, Perfected and Eternal," or, giving to these conceptions the names already appropriated to them in the East, we should have in the first case a *Mahatma*, in the second a perfect *Buddha*.

It is now time to point out that the pure elements of Ether, Fire, Air, Water, and Earth are not these bodies as we know them. The five classes of objects (corresponding to these five elements) known to us, being all on the physical plane, all belong properly to a single category, and may be called for the sake of distinction the Mundane Elements. To make this clearer, let us suppose that Mundane Earth—the mineral kingdom in its various forms—is composed of five parts of the element earth, while Mundane Water (everything cognized by the sense of taste) is composed of four parts of the element of earth added to one part of the element of water. Similarly the Air-element known to us on the physical plane (corresponding,

¹ Vide Sankaracharya's "*Viveka Chudamani*."

as we have seen, to the sense of touch) is composed of four parts of the earth element, with one part of the pure elemental air added ; and the Fire and Ether elements as known to our physical or waking consciousness are each composed of four parts—with one part of fire and ether respectively added.

These considerations will prepare us to believe that the real elements are purer and more spiritual than their representatives on the physical plane,¹ and that they will be represented by different compounds on each plane (or as it is called in some works, *planet*) on the water plane (or planet) : for instance, what we may for convenience term Undine Earth will be represented by four parts of the Water element and one part of the earth-element; Undine water will be five parts elemental water ; while Undine air will be composed of four parts elemental water, added to one part elemental air, and so on.

The composition of the elements as present on each plane or planet may similarly be deduced by observing carefully the principle which governs these combinations. We should warn our readers that these examples are given by way of illustration, and not as representing accurately and numerically the combined elements as they actually occur ; they are really formed on a much more complex principle.²

In our illustrations we have, for convenience sake, confined ourselves to the five objective elements, though of course it must not be forgotten that the energising spirit runs through the whole series on every plane.

The pure spiritual or elemental ether is the macrocosmic counterpart of that principle of the microcosm termed *Buddhi* by eastern mystics.³

The Logos corresponds to *Atma* in the same speculations.

We have seen that to the four principles—Form or *Linga*, Vitality or *Jiva*, Substance or *Sthula Sarira*, motion under desire or *Kâma*—of the animal, Man has added a fifth,—corresponding to the macrocosmic elemental Fire,—human reason, or *Manas*.

Our speculations as to the two superhuman Kingdoms are also in harmony with these eastern theories ; the element of *Buddhi* being added to form the *Mahatma* ; and *Atma* completing the *Buddha*, perfected and divine.

The perfect Buddha, though not possessing a physical body, or, indeed, being united to principles on any of the objective planes, will still retain the spiritual counterparts of these principles, corresponding to groups of

1 This is one reason for calling the objective phenomenal world an "illusion." It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes : the moment the combination is entirely broken, the phenomena cease and we see the objects no more.—[H. P. B.]

2 Vide *Man* ; Fragments of Forgotten History, p. 13 note.

3 Vide "Esoteric Buddhism."

experiences gained on each plane. It is by these spiritual principles that the *Buddha* is richer than the *Æon*; it is in virtue of them that the *Ascending* excels the *Descending Planetary Spirit*, or *Dhyan Chohan*. These spiritual principles constitute the end and aim of evolution, and justify the cosmic expansion and involution.

The evolutionary tide, in generating the higher kingdoms, has flowed, as we have seen, from the earth-element towards pure Spirit. In obedience to this tendency, man in achieving his apotheosis must, gradually loosing his hold on the world of Matter, add to his treasure in the worlds divine; until humanity becomes ever freer, stronger, and more perfect, and returns at last, refreshed, to his home in the bosom of the perfect God.

CHARLES JOHNSTON, F. T. S.

THE THEOSOPHICAL FIELD.

After more than a dozen years of theosophical activity, the question arises: "Where is the best field for Theosophy?" It is coupled with the admission that Theosophy does not recognize the missionary spirit; it does not believe in what are called "converts" to any great extent. Proclaiming the entire freedom of man, the dignity and sacredness of the human soul, it does not run about attacking the Ideals of others, nor yet thrusting Truth upon the crowd as a huckster bawls his wares. In this Theosophy is pre-eminently well bred; it teaches one to mind his own affairs. In recognition of this liberality the attitude of theosophical workers is that of persons who stand ready at all times to answer or instruct questioners without going out into the highway to drag them in. They know that only those persons are ready for Theosophy who have grown up to it, who have gradually evolved to it through their inner experience. There is no need to importune such persons; they seek us out.

The Theosophical Society has had, of course, to suffer from the advances of those who want to use it as a stalking horse, or those who think that occultism may for a time afford them a piquante pose; also from that elegant condescension which is the thin enamel to innate vulgarity, worn by persons who imagine that they can confer a service or a prestige upon Universal Truth. This is much as a festoon of attitudinizing monkeys may imagine they lend a lustre to some spreading monarch of the forest. A fond conceit, worthy of our puling civilization, leads these immature individuals to imagine that their money, their touting, or their small names are gifts of price to the Religion of the Ages, and should be gratefully recognized. They may do much for themselves through Theosophy, but for *it* they can do nothing whatever. Universals have their root in Being,

and man can only lift himself to them. He must come to need them ; he must feel that the Truth is an imperious, an absolute, necessity in his life, before he is ready to make sacrifices for it. He is inevitably called to sacrifice, in some form or other, as the world uses the word. When the ploughman rends the wild soil ; when the pruner uses the hook or the sculptor smites the redundancy of marble into dust as the fair form emerges, they do not use the word sacrifice at all ; neither does the theosophist when he endeavors to break the clay mould and find within it the *Magnum Opus*. Theosophy is blind to all the prizes of the world ; it has nothing to offer men but the Truth and a search for the Truth, and they must be well out of the nursery and leading strings before they can participate in either ; they must be wholly able to stand alone. In the same way the Theosophical Society welcomes all well-intentioned persons, but, whether consciously or not, every member gains more than he or she gives. They share in the magnetic life of a powerful organization, using the word powerful in the sense of real, essential power. If they do not understand the force and value of this privilege they are out of place in the Society : the more they give in sympathy, harmony, or any kind of encouragement, the higher the blessings they receive.

It was supposed, and perhaps naturally, that the best field for theosophical teachings would be found among the cultured classes. The world was to be convinced of error, and an appeal to the intellect seemed in order. Moreover, their influence and example would react upon classes less favored (apparently) by karmic circumstance, and would induce these to follow the lead of their more educated contemporaries. It seemed to some that the heaven would work best from above downward.

Events have not justified this conclusion. Many persons of the highest intelligence and culture have accepted Theosophy. Some of them are our most valued workers, and he can do the most work who has the most ability to make himself heard by his fellow men. For the worldly plane this holds good incontestably. All that such members have done for Humanity and for themselves cannot be overstated. The heroic and revered Madame Blavatsky stands at their head, but beyond and above our arguments because of her attainments and leadership. Yet the fact that we have found able champions in this class does not controvert that other fact that such members are numerically rare. They are outnumbered by others of their order who content themselves with intellectual appreciation and a watch for flotsam and jetsam in the way of knowledge, ready in a moment to desert.

Theosophy is not a creed, but a new life to be lived, and the question is ; "Where shall we find the most persons who are ready to live it?" In the opinion of the writer they are to be found among the working class, so far as the United States is concerned. This belief is based upon radical

differences inherent in these classes themselves. The term "working class" may be used for the purposes of this article, and includes all wage earners, especially artisans, mechanics, clerks, and various employes of both sexes. In itself the term is a misnomer, because in the United States we are nearly all workers.

The very first condition of Theosophical progress is the abandonment of the personality. This includes the ability to discard all our preconceptions and ideals for the Truth, for that stands above all human ideals. While searching for the Truth, "the processes of preparation go silently on till the individual, all unconscious, reaches the moment when the one needed force touches him, and then every prepared constituent falls instantly into place and the being is—as it were—reconstructed at once. Conceptions, relations, aims are revolutionized." Until this moment comes, the individual must possess the power of standing uninfluenced by all external conditions. He must be able to think from and for himself; there must be no attraction for any other aim; he must hold himself fluidic and free.

Apart from educational advantages and a quickened intelligence, the cultured classes have the additional ones of worldly experience, observation, and comparison. But they are like the microscopist who loses the ensemble in the ramification of detail; it is a very transient and small world that they know so well. They eat the fruit, but of the orchard they know less than nothing in their mistaken conceptions of life. They are to some extent cosmopolitan, but only in a surface sense and in limited degree as compared with your occultist, the cosmopolitan *pur sang* who must be equally at home, not only in all lands and spheres, but in all elements. They have reached an infinite perfection of detail; they have an extensive and varied knowledge of effects—such effects as art, science, statecraft, literature, and less noble interests—, but they are too far dazzled by these to think of looking behind them for causes. Their advantages weight them enormously by what the French call "the defects of their qualities." They have so much that they fear to lose! They are bound by the million cobwebs of social prejudice, of public opinion, of their family or personal record. There is nothing so confining as cobwebs. Chains may be broken by native strength, but of cobwebs we are scarcely aware; we think to brush them away, but they cling and obstruct the clear sight. In the very nature of circumstances the position of the cultured man or woman is largely based upon suffrage à la mode. Wealth may command it, but this also traps us with innumerable enticements; the more refined our nature, the more subtle, the more enchanting these pleasures may be made. The intellectual have formed mental habits which they cannot break, or, if they can, they will not. These processes have made them what they are, and they value what they are. They are encrusted with a growth which seems to them precisely the most

desirable in the world. They are the aloe flower of an elaborate although shallow civilization ; they have forced themselves with exceeding great care. They have exquisite ideals ; their creeds are pure, their code of honor subtle ; whether they carry them out or not, there is nothing finer to be found outside of Theosophy. Their personalities are thus their gods ; they cannot become self-iconoclasts. They are ready to seek Truth, even, upon accepted lines, but they dare not trust themselves outside of those lines in transgression of that social code by virtue of which they are pre-eminent. They do not see that this pre-eminence is that of a weather cock upon a steeple ; their position depends upon prompt subserviency to self-imposed tyrants. It is impossible for them to look at facts in their own light ; it is not done ; what would people say ? You who demand it, you Truth, you are *impractical* : this is the final anathema of the 19th Century, and a great bug-bear for conservative souls. If Truth clashes with our present institutions, let us have Truth and build up a better civilization. They demur ; no doubt they suspect they would have but little hand in it. The cultured classes are thus prevented by all the tendencies and surroundings of their lives from thinking independently. They have given too many hostages to fortune. Numbers have an intellectual appreciation of Theosophy, but that does not carry one far ; they become disheartened for want of personal progress. Like the Prince of fairy tales who climbed the hill of Difficulty for the golden water, they hear the voices of the stones behind them flouting, jeering, calling them back : they falter, turn, and become stones like their predecessors. Others feel an emotional attraction, but heart alone may lead to hysteria quite as well as to sympathy. Their vivid charm, their intelligence, and their virtues are beside the question. They are too pre-occupied to have any intuitions of an underlying current of real life. What is needed is interior conviction, freedom, imagination, elasticity, a superb audacity, perfect fearlessness of all results, confidence in one's own soul as the arbiter of destiny, an entire independence, even of one's own mind : we must be swift to seize the floating clues which drift by us in the darkness ; we must have a prescience of the unseen. All this the cultured classes cannot have while they lean upon personages and an arbitrary social system like houses of cards. They would ask what Theosophy has to offer in return for so much effort, and when we answer "The Truth," they would reply courteously that they are satisfied as it is. This is not true ; they are not satisfied, but they are epicurean ; they dread knowing anything less delightful than themselves. I would not be misunderstood, I who feel their peculiar charm so keenly. When from this hotbed arises a nature capable of freeing itself, capable of self reliance, of accepting Truth without counting any cost, that nature makes itself respected everywhere ; it is a centre of energy, and Theosophy has a priceless co-adjutor. The combination is rare because the

conditions are unfavorable. We have the statement of Christ for believing that "it is easier for a camel to pass through the eye of an needle than for a rich man to enter the Kingdom of God,"—the mystical region which He said is "within us."

With the working classes the case stands otherwise. In the social order they have no traditions, no Molochs they fear to offend. They are not the slaves of their ideals, but with the first dawn of leisure they look about for an ideal, and they test those of other men. They have come into contact with a more brutal phase of error. Materiality has exhibited itself to them in its grossest aspect; they have not seen it sensuously apparelled, or mounted upon a pedestal of Intellectuality with crowds of fame-worshippers at the base. Illusion wears for them a mask of iron instead of an alluring veil. They have been blinded by sorrow rather than joy. They feel an instant need of Truth. She is within their grasp, who can reach so little else. When she comes to them she is welcomed as Deliverer; their love penetrates her meaning better than the unaided intellect does. They have a more eager gratitude, a sleepless desire to pass the benefit along to others. It seems as if this leaven works best from below upward in American life, where the substratum soon works to the surface and manifests then in power.

The working class are untrammelled by the subtleties of modern thought. They may be tricked, but they take no delight in tricking themselves. Like Alexander, they sever Gordian Knots bluntly: they are able to look squarely at a proposition on its own merits without a sidelong glance at Mrs. Grundy. They have no received and duly-approved yardstick by which they feel bound to measure all things at the risk of the lowered barometer of public opinion. There is not here, as there is in England, an ironclad code of opinions and customs which constitutes the "respectability" of the worker, and which he owes to all the neighbors "in the block." They are moral because they choose to be so, and each feels free to think as he pleases. In fact, next to education they value independence of thought. To them, thinking is a luxury where to the cultured it is often a bore; this because the latter think more tortuously. They are influenced by knowledge; they know that it is power. But they discriminate; they value only that which seems to them to be vital and true; for them there is no fashion in knowledge which changes with the seasons. They are not influenced by the cultured classes, for these are largely recruited every year from their own. They are intensely conscious of their own possibilities. They know that they are the bone and sinews of the country; it has been demonstrated to them by so many of their fellows, now at the head of affairs in all departments, even those of cultured wealth. A future of power is not a far cry to their ambition. While the other class is

occupied in maintaining its consolidation, this one is occupied with becoming, and knows that men raise themselves by independent thought, by qualities fostered within themselves. They yield quickly to the flux of change, and their mental activities remain unstratified. These are conditions eminently favorable to Theosophy.

If Theosophy were a creed with churches, clergy, and charities to support and a prestige to maintain, the patronage of culture per se might be necessary to it. Instead of this, it is, as we said, a life to live. It is the water of life for those who thirst, and for water, not for wine, for strength, not for excitement. It teaches man to look within and beyond himself while relying upon himself: this lesson the worker already comprehends. The greater simplicity of his life is free from the involved complexities, the manifold interests of modern social existence, where these things are forever stifling the natural instincts of men. The majority have an intuitive belief in the reality of the unseen; it arises from the greater impersonality of their life, their identification with popular currents. Many have had occult experiences of various kinds: this will not surprise students who know that such would be far more common if our lives were not passed in a continual whirl of external excitement. The case of Jacob Boehme, the poor shoemaker, illustrates these arguments; indeed it would seem that almost all the great mystics came from the poorer order.

Again, what Theosophy has to offer is more needed by the working class. They feel the inequality of Fortune most; it is they who need that explanation of fate which is found in Karma, that consolation which the law of reaction (or compensation) affords. It is even the poor, the wretched, the sinful who have found the hard side of the professor of religion, found that it is his sense of isolation, of separation, which makes the bread of his charity so bitter. They have found that the gentlest philanthropist of them all does not believe or follow his Christ in this,—he does not recognize the brotherhood of man. They have found that the deed of love alone relieves. Sorrow has taught them many truths unsoftened by a sympathizing circle of friends. Life is better known to them than to those who only look upon it after it has been upholstered and well aired. They have learned concentration, patience, endurance; they have mastered the body in many ways. They have everything to gain by Theosophy and little to lose. They are too sturdy, too ingenious, too argumentative for worn-out creeds to hold them in their exoteric forms: the esoteric might,—but who hopes soon for that apotheosis? The cultured classes make little impression upon American life at large; it is everywhere the worker who rises and holds his own.

Just as we believe that America is the great field for Theosophy because the momentum of progress is so great here, so we believe that

among the laboring classes the largest harvest is to be reaped. I doubt not this holds good in other countries, notwithstanding the weight of the aristocratic classes, because I see everywhere a tendency to Unity, I see the oncoming surge of the People and the working of that Principle which determines the Brotherhood of Man. JASPER NIEMAND, F. T. S.

CONVERSATIONS ON OCCULTISM.

ELEMENTALS AND ELEMENTARIES.

Student.—"If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by 'a glass fish, so transparent as to be invisible, swimming through the air of the room,' and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out."

Sage.—"Correct, in general, except as to their 'effecting a lodgment.' Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

"That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

"That 'elementals * * * may effect a lodgment in the human system, of which they then share the government, and are very hard to get out' is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and 'find lodgment in the human system.' In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

"As it (the elemental world) is automatic and like a photographic

plate, all atoms continually arriving at and departing from the 'human system' are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-colored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter."

Student.—"If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?"

Sage.—"They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that 'if' need not be solved now."

Student.—"What determines their movements besides thought,—*e. g.* when they are floating about the room?"

Sage.—"Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance."

Student.—"When so floating, can they be seen by any one, or only by those persons who are clairvoyant?"

Sage.—"Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact."

Student.—"Can they be photographed, as the rising air from the hot stove can?"

Sage.—"Not to my knowledge yet. It is not impossible, however."

Student.—"Are they the lights, seen floating about a dark séance room by clairvoyant people?"

Sage.—"In the majority of cases those lights are produced by them."

Student.—"Exactly what is their relation to light, that makes it necessary to hold séances in the dark?"

Sage.—"It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

"If I should be able to make clear to you 'exactly what is their relation to light,' then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes."

Student.—"I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?"

Sage.—"This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time."

Student.—"I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?"

Sage.—"Quite generally this happens. It is called Bhut worship by the Hindus."

Student.—"Why are visitors at a séance often extremely and unaccountably tired next day?"

Sage.—"Among other reasons, because mediums absorb the vitality for the use of the 'spooks,' and often vile vampire elementaries are present."

Student.—"What are some of the dangers at séances?"

Sage.—"The scenes visible—in the Astral—at séances are horrible, inasmuch as these 'spirits'—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries—half dead human beings,—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

“Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called ‘spirits’ are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pretas and Bhuts and Pisachas and Gandharvas.

“I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.”

Student.—“What is the relation between sexual force and phenomena?”

Sage.—“It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the “carrier” (upadhi) for the finer.”

Student.—“Why do so many mediums cheat, even when they can produce real phenomena?”

Sage.—“It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

“They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who ‘have paid’ for a sitting and wish ‘for the worth of their money.’”

Student.—“When a clairvoyant, as a man did here a year ago, tells me that ‘he sees a strong band of spirits about me,’ and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?”

Sage.—“Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained,—as they all are here—, could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

“Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer’s eye.

“The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.”

Student.—“Accept my thanks for your instruction.”

Sage.—“May you reach the terrace of enlightenment.”

LITERARY NOTES.

THE DESIRABILITY OF THE REVIVAL OF THE SANSKRIT LITERATURE, an Essay by R. Jagannathiah, F. T. S. This little tractate of 11 pages gives most compactly a large number of facts in science, the letters, and arts, proving the advanced position of the early Hindus and its cordial recognition by the greatest authorities in the West. Upon the tongue used, the famous Sir William Jones says this,—“The Sanskrit language is a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either.” Less for these reasons than because it may resuscitate the old Aryan morality and thus re-establish the Aryan greatness and grandeur, Bro. Jagannathiah urges its revival. We warmly favor Sanskrit learning, and sincerely hope that there may be a continued and glorious revivification of the study of that noble literature.

THE SANKHYA KARICA, from the Sanskrit of Iswara Krishna. The translation is accompanied with a commentary, but the matter is too dry and too technical for service in this longitude. Very different are the mental aptitudes of India, and the Theosophical Society there has no doubt done wisely in providing students with this work. (Tookeram Tatya, Bombay.)

A GUIDE TO THEOSOPHY.—This is one of the many valuable books which our ever-to-be-esteemed Brother, Tookeram Tatya of Bombay, has secured to us through his "Theosophical Publication Fund." It is not a new treatise, but a compilation of letters, articles, facts, from journals, magazines, books, giving in a progressive way an idea of Theosophy, the foundation and Founders of the Theosophical Society, of its aims and prospects and teachings, of the means and steps to self-culture, of what men are and may become. We especially hail the republication of various documents certifying to the character and standing of Madame Blavatsky and Col. Olcott, our honored Chiefs, not that these are needed for those who know, but that they be on hand for the confuting of those who do not know and will not believe. So very much ground is covered by this "Guide," and there is given so much information on many points arising in study but not at the moment capable of answer, that we very warmly counsel the various Branches in America to secure it for their libraries. A note states that, through a blunder of the binder, the Table of Contents has been omitted, and this is most unfortunate. The Preface gives hope that the extended commentary upon "Light on the Path" in *The Theosophist* by Judge Sreenevasa Row of Madras will be brought out before long. Both the Preface and the Introduction are excellently well written, through the former twice speaks of the "basal germ" of truth, a sad mixing of metaphors which will no doubt be corrected in a later edition. The "Guide" can be ordered from M. Tookeram Tatya, 17 Tamarind Lane, Bombay, India, for 2 rupees plus postage.

The March issue of *The Theosophist* is unusually interesting and instructive. The enlivening effect of Col. Olcott's presence in the Editorial office is abundantly shown, and must doubtless assuage his own regret at the postponement of the visit to Japan. A short, but very important, article on "Initiation" is earnestly commended to every practical Theosophist. We have ourselves read it three times, and find each paragraph pregnant with instruction. Col. Olcott's own contributions to this number fill it with life, and we especially thank him for the space given to facts about the American Branches, not for patriotic reasons, but because the late very remarkable out-cropping of Theosophic interest in distant parts of the States justifies the belief that Higher Powers are encouraging the movement they at first instigated. It is certainly note-worthy that *four* new Charters have been issued in little over a month, and that half as many applications were received in the year past as in the eleven previous years of the Society's life.

Through the kind offices of a valued F. T. S. in Wilkesbarre, Pa., the Editor of the *Sunday Morning Leader* of that city opened his columns to a series of letters expository of Theosophy by a member of the Aryan T. S. of New York. These letters, nine in number, were written with special reference to the difficulties and objections felt by readers to whom the topic is new, and also to the need for a compact sketch of the general scheme, free from technical or unusual terms. They have now been reprinted in pamphlet form under the title, "*The Wilkesbarre Letters on Theosophy*,"

and a copy will be mailed to any address upon the remission of 10 cts. in stamps to the PATH office.

"Les Lys Noirs," by Alber Jhouney, is a collection of ornate mystical poems whose name, "Black Lillies," is a symbol of the Kabbala. A tone of profound melancholy prevades the whole book, which is very French in tone; some of the descriptions are beautiful. (Paris, G. Carré.)

A DREAM OF THE GIRONDE, and other poems by Evelyn Pyne has just reached us, and also, by the same author, THE POET IN MAY. We will notice them next month.¹

MARCH MAGAZINES.

LE LOTUS.—"Fragment of a book in preparation" is an article by S. de Guaita, which heralds his forthcoming book, "The Serpent of Genesis." Starting with the statement that the supernatural does not exist, the author gives some scientific hints on the "Creative Force," even while looking upon God from the anthropomorphic standpoint. Miss Arundale's excellent paper, "What is the Theosophical Society," loses none of its clearness in a clever French translation. Du Prel, in his paper on "The Scientific View of our State after Death," considers the Buddhist conception as purely exoteric, without appearing to remark, as the editor of the *Lotus* justly observes, that *esoteric* Buddhism solves all the problems offered by Du Prel, without his appearing to know it. A mystical and charming poem on Wisdom by Jean Rameau, and selected sentences from St. Martin, together with remarks on topics of the day, close this interesting number of the *Lotus*, which is doing forceful theosophic work in all directions.

THE LOTUS (Paris) for March is at hand and is full of interest.

With much deference we venture to invite the attention of *Lucifer* to the grave etymological objections to its definition of pentacle as a *six*-pointed star.

TEA TABLE TALK.

It is often the common trifles of life which make us think. I incline to the belief that these small things are the most important of all. They are the esoteric, hidden under the gross bulk of diurnal occurrences.

Yesterday I heard a sermon in a barnyard. I came upon the place suddenly and unseen. Two figures leaned upon a crumbling stone wall; figures feminine, by their draperies fluttering in April winds. Jaunty toques of blue and violet, undulating lines, a sheen of golden braids, a crisp toss of curls running, tendril-wise, all over a mutinous head,—what is there in the sum total of trifles such as these to stay the steps of a man? The mere flowing of these garments, or one of the multiform curves of these shapes so different yet so like his own, is like a battery applied to every pulse, even that of the

¹ Smith, Elder & Co., (1888), London; price 6 s.

crabbed old bachelor. Not in any mere physical sense, either. Most of all, the thoughtful occultist surveys his responsive nature and asks himself what is the supreme, the final, word of the great mystery of sex.

Strange to say, these girls were not talking. That puzzled and stopped me. One, with the profile of a Psyche of fifteen, was studying a Child's History of England, just as she leaned on that sheltered sunny wall, with pigeons cooing above, the ferment of the compost heap below, and, all around, the clatter of hens and piping cries of "cheep, cheep, cheep-cheep; little chickens going cheap," as if there were some barnyard auction.

The elder girl simply stared down at the compost heap, littered as it was with greenish patches of dry corn fodder, and soft eyed Alderney calves, blinking and munching in their unused, make-believe way. There was meditation in that stare. Even the golden coated greyhound, lying on the wall within the circle of her arms, could not engage her attention by shivers of fright when horns were poked at him and curious cows put out rough tongues towards the hands of the young mistress, still sparkling with a few salt crystals.

The book closed with a snap. Psyche glanced at her neighbor, then took her arm and cuddled up to her. Leaning so together, youth so secure of the sympathy of youth, the whole scene took on a confidential aspect.

One noticed for the first time that all the frisking young things about paired with one another. Psyche's eyes followed the direction of her companion's; her low, sweet voice had a note of surprise in it.

"What *are* you thinking about, Pansy?"

The other pointed to the compost heap. I began to think that in her my ideal was realized. My ideal is a young and charming woman—*dumb*.

"Well then?"

Alas! Pansy spoke.

"It makes me think that there is no Death."

The other shivered a little and cast a scared glance about her. The dawn of spring and one's sixteenth year; surely no time to think of Death. Then she smiled with all the unexpectedness of the feminine nature.

"Awfully nice ideas you do have, any how. I like that: It's a thousand million times nicer than the other way: tell me about it." She rubbed her cheek on Pansy's shoulder, just as the little calves rub up against their mothers.

The other girl touzled the greyhound's ears; under cover of its nervous yelp I sneaked a little nearer that I might hear better.

"It was the corn fodder. Don't you remember how it glistened and shone in the moonlight last summer? Sometimes we stopped our banjos to listen to the mysterious songs it sang when little breezes ran through it."

"And it seemed to be having some kind of a good time, anyhow. Didn't it now?"

"Yes, but I wonder if it doesn't ever have a better time. I guess the corn, and all the other earth things, the chemicals, you know, have a higher life, a heaven life, somewhere."

"Pansy! You're just too cute for anything. *A heaven life. Where?*"

"In us ; in the animal kingdom."

The other laughed and clapped her hands. "You clever thing ! I see it ! I see it !"

"Yes ; don't you now ? All the lime, and the salt, and all those things are in the earth and get drawn up into the vegetables and all. Then birds and animals and men eat them there ; and we eat the birds and all too. Those chemical molecules, or whatever the books call 'em, they supply our nervous force ; from that our thoughts and acts come. The dull clod of the field passes by degrees into the brain of the statesman, and nations are conquered. Isn't that the heaven life of the wheat and the corn ? And the part our bodies reject, that goes out into earth again like this," pointing to the compost heap. "See the little flies hatching out of it over there. See that green dot down by Io's hoof. That's a weed sprouting ; maybe some bird or insect won't think it's a weed, but food. Don't you remember that awful piece of meat cook threw out, with maggots swarming in it?" (She gasped, gurgled ; both gave a shudder, a shriek, clutched each other and turned pale. Then giggles.) "Well, where was I ? Oh ; that'll be the way our dead bodies split up into a million lives in the grave. Yes. It's so. I guess our soul turns our body out as refuse just like this compost heap. Then more life comes. Everything feeds something ; everything is eaten up and turned into another kind of life by the world. I don't see any Death about it. I only see change, change, change, and always a higher and a lower life for everything, turn about. First the life of its own kind, and then a share in the larger life of some higher thing. And that higher thing is itself, too, because it forms a part of that something else for the time being."

"And so they're all one ?"

"Yes ; one great big world exchanging and changing. I don't see so much difference between things ; and I don't know why people talk about Death."

"Did you ever think," said her companion, "that when we died, we went to another star, and lived there, and after that to another and another ?"

"Why I never knew *you* thought of such things. You didn't get that out of English history."

"Yes ; I know everybody thinks I'm silly. So I am. And Auntie would say that's the silliest idea of all. I asked her one day after church—isn't church just too awful, except Easter and the bonnets?—and she told me to be still and not be a heathen like that."

"When you've got a heathen name, too, Psyche !"

"That was Mamma—and she's dead ; so I wondered, when I was little and missed her, if we didn't go on from star to star."

"Or maybe come back *here*. Why not ? Everything else comes back here ; *everything*."

"So it does. Pansy Allan, you're a real, live genius ! You ought to write poetry. That's just what it does ; it comes back, like the corn in the compost heap."

"And meantime it's had a higher life in some great body. Where ? And for us, where ? Is it a star or a sphere ?"

They gaze up into the electric air. A tender solemnity dignifies the gay young faces. Involuntarily I lift my hat where I stand in the shadow of life. As I move away I hear a peculiar sound, not so often heard by old bachelors. It is a kiss, and gentle words follow it and me.

"You've made me so happy. You've taken away Death; think of it! I'll never be afraid in the dark any more. We go on, from star to star, and we come back to this beautiful world."

"Psyche, I say. Never tell anybody, only the girls. People would laugh at us."

"Of course; what makes them so hateful and stupid?"

"Oh, I guess when they get older they're worn out, poor old things, and they forget."

More giggles, chatter, and I was gone, having learned an astounding fact. *Girls think!* Fancy! Under bangs and the feathered, beribboned caprices of fashion! Who could have supposed it? *They think!* Even *little* girls. For the other day Sue told me a ghost story under solemn oaths of secrecy. In the village where we summer is a so-called haunted house, which has stood empty for years. In the cold days of late autumn, an hour before sunset, Sue and her host of vandals saw the ghost at a window, a human shape that wavered or pulsated a little; it was spectral and faded, like a photographic negative, but distinct in the waning day-light. They saw it several times. They even showed it to me. On the second occasion Sue thus addressed her companions:

"Now, girls, we know the whole crowd sees it. And the house is empty, cause we dared the boys to go through it yesterday an' they did, but with one pistol an' six dogs. So it's a *real* ghost. But of course grown-ups would call us idiots; some would scold us—not my fam'ly, they don't dare. But I just hate to be laughed at. So we must swear never to tell a single grown-up, except Mr. Julius: he's awful foolish about such things; he'll believe us and maybe explainify it."

Sure enough, I am so foolish as to believe with Sue that I saw this astral reflection which becomes visible in certain conditions of the atmosphere at a window where report says a faithless wife, imprisoned and insane, stood through the daylight hours of many years, gazing over towards the churchyard where her murdered lover slept in his grave, as men would say.

The consciousness of a child, more limited as to external perceptions and conditions than ours, discovers often the unseen in those objects or states of which it takes note. Especially is this the case with nervous children, whose earnestness often either hypnotizes the others by exciting their imagination, or, by actually raising their magnetic vibrations, enables them to see also the astral plane. Then the first thing "the crowd" does is to vow the total exclusion of "Grown-ups." The children of the present age are almost all of one mind: they believe that their interests and those of their parents are separate, instead of being identical. They band together to resist them; they afford one another moral support in rebellion and contempt of the mental, ethical, and social dictates of maturity. Their attitude towards all their elders is one of suspicion. It is the most discordant aspect

of American life. Our children do not believe that we have their true interest at heart; they question the validity of our experience; they feel that as a body we are mainly engaged in upholding our own ideas. Why is this? Can it be because we have stunted their true instincts by inoculating them with a perverted modesty, a false estimate of so-called "authority," and futile methods of reasoning from effects alone? Can it be because *we* deny the validity of *their* experience, to them so vivid and strong, by teaching them to disregard the suggestions and hints of their inner selves? Can it be that we have been ignorantly teaching falsehoods to our children and that they are beginning to find us out?

I believe it, as any man must believe who sees that Society is on all sides engaged in repairing decaying erections. It is an organization for the purpose of upholding fictitious theories of all kinds. There is more to be said, of course, on this subject of our children; their irreverence is a reaction from our undue and irrational tenderness, a reaction of the race. This question cannot here be thoroughly explored.

I would add that we are beginning to find ourselves out: the age has misgivings concerning its own nature. Two events of last week were noted by me. One was a lecture by Mr. Perrin, on the Principles of Morality. His is the standpoint of the orthodox, materialistic scientist, and his lecture was an attempt to prove moral principles based upon and arising from the purely natural order. The scientific and moral principles were sound so far as they went, but the lecturer failed to show the existence of any connection between them; all logical links were missing. Still we see with pleasure this hint that science is recognizing her own ethical poverty and feels the pressure of public opinion in this respect. It is a first reaching upward, an effort to broaden her territory: the effort will increase and bear fruit. So with the Church. At the home of an eloquent Protestant clergyman, a lecture on Psychic Research was delivered to a number of cultivated and religious women. That Religion too feels public pressure, and begins to look about for evidences of the soul, to extend her domain from form to reality, is also well. The pressure comes from Theosophy and from the current of thought inaugurated by it. It is the link between Science and Religion because it is both.

Nor is the value of this latter incident in itself invalidated because it was a mere trap to the cultivated audience invited to hear it. The lecturer, none other than the self-deceived Hodgson of Psychic Research notoriety, played out in London, having quarrelled with his society and now "Mr. Hodgson of Boston," gives a brace of psychic incidents, and then launches forth into his worn tale of his Adyar adventures and invectives against Madame Blavatsky. That people are tired of it; that he has been "exposed" too; that the affidavits and proofs of Dr. Hartmann's able pamphlet and the signatures of 300 residents of Madras and Adyar all disprove Mr. Hodgson's unsupported testimony; that people laugh at the lack of common sense which came to "investigate" alone and without witnesses, and which listened to the tattle of a discharged servant (oh! these French maids!) until it was bamboozled,—all this has not penetrated the British skull.

The Matthew Arnold spectacles fit more than one Englishman, it seems ; our good natured tolerance makes them take us for fools. There have been bewildering women and male victims to their cleverness before now, and the partial youth of our investigator excuses him for having investigated Madame Coulomb instead of her mistress, Madame Blavatsky. No doubt the exchange relieved the tedium of foreign travel. But he is not excusable for playing upon the credulity and evading the expectations of earnest gentlewomen, nor yet for his insular ignorance in supposing that Americans are not well up in the subsequent events of his day. We yawn over dead issues too, and nothing bores us so much as those men who only rise from the common level by standing on the platform of their own mishaps and snubs. We are sorry for Mr. Hodgson's Adyar fever and his London chill, but we heard of them two years ago, and hash is our national *bête noire*. As I said, we are beginning to find ourselves out, our true selves, and it takes all our time and thoughts. The tide of the age is turning. Everywhere I see men and theories reaching outward and upward to broader lines ; it is like a springtide whose impulse the very children feel. Well done, Theosophy!

JULIUS.

ANSWERS TO QUESTIONERS.

In consequence of an overpowering press of business during and following the late Convention, the answers to the various Questions addressed to Zadok and others are of necessity postponed till another month.

THEOSOPHICAL ACTIVITIES.

IN AMERICA

ST. LOUIS.—A charter was issued, March 17th, 1888, to the *Esh Maoon T. S.* of St. Louis, Mo. Its organization is for the present private.

MICHIGAN.—On April 3d, 1888, a charter was issued to the *Lotus T. S.*, located in Michigan. It is a private society.

DR. FRANZ HARTMANN, F. T. S., has been making a visit to Philadelphia, where he was hospitably entertained by the President of the Krishna Branch. On April 7th he addressed a meeting of the Krishna Brethren, giving an account of his intimacy and his travels with our honored chief, Madame Blavatsky, and responding to the questions of members upon Theosophic doctrine. A similar privilege had been given to the Aryan T. S. of New York on March 27th.

PHILADELPHIA.—Bro. Carl F. Redwitz has resigned the Presidency of the *Krishna T. S.*, Philadelphia, because of his removal to New York, and Bro. Henry B. Foulke has been elected his successor. In the second city of

the Union there should be material for a strong organization, and the PATH, which has copious experience of the liberality of the existing membership, will welcome every item showing its growth and vigor.

CLEVELAND, OHIO.—From here we have intimations that a new Branch will very soon be asked for. We have some earnest members there.

IN WILKESBARRE, PA., a Sunday paper has of late opened its columns to theosophical doctrine, and a New York theosophist has contributed nine articles expounding Re-incarnation, Karma, and other interesting subjects. These are now being collected and will soon be reprinted.

THEOSOPHICAL CONVENTION IN CHICAGO, ILLS.

According to notice the Presidents, Delegates, and Councillors of the American Section, Theosophical Society, met in convention at the Sherman House, Chicago, Ills., on April 22d, 1888. We subjoin an excellent report made by the Chicago *Inter-Ocean*. The proceedings in full are being printed, and will make a large pamphlet which will be sent to all theosophists in the U. S. free, and will be sold to all desiring to purchase. It will contain, among other things, an excellent paper by Dr. J. D. Buck of Cincinnati, Ohio.

THEOSOPHICAL THEORIES.

MEETING OF THE FIRST NATIONAL CONVENTION OF AMERICAN THEOSOPHISTS.
ADDRESSES BY SEVERAL PROMINENT BELIEVERS IN OCCULTISM.—A
LETTER FROM MME. BLAVATSKY.—DR. ELLIOT COUES ELECTED
CHAIRMAN.—LENGTHY AND LEARNED ELUCIDATIONS OF THE ESOTERIC FAITH.

A MEETING OF THE MYSTICS.

Nearly seventy-five disciples of the doctrine of theosophy assembled in the club-room of the Sherman House yesterday to listen to the deliberations and papers read at the first National convention the body has ever held. A delegate from England—from Mme. Blavatsky—was present in the person of Dr. A. Keightley of London, and representatives from many of the States were likewise present.

The morning session was of a purely executive character, and admittance to any save the regular accredited theosophists was denied. A long autograph letter from Mme. Blavatsky was presented by her emissary, Dr. Keightley, wherein the lady spoke with much tenderness of her watchfulness and abiding

faith in the aim to do good to the assembly then gathered, and of her inability to be there "in esse," concluding with an ardent expression of hope that the result would be of lasting good. During the reading of this personal missive—for each one present deemed it a personal letter—there was what one of the ladies afterward expressed as "a wave of unity of love and brotherhood" in the room, and it was plain to be seen that the responsiveness of their inner natures had been touched. A note of congratulation was also read from Mr. Charles Johnston of Dublin, Ireland, a prominent theosophist in the far-away land, in which he spoke of the advance of the movement of universal brotherhood and unity. Dr. Elliott Coues was made chairman of the convention at this preliminary meeting, and almost without exception the officers of the preceding year were re-elected.

AT THE AFTERNOON SESSION,

which was somewhat delayed, the believers were present in good numbers, together with a few of the uninitiated, who, however, did not come to scoff and be hypocritical, but who were interested "intellectually" in the esoteric science. The majority of those present were in the prime of life, and were profound scholars in the mystic lore and subtleties that pertain to theosophy and its scientific attachments. Some few, on the contrary, as yet untutored in the mysteries of the occult, were inclined to be skittish, but were speedily brought to a sense of decorum by their more advanced fellows. About one hundred and fifty were present in all.

In the absence of Dr. Elliott Coues, Dr. Buck was called to the chair by a unanimous vote. The auditing committee's report was read by the assistant secretary, and was immediately followed by the report of the committees to nominate members of the general council. The general council members are: Edward W. Parker, Mrs. M. M. Phelon, Mrs. E. C. Cushman, F. S. Collins, E. D. Hammond, Judge O'Rourke, James Taylor, Louise A. Off, Mrs. H. E. Morey, Mrs. A. N. Savery, Mrs. M. Bangle, S. C. Gould, Alexander Fullerton, W. H. Cornell, Dr. Borglum, W. W. Allen, J. M. Wheeler, Mrs. M. L. Brainard, George M. Sweet, Mrs. K. Westendorf, A. O. Robinson, and others.

Miscellaneous business was then entered upon, and a place of meeting for the next convention fixed. It was decided that the next convention was to be held in Cincinnati, in April, on the Sunday corresponding to that of yesterday, subject, however, to the revision of the executive committee. The Secretary was authorized to print the proceedings in full.

MR. G. M. STEARNS, OF BOSTON,

read a very creditable paper upon the subject of "Our Work." Said he: "The path of wisdom is the path of duty. The disciple performs the action,

and in doing so finds wisdom. Whoever sees in action action, he among men is possessed of spiritual illumination. He is the man of right action, and the doer of all action." Our work, whether as a theosophical society or as a branch, or as individual members of a branch, is in reality one. The beginning of all work is in the soul. However dark the path may be, light is promised ; however complex the problem, the solution was at hand. The great life-work of man was to learn to unselfishly strive to help others. Growth and real knowledge lead instinctively to practical effort for others. We learn that we may teach, and teach that we may learn ; and such a practical union, wherever formed, is a true theosophical society and doing true theosophical work. The question which faces every theosophical society is : " How may we realize these highest aspirations ? " Theosophy can never be learned through matter. There are several ways to prosper in its study. First, hold public meetings and invite conservative talkers there. Colonel Olcott, in India, is holding such meetings and doing such work. In America it does not seem to succeed so well. Why, India has more than five times as many branches as America, and because the work is conducted systematically and wisely, because the movement in India is a National movement,

SUPPORTED BY NATIONAL THOUGHT.

Secondly, publish books and pamphlets, circulate leaflets, for they do more to unify men by making friends than mutual study can do. Thirdly, establish a system of correspondence by various methods. Fourthly, let there be some regular plan of conducting meetings. Fifthly, giving and receiving help and suggestions, for it was Emerson who said : " He who speaks to himself speaks to eternity."

During the reading of the address Dr. Coues entered the room and assumed possession of the chair vacated by Dr. Buck.

DR. BUCK'S PAPER.

Then Dr. Buck was called on to read a paper. He prefaced his remarks by saying that it was a paper he had read some time ago to a mixed assembly of skeptics and followers. In substance he said : Every revelation of truth is a divine revelation in man, and to separate these revelations into groups, to call this a science and that a religion, while it may be very convenient, is not strictly correct. The reality of nature is hardly yet comprehended by any one. The worst of "isms," present or prospective, is that of materialism. The deification of matter is the degradation of man. To materialize is to brutalize, and to brutalize is to destroy. The great bulk of those who formed the advance guard of truth were women ; but in this triumphal march toward liberty the weak, the poor, and the degraded have equal share, for the woman, clad with the sun, is a divine mother of all souls, rather than of those alone whose lines have fallen in pleasant places.

THE ORIGIN OF MAN

is a profound mystery, his nature a mystery, and the country to which he inevitably tends the profoundest mystery of all. We only know this says materialism: To-morrow we die; let us eat, drink, and be merry. We need only look around and be honest in our glance to assure ourselves of the truth of this statement. What is the key to the labyrinth? Man; for he is the epitome of all. Both nature and man will tell the story of their being if man will but listen to the wondrous story. But he who prefers to hold fast to ideas already preconceived—what he thinks ought to be—will but retard the general movement of the race. Who built the palaces of Yucatan or the pyramids of Egypt? Who built that other city on which Troy was founded? Why do we refer to those ancient ruins? Simply because we of to-day have imagined in our ignorance that our predecessors were barbarous, and we alone possessed of wisdom. Before people smile at us let them tell us whence the origin of the signs and knowledge of the zodiac. We hear a good deal about man's environment, the survival of the fittest, etc. Consider all the varying conditions of life—food, occupation, the difference in religious and social life—from a material stand-point, and tell us, if you can, how it happens that a semblance of the human still remains. Theosophy interrogates nature, and interrogates one's own soul. Suppose we say that Theosophy is of all philosophies the philosophy, of all religions the religion, of all sciences the science.

WHAT IS RELIGION "PER SE"?

Actually, it is the method by which man discovers his relation to God. It does not have to do with formulated results, but is ever changing. We are, therefore, admonished to get knowledge and wisdom, but withal to get it understandingly.

Wisdom consists of knowing nature. Let man but interrogate nature, and she will fill his soul with anthems and symphonies of knowledge. Yet this is but the nature side of man. There is yet the spiritual; for the consciousness of man ever fluctuates between the natural and spiritual. We thus find man a conditioned soul, to know and understand the natural and the spiritual. Suppose we accept the doctrine of reincarnation—tentatively if you choose. We are here preparing incarnations for the next generation. If this be true, what prevents man from climbing up to God? What, but his lust and ambition and earthly vanities. And thus it is seen that theosophy unfolds a study of evolution, but more advanced than that evolution which ordinary science treats of. But why talk of evolution, and say nothing about involution—polarity, the inward movement from the circumference of the circle. The whole of life is a process of gestation by which man is being created.

JUST ONE LAST PHASE

of the subject. Many persons stolidly regard death. Well, we have so misconceived life, what wonder that we misconceive death. In nature

nothing dies. The change called death is but the rest in Paradise, and when working conscientiously man may climb up to the Mount of Transfiguration and the unfolding of the Divine. He may read his destiny in the living light. The ageing of the body is but the blossoming of the soul. The speaker summed up the ultimate of theosophy in the following poem :¹

♪ All love must first be cast aside—
 All things that men esteem their own—
 And truth be taken as a bride
 Who reigns supreme, and reigns alone.
 She will not come for lower price ;
 Her sweetness man can never know,
 Who seeks this virgin to entice,
 To share his love with things below.
 She does not ask for written creeds,
 The faith her lover need profess,
 But she demands unselfish deeds,
 Nor will be satisfied with less.
 Ah! she will gladly give her hand,
 And fondly cling to his embrace,
 Whose love is passionate and grand
 For all the stricken human race.
 But lest he should profess a love
 Of sentiments that only seem
 Sincere intention, he must prove
 By making sacrifice supreme.

Then she will slowly lead him on,
 By suffering and sharp ordeal,
 Until a victory is won,
 And he begins to sense the real.
 Mainly by suffering he grows
 Where his real faculties commence ;
 Then he by effort of his own
 The painful pilgrimage has trod.
 At last he finds himself alone
 With nature and with nature's God.
 He feels that sanity is won ;
 He knows to him God is revealed.
 He basks in the creative sun,
 By clouds of darkness long concealed ;
 He finds he lives, and breathes, and moves
 With instinct never known before,
 As to his frame his mighty loves
 Its long lost faculties restore."

SECRETARY JUDGE

then delivered a veritable sermon on the words "Beware of the Illusions of Matter." He was followed by Dr. Coues, who said :

"Just so far as a man comes to seeing that which is true, just so far back is the source of what he sees. There is no new thing under the sun. A little younger, a little less developed, and therefore a little less true ; for all untruth is but the imperfection of that which in the end is the process of nature come to be perfected in it. Every human being does in his own self epitomize the nature of God, and it is only a question of time until it can reach that temple necessary to reach the height of our existence."

This ended the Convention, so far as the public was concerned, the remainder of the time being taken up in a semi-official way.¹

The delegates were : Professor Elliott Coues, Washington ; Stanley B. Sexton, Chicago ; Dr. W. P. Phelon, Chicago ; Elliott B. Page, St. Louis ; William Q. Judge, New York ; Dr. J. H. Ohmann-Dumesniel, St. Louis ; Dr. J. D. Buck, Cincinnati ; George M. Stearns, Boston ; F. A. Nims, Muskegon ; Dr. M. J. Gahan, Grand Island, Neb ; W. S. Wing, Omaha, Nebraska ; Dr. J. B. W. La Pierre, Minneapolis ; Dr. A. Keightley, London,

¹ From *Sympneumata*, by Lawrence Oliphant.

England, and others. Proxies were held by delegates for branches in Los Angeles, San Francisco, Malden, Mass., Philadelphia, and other places.

Another meeting was held at the home of Stanley B. Sexton on the 23d. On the evening of 22d William Q. Judge delivered an address to the Spiritualists at Martine's Hall. Dr. Coues delivered an address on the 26th before the Western Society for Psychical Research. The whole affair was full of encouragement. Loyalty to the cause, to the Masters, and to Mme. H. P. Blavatsky was felt and declared by all.

"THE GATES OF GOLD."

"When the strong man has crossed the threshold he speaks no more to those at the other (this) side. And even the words he utters when he is outside are so full of mystery, so veiled and profound, that only those who follow in his steps can see the light within them."—*Through the Gates of Gold*, p. 19.

He fails to speak *when* he has crossed, because, if he did, they would neither hear nor understand him. All the language he can use when on this side is language based upon experience gained outside the Gates, and when he uses that language, it calls up in the minds of his hearers only the ideas corresponding to the plane they are on and experience they have undergone; for if he speaks of that kind of idea and experience which he has found on the other side, his hearers do not know what is beneath his words, and therefore his utterances seem profound. They are not veiled and profound because he wishes to be a mystic whose words no one can expound, but solely because of the necessities of the case. He is willing and anxious to tell all who wish to know, but cannot convey what he desires, and he is sometimes accused of being unnecessarily vague and misleading.

But there *are* some who pretend to have passed through these Gates and who utter mere nothings, mere juggles of words that cannot be understood because there is nothing behind them rooted in experience. Then the question arises, "How are we to distinguish between these two?"

There are two ways.

1. By having an immense erudition, a profound knowledge of the various and numberless utterances of those known Masters throughout the ages whose words are full of power. But this is obviously an immense and difficult task, one which involves years devoted to reading and a rarely-found retentiveness of memory. So it cannot be the one most useful to us. It is the path of mere book-knowledge.

2. The other mode is by testing those utterances by our intuition. There is scarcely any one who has not got an internal voice—a silent monitor—who, so to say, strikes within us the bell that corresponds to truth,

just as a piano's wires each report the vibrations peculiar to it, but not due to striking the wire itself. It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true. So that false and pretending individual who speaks in veiled language only mere nothingness will never vibrate within us those wires which correspond to truth. But when one who has been to and through those Gates speaks ordinary words really veiling grand ideas, then all the invisible wires within immediately vibrate in unison. The inner monitor has struck them, and we feel that he has said what is true, and whether we understand him or not we feel the power of the vibration and the value of the words we have heard.

Many persons are inclined to doubt the existence in themselves of this intuition, who in fact possess it. It is a common heritage of man, and only needs unselfish effort to develop it. Many selfish men have it in their selfish lives; many a great financier and manager has it and exercises it. This is merely its lowest use and expression.

By constantly referring mentally all propositions to it and thus giving it an opportunity for growth, it will grow and speak soon with no uncertain tones. This is what is meant in old Hindu books by the expression, "a knowledge of the real meaning of sacred books." It ought to be cultivated because it is one of the first steps in knowing ourselves and understanding others.

In this civilization especially we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial. Spirit is neglected or forgotten, while that which is not spirit is enshrined as such. The intuitions of the little child are stifled until at last they are almost lost, leaving the many at the mercy of judgments based upon exterior reason. How, then, can one who has been near the Golden Gates—much more he who passed through them—be other than silent in surroundings where the golden refulgence is unknown or denied. Obligated to use the words of his fellow travellers, he gives them a meaning unknown to them, or detaches them from their accustomed relation. Hence he is sometimes vague, often misleading, seldom properly understood. But not lost are any of these words, for they sound through the ages, and in future eras they will turn themselves into sentences of gold in the hearts of disciples yet to come.

MOULVIE.

SPECIAL NOTICE.

Since complaints have reached us about the non-delivery of the PATH in foreign countries, we wish to state that we are not responsible for its delivery except to those ordering from us either directly or through our agent, the Theosophical Publication Society, 78 Clarendon Road, Notting Hill, London, England. The price for England, post-free, is 8 shillings.

The living soul is not woman, nor man, nor neuter; whatever body it takes, with that it is joined only. —Svetasvatara-Upanishad.

OM.

1 NOTE.—This meeting was devoted to initiation and other matters.

ॐ उ ऋ

Nay ! but once more
Take My last word, My utmost meaning have !
Precious thou art to Me : right well beloved !
Listen ! I tell thee for thy comfort this.
Give Me thy heart ! adore Me ! serve Me ! cling
In faith and love and reverence to Me !
So shalt thou come to Me ! I promise true,
For thou art sweet to Me !

And let go those
Rites and writ duties ! Fly to me alone !
Make Me thy single refuge ! I will free
Thy soul from all its sins ! Be of good cheer !

—*Bhagavad-Gita*, ch. 18.

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THE BHAGAVAD-GITA.

(Continued from May number.)

We have seen that Devotion must be attained by that student who desires to reach enlightenment. This is what is meant by Krishna's reply to Arjuna, at the conclusion of the second chapter.

“When he has put away all desires which enter the heart, and is satisfied by the Self in himself, he is then said to be confirmed in spiritual knowledge.”

It is not possible to be wholly given up to the dictates of the Spirit while any desires that come into the heart are permitted to engross the attention.

Of course the person described here is one who has gone much higher in development than most of us have been able to. But we ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than

the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self. Do actions we must, for no mortal can live without performing actions; those bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with the right motive and the true aim. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

Many would-be occultists, as well as some theosophists, leave out of sight this chapter's teaching. Devotion has no charms for them; they leave it to those who would be good men, no matter what their creed or philosophy, and attention is paid to reading books, either new or old, upon magic, upon ceremonial, or any other of the manifold delusions. Nor is this erroneous practice newly risen. It was common among the alchemists, and the result in some cases is that students now waste valuable years in mastering ceremonial, Rosicrucianism, talismanic lore, and what not, as laid down in the books, while all of it is either useless mental lumber or positively dangerous.

I do not mean it to be understood that there never was real Rosicrucianism, or that ceremonial magic yields no results, or that there is no science of talismans. There are realities of which these, as now known, are shadows. But we might as well expect to find the soul by attentively studying the body, as to know the truths behind the influence of talismans or ceremonial magic by studying the books now extant upon those subjects. The mediæval so-called magicians have left a mass of writings that are now a delusion and a snare for students, theosophical and non-theosophical. In these are minute directions for various sorts of practices, but they are all the attempts of men to enable mortals, by methods altogether outward, to control the astral or natural world. Success did not come to these practitioners, nor will much else save failure be the portion of those of our own day who follow their directions. In most cases of the old European so-called sorcerers and writers on magic, their published lucubrations are only salves to disappointed vanity; in the rest, mere reduplications of formulæ left by their predecessors. Paracelsus positively declares that true magic is

within the man—a part of his inner nature, potential at first, active after development, and that ceremonies or formulæ are the veriest rubbish unless the person using them is himself a magician.

In the practice of ceremonial magic, where certain geometrical and other figures are to be used with the aid of prayers and invocations, there lies positive danger. This danger is increased if the student follows the practice for the sake of gain or glory or power or mere wonder seeking,—all of these being selfish. In this ceremonial the operator, or self-styled magus, surrounds himself with a circle or an arrangement of triangles, the use and purpose of which are to protect him from whatever sprites he may arouse. Mark that well! It is for *protection*. Protection of this sort would not be needed or thought of unless a fear lurked inside that the shades or demons had power to hurt. So at the outset, fear, the product of ignorance, is fully present. The next important thing to be noted is that a sword has to enter into the conjuration. This is advised because the demons are said to fear sharp steel. Now Jesus said that he who lived by the sword should perish by the sword. By this he meant just what we are talking about. Ceremonial magic involves at almost every step the use of a sword. After the invocator or magus has used the ceremonial, say with success, for some time, he at last creates within his aura, or what Swedenborg called his sphere, a duplicate of what he had previously used and pictured on the floor or walls. In this he is no longer master, for, it being placed in that part of his nature of which he is ignorant, the sword of metal becomes an astral sword with the handle held by the demons or influences he unwisely raised. They then attack him where no defence can be interposed—on the astral and mental planes, and, just as surely as the wise man's words were uttered, he at last perishes by the weapon he himself used. This danger, thus roughly outlined, is no mere figment of the brain. It is positive, actual, immanent in the practice. No book study will give a man the power to make the constitutional changes, as well as psychical alterations, needed before he is commander of immaterial forces. But these latter may be temporarily evoked and made acquainted with us by pursuing certain methods. That is the beginning. Their turn is sure to come, and, obeying a law of their nature, they take what has sometimes been called their "revenge." For all such practices call only upon the lower, unspiritual part of our nature, and that clothes such beings with corresponding attributes. Their "revenge" consists in bringing on inflammations in the moral character which will eventuate in a development of evil passions, atrophy of concentration, destruction of memory, ending at last in a miserable conclusion to life, an almost total failure to use the opportunities for progress presented by that incarnation. Therefore I said, it is all either useless mental lumber or positively dangerous.

In history and in our own experience there is abundant evidence that the Bhagavad-Gita is right in saying "spiritual knowledge includes every action without exception," and that it is to be attained by means of devotion. Ignorant men who had no access to books have by their inward sense perceived the real truth of things, not only those round about them, but relating to the larger concerns of nature. Jacob Bcehme was wholly unlettered, but he knew the truth. His writings show an acquaintance, not to be then gained from books, with the true doctrines found in the Hindu scriptures and secret books. In Germany to-day are men known to me, who, more unlearned yet than Jacob Boehme was, know many things still mysteries for our learned theosophists who can boast of college education. The reason is that these men have attained to devotion, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth. I do not decry or despise learning; it is a great possession; but if the learned man were also a devoted one in the sense of the Bhagavad-Gita, how much wider would be the sweep of his intellection no one could calculate.

Learning of the human sort is not despised among the highest occultists, even among the Adepts. They use it and acquire it. They accumulate *the record* of the experiences of seers and devoted men of small learning for long periods of time, until a great master of both learning and devotion arises who, by reason of his profound knowledge joined to devotion, can make the wonderful deductions in the possession of The Lodge respecting matters so far beyond us that they can with difficulty be imagined. But this again proves that devotion is the first and best, for these extraordinary Masters would not appear unless devotion had been the aim of their existence.

Without devotion a vast confusion arises within us that has been likened by some to a whirling motion, by others to the intrushing, overpowering flow of turbid waters. Boehme calls it in some aspects "The Turba." It is the delusion produced by the senses. And so Krishna, in closing the second lecture, says:

"Let a man, restraining all these, remain in devotion when at rest, and intent on me alone. For he whose senses are under his control possesses spiritual knowledge. Attachment to objects of sense arises in a man who meditates upon them; from attachment arises desire; from desire passion springs up; from passion comes bewilderment; from bewilderment, confusion of the memory; from confusion of the memory, destruction of the intellect; from destruction of the intellect he perishes.

But he who approaches the objects of sense with senses free from love and hate and beneath his own control, having his soul well-disposed, attains to tranquillity of thought. In this tranquillity there springs up in him a separation from all troubles. For the mind of him whose thoughts are tranquil soon becomes perfect in concentration."

A very beautiful portion of the Sanatsujatiya may be read with profit here.¹

“Some say that freedom from death results from action ; and others that death exists not. Hear me explain this, O King ! have no misgivings about it.

“ Both truths, O Kshatriya, have been current from the beginning. The wise maintain what is called delusion to be death. I verily call heedlessness death ; and likewise I call freedom from heedlessness immortality. Through heedlessness verily were the demons vanquished ; and through freedom from it the gods attained to the Brahman. Death, verily, does not devour living creatures like a tiger ; for, indeed, his form is not to be perceived. Heedlessness develops in men as desire, and afterwards as wrath, and in the shape of delusion. And then traveling in devious paths, through egoism, one does not attain to union with the Self. Those who are deluded by it, and who remain under its influence, depart from this world and then again fall down into generation. Then the senses gather round them. And then they undergo death after death. Being attached to the fruit of action, on action presenting itself, they follow after it and do not cross beyond death. And the embodied self, in consequence of not understanding union with the real entity, proceeds on all hands with attachments to enjoyments. That, verily, is the great source of delusion to the senses : for, by contact with unreal entities, his migrations are rendered inevitable ; because, having his inner self contaminated by contact with unreal entities, he devotes himself to objects of sense on all sides, pondering on them only. That pondering first confuses him, and soon afterwards desire and wrath attack him. These lead children to death. But sensible men cross beyond death by their good sense. He who, pondering on the Self, destroys the fugitive objects of sense, not even thinking of them through contempt for them, and who, being possessed of knowledge, destroys desires in this way, becomes, as it were, the death of Death itself, and swallows it up.”

The second chapter ends with a declaration of what is the sort of death that results in union with the Divine, preventing absolutely any return to incarnations upon earth. It is found in the sentences :

“ That man who, casting off all desires, acts without attachment to results, free from egotism and selfishness, attains to tranquillity. This is the condition of the Supreme Being, O Son of Prithá ! Having obtained this, one is not troubled ; and remaining in it, even at the time of death, he passes on to extinction (or union with) the Supreme Spirit.”

Those are the last words of the second chapter.

Any other mental attitude at the time of passing away will surely cause us to acquire a mortal body again.

¹ Sanatsujatiya, ch. 2.

Krishna's declaration brings up before us, not only the practices previously inculcated, but also the whole subject of death. For, in order to know how to "think of Him at the moment of death," or to have that tranquillity which only perfection of devotion confers, we must find out what death is, and whether it is solely what we see going on at the decease of a human being, or more than can be gauged with the eye. A little reflection shows that what is seen and noted by physicians and spectators is but the withdrawal of the soul and energy from the outer envelope called "body." While that is going on, the person may accept rites of the church or profess adherence to any sort of doctrine whatever, even with his last outward sigh speak of heaven with its bliss awaiting him. But that is only the first step. It leaves his visible features calm and happy, perhaps, in expression; his relatives close his eyes,—they call it death. He, however, has only begun to die. The soul has yet to pass through other envelopes beyond the ken of friends, beyond even the dying man's present control. All now depends upon the whole course and kind of thought in which he indulged during the life of the body. For the soul has to pass along the road by which it came, and that way is lined with the memories of a life-time; as these memories rise up they affect the departing entity, causing it to be either disturbed from concentration on the Supreme Being, or assisting to a greater perfection. If, then, some few years only near the close of life were devoted to the sort of practice inculcated by Krishna, the memories of the years previously spent in following after desires will throw a cloud over the soul and absolutely prevent it from attaining that state from which return to earth is impossible without our consent. It is more perfectly illustrated by considering life as a grand musical movement that is brought to a close by using at once all the tones sounded throughout the whole preceding portion. The result will be a combined sound, expressing neither the highest nor lowest notes, or the sweetest or less sweet, but the resultant of all. And this last sound is the fixed vibration that governs the entity, sounding all through him, and throwing him into the state to which it corresponds or of which it is the key. Thus it is easily seen that in each thought lie the possibilities of a harmony or a discord for life's conclusion.

"Guided by the clear light of the soul, we have considered thy teachings, O holy sage! They have been efficacious for the removal of the obscurities surrounding Ishwara's abiding place in us; we are delighted and refreshed; may thy words remain with us, and, as a spring refreshes the earth, may we be refreshed by them!"

WILLIAM BREHON, F. T. S.

THEOSOPHY IN KENNYSON'S "IDYLLS OF THE KING."

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY.]

IN TWO PARTS.

PART II.

While as a whole the poem may perhaps be best held to represent the struggle between the highest in a man and the lower elements of his self, yet it may also indicate the fate of a higher spirit come to earth to help humanity, and whose work is constantly marred and his plans thwarted by the opposition of enemies and the misunderstandings of friends, and who needs must stand alone, none even of those who love him best being able to rise to his level.

In the "Holy Grail" especially, we seem to see the sad results of undertaking to do another's work, a work for which one is not fitted. At a banquet of the knights in the great hall there suddenly appears a glorious light, breaking through the roof and flashing over them all; the light is so blinding that they cannot see what it is that makes it, but all know that it must be the Holy Grail. And each knight swears a solemn vow that he will ride a twelvemonth and a day, searching for it until he can clearly see it. The King is not with them at the time, but with some of his knights is away, ridding the country of a band of robbers that have been devastating it. On his return he is told of the event and of the vow, and is saddened at hearing it; and as Percivale tells the story:—

"Woe is me, my knights," he cried,
 "Had I been here, ye had not sworn the vow."
 Bold was mine answer, "Had thyself been here,
 My King, thou would'st have sworn." "Yea, yea," said he,
 "Art thou so bold and hast not seen the Grail?"
 "Nay, lord, I heard the sound, I saw the light,
 But since I did not see the Holy Thing,
 I swore a vow to follow it till I saw."
 Then when he asked us, knight by knight, if any
 Had seen it, all their answers were as one;
 "Nay, lord, and therefore have we sworn our vows."
 "Lo now," said Arthur, "have ye seen a cloud?
 What go ye into the wilderness to see?"
 Then Galahad on the sudden, and in a voice
 Shrilling along the halls to Arthur, call'd,
 "But I, Sir Arthur, saw the Holy Grail,

I saw the Holy Grail and heard a cry—
 ‘O Galahad, and O Galahad, follow me.’”
 “Ah, Galahad, Galahad,” said the King, “for such
 As thou art is the vision, not for these.
 Thy holy nun and thou have seen a sign—
 Holier is none, my Percivale, than she—
 A sign to maim this Order which I made.
 But ye, that follow but the leader’s bill”
 (Brother, the King was hard upon his knights)
 “Taliessin is our fullest throat of song,
 And one hath sung and all the dumb will sing.
 Lancelot is Lancelot, and hath overborne
 Five knights at once, and every younger knight,
 Unproven, holds himself as Lancelot,
 Till overborne by one, he learns—and ye,
 What are ye? Galahads?—no, nor Percivales”
 (For thus it pleased the King to range me close
 After Sir Galahad); “nay,” said he, “but men
 With strength and will to right the wronged, of power
 To lay the sudden heads of violence flat,
 Knights that in twelve great battles splash’d and dyed
 The strong White Horse in his own heathen blood—
 But one hath seen, and all the blind will see.
 Go, since your vows are sacred, being made:
 Yet—for ye know the cries of all my realm
 Pass thro’ this hall—how often, O my knights,
 Your places being vacant at my side,
 This chance of noble deeds will come and go
 Unchallenged, while ye follow wandering fires,
 Lost in the quagmire! Many of you, yea most,
 Return no more.”

And indeed few return at the end of the year. Galahad, already fit for it, sees the Grail, and after riding far and in its strength fighting bravely for the right, is carried with it to the spiritual city, to return no more to earth. Percivale sees it only at a distance; he sets out on the quest, first glorying in his strength and sure of success, then at the thought of his sins overwhelmed with despair and feeling that this quest is not for him; and in this is the cause of his partial failure, for as the hermit tells him:—

What is this
 Thou thoughtest of thy prowess and thy sins?
 Thou hast not lost thyself to save thyself
 As Galahad.”

But even this distant view makes him renounce his knightly career and spend the rest of his days in a convent.

Lancelot, great and noble soul, has yet in him a sin from which he cannot free himself; as he tells the king:—

“in me lived a sin
So strange, of such a kind, that all of pure,
Noble, and knightly in me twined and clung
Round that one sin, until the wholesome flower
And poisonous grew together, each as each,
Not to be pluck'd asunder.”

When he makes his vow to seek the Grail, it is with the hope that it will help him to so pluck them asunder; through terrible trials and ordeals he reaches at last to where the Grail is; but the door is closed; madly breaking it open,

“thro' a strong glare, a heat
As from a seven-times heated furnace, I,
Blasted and burnt, and blinded as I was,
With such a fierceness that I swoon'd away—
O, yet methought I saw the Holy Grail,
All pall'd in crimson samite, and around
Great angels, awful shapes, and wings and eyes,
And but for all my madness and my sin,
And then my swooning, I had sworn I saw
That which I saw; but what I saw was veil'd
And cover'd; and this Quest was not for me.”

Sir Bors alone, good and true knight, has clearly seen the Grail, when, bound and imprisoned by the heathen, he is only thinking of dying like a brave man. All unexpectedly the vision is given him; he returns to his work as a true knight, but, though the glory of the vision is in his heart ever after, he cannot tell it to any one else. Only these four see it at all; the rest have followed vain phantoms, or have early given up the Quest; and only one in ten of those who took the vow returns at all. The closing lines of this Idyll, Arthur's words to the few returning knights, are but an amplification of Krishna's words to Arjuna;—

“Finally this is better that one do
His own task as he may, even though he fail,
Than take tasks not his own, though they seem good.”

“And spake I not too truly, O my knights?
Was I too dark a prophet when I said
To those who went upon the Holy Quest,
That most of them would follow wandering fires,
Lost in the quagmire?—lost to me and gone,
And left me gazing at a barren board,
And a lean Order—scarce return'd a tithe—
And out of those to whom the vision came
My greatest hardly will believe he saw;
Another hath beheld it afar off,
And leaving human wrongs to right themselves,
Cares but to pass into the silent life.
And one hath had the vision face to face,
And now his chair desires him here in vain,
However they may crown him elsewhere.”

“ And some among you hold that, if the King
 Had seen the sight, he would have sworn the vow :
 Not easily, seeing that the King must guard
 That which he rules, and is but as the hind
 To whom a space of land is given to plow.
 Who may not wander from the allotted field
 Before his work be done ; but, being done,
 Let visions of the night or of the day
 Come, as they will ; and many a time they come,
 Until this earth he walks on seems not earth,
 This light that strikes his eyeball is not light,
 This air that smites his forehead is not air
 But vision—yea his very hand and foot—
 In moments when he feels he cannot die,
 And knows himself no vision to himself,
 Nor the high God a vision, nor that One
 Who rose again : ye have seen what ye have seen.”

After this loss of the knights in the vain quest, all grows worse. The King himself remains pure and lofty in all his aims, but all the rest changes. His knights no longer keep their vows,

“ Such vows, as is a shame
 A man should not be bound by, yet the which
 No man can keep.”

His queen Guinevere, whom he loves wholly and purely, is false to him, and that with his noblest knight and dearest friend, Lancelot : even the King, slow to believe evil, must see it, and he parts from her forever in this life ; in his farewell the only hope he can give her is—

“ Perchance, and so thou purify thy soul,
 And so thou lean on our fair father Christ,
 Hereafter in that world where all are pure
 We two may meet before high God, and thou
 Wilt spring to me, and claim me thine and know
 I am thy husband,—not a smaller soul,
 Nor Lancelot, nor another. Leave me that,
 I charge thee, my last hope. * * *
 * * * Now must I hence.
 Thro' the thick night I hear the trumpet blow ;
 They summon me their King to lead mine hosts
 Far down to that great battle in the west,
 Where I must strike against the man they call
 My sister's son—no kin of mine, who leagues
 With Lords of the White Horse, heathen, and knights,
 Traitors—and strike him dead, and meet myself
 Death, or I know not what mysterious doom.”

This battle is told in “The Passing of Arthur,” which begins,—

“That story which the bold Sir Bedivere,
 First made and latest left of all the knights,
 Told, when the man was no more than a voice
 In the white winter of his age, to those
 With whom he dwelt, new faces, other minds.”

This battle is not like those that have been fought before, but is rather the last great struggle through which every man must pass, when all the mortal powers fail one by one until nothing is left but the immortal soul. Every line of this part of the poem, and especially of the part added in the final completion, is full of meaning, so that it is very hard to select for quotation.

“Then rose the King and moved his host by night,
 And ever pushed Sir Mordred, league by league,
 Back to the sunset bound of Lyonesse—
 A land of old upheaven from the abyss
 By fire, to sink into the abyss again;
 Where fragments of forgotten peoples dwelt,
 And the long mountains ended in a coast
 Of ever-shifting sand, and far away
 The phantom circle of a moaning sea,
 There the pursuer could pursue no more,
 And he that fled no further fly the King;
 And there, that day when the great light of heaven
 Burn'd at his lowest in the rolling year,
 On the waste sand by the waste sea they closed.
 Nor ever yet had Arthur fought a fight
 Like this last, dim, wierd battle of the west.

A death white mist slept over sand and sea:
 Whereof the chill to him who breathed it, drew
 Down with his blood, till all his heart was cold
 With formless fear; and ev'n on Arthur fell
 Confusion, since he saw not whom he fought.
 For friend and foe were shadows in the mist,
 And friend slew friend not knowing whom he slew;
 And some had visions out of golden youth,
 And some beheld the faces of old ghosts
 Look in upon the battle; and in the mist
 Was many a noble deed, many a base,
 And chance and craft and strength in single fight,
 And ever and anon with host to host
 Shocks, and the splintering spear, the hard mail hewn,
 Shield-breakings, and the clash of brands, the crash
 Of battleaxes on shattered helms, and shrieks
 After the Christ, of those who falling down
 Looked up for heaven, and only saw the mist;
 And shouts of heathen and the traitor knights,

Oaths, insult, filth, and monstrous blasphemies,
Sweat, writhings, anguish, laboring of the lungs
In that close mist, and cryings for the light,
Moans of the dying, and voices of the dead.

Last as by some one deathbed after wail
Of suffering, silence follows, or thro' death
Or deathlike swoon, thus over all that shore,
Save for some whisper of the seething seas,
A dead hush fell; but when the dolorous day
Grew drearier toward twilight falling, came
A bitter wind, clear from the North, and blew
The mist aside, and with that wind the tide
Rose, and the pale King glanced across the field
Of battle: but no man was moving there,
Nor any cry of Christian heard thereon,
Nor yet of heathen; only the wan wave
Brake in among dead faces, to and fro
Swaying the helpless hands, and up and down
Tumbling the hollow helmets of the fallen,
And shivered brands that once had fought with Rome,
And rolling far along the gloomy shores
The voice of days of old and days to be.

Then spake King Arthur to Sir Bedivere,
And whiter than the mist that all day long
Had held the field of battle was the King:

“Hearest thou this great voice that shakes the world,
And wastes the narrow realm whereon we move,
And beats upon the faces of the dead,
My dead, as tho' they had not died for me?
O Bedivere, for on my heart hath fall'n
Confusion, till I know not what I am,
Nor whence I am, nor whether I be King.
Behold, I seem but King among the dead.”

Now at the very last, when only Bedivere is left of all his knights, Arthur sees Mordred, the traitor knight, who has brought back the heathen into the realm, standing unharmed; with the last blow of his sword Excalibur the King strikes him dead, but falls himself grievously wounded by Mordred's stroke. But though all his knights have fallen, though all that was dear to him is gone, though everything on which he leaned has failed him, he cannot die; yet in the mist and uncertainty of the battlefield he knows not where he is to go. His sword Excalibur must be given back to the hand from which it came; the sword which had

“on one side,
Graven in the oldest tongue of all this world,
'Take me;' but turn the blade and ye shall see,

And written in the speech ye speak yourself
 'Cast me away!' And sad was Arthur's face
 Taking it, but old Merlin counsell'd him,
 'Take thou and strike! the time to cast away
 Is yet far off.' "

This was at Arthur's Coronation; and now at his command Sir Bedivere casts the sword far out over the lake, from the water of which rises

"an arm,
 Clothed in white samite, mystic, wonderful,
 That caught him by the hilt, and brandish'd him
 Three times, and drew him under in the mere."

Then Sir Bedivere carries the King to the margin of the lake, whence the three Queens bear him in a funeral barge far off from sight; his last words to Bedivere,—

"But now farewell, I am going a long way
 With these thou seest. * * *
 To the island-valley of Avilion;
 Where falls not hail or rain, or any snow,
 Nor even wind blows loudly; but it lies
 Deep meadowed, happy, fair with orchard lawns
 And bowery hollows crowned with summer sea,
 Where I will heal me of my grievous wound."

As Sir Bedivere sees the black hull moving far off, he cries

"He passes to be King among the dead,
 And after healing of his grievous wound
 He comes again."

And I think the glory of the return from this world to the true life of the higher self has seldom been better shown than this:—

"Then from the dawn it seem'd there came, but faint
 As from beyond the limit of the world,
 Like the last echo born of a great cry,
 Sounds, as if some fair city were one voice
 Around a king returning from his wars."

Throughout the whole of the poem we feel, even when we cannot distinctly see, deep meanings for the inner consciousness. We cannot make any definite formulas, that this character represents this, and that, that; but everywhere we see that the King represents the highest; fealty to him is the chief duty.

"Strike for the King and live! his knights have heard
 That God hath told the King a secret word.
 Fall battleaxe and flash brand! Let the King reign.

Blow Trumpet! he will lift us from the dust.
 Blow trumpet! live the strength and die the lust!
 Clang battleaxe, and clash brand! Let the King reign.

Strike for the King and die! and if thou diest
 The King is King, and ever wills the highest.
 Clang battleaxe, and clash brand! Let the King reign."

The King is immortal ; the lower self may, it must, die, and if it die in obedience to the King's command, it is an honor and glory to it ; again and again in the poem, in speaking of the bravery and honor of a good knight, the end is

"and fell at last
 In the great battle fighting for the King,"

or like Geraint,

"he crown'd
 A happy life with a fair death, and fell
 Against the heathen of the Northern Sea
 In battle, fighting for the blameless King."

In this sense the King may be considered as the true spiritual self, of which we various lower selves are but fragments, which can only win unity by giving up the fragmentary personality.

Guinevere, too late for this life, sees how she has been false to her duty and honor ;

"Ah, my God,
 What might I not have made of thy fair world
 Had I but loved thy highest creature here ?
 It was my duty to have loved the highest ;
 It surely was my profit had I known ;
 It would have been my pleasure had I seen.
 We needs must love the highest when we see it,
 Not Lancelot, nor another."

In the last battle, Bedivere speaks thus plainly :—

"My King,
 King everywhere ! and so the dead have kings,
 There also will I worship thee as King."

And Arthur replies,

"And well for thee, saying in my dark hour,
 When all the purport of my throne hath failed,
 That quick or dead thou holdest me for King.
 King am I, whatsoever be their cry."

At first sight it seems as if, in the failure of the high hopes with which the Round Table was founded, all is lost, that the King's passage "from the great deep to the great deep" has been fruitless. But though earthly plans have failed, the soul bears to its higher realm of rest and joy a strengthened character, which, when he returns once more, will fight a stronger fight, and

“then or now
Utterly smite the heathen underfoot,
Till these and all men hail him for their king.”

His knights have fallen, but many, like Sir Bedivere, living or dead, will hold him for their King. Guinevere and Lancelot wronged him worst of all ; but Guinevere, deeply repentant, after a holy life,

“past
To where beyond these voices there is peace.”

And Lancelot, tearing the poisonous from the wholesome flower, died at last a holy man. The good in Arthur has stirred up the evil around him to sharper, fiercer opposition ; but the world is the better for his reign.

“The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.”

F. S. COLLINS.

THINKING VERSUS READING.

The opinion of theosophical students is divided in respect to reading. There are those who consider that the chief source of learning is study, while others deprecate much reading and urge us to confine our efforts to “living the life.” The truth of course is that both methods are to be combined. They serve different departments of the same end. By study—especially of scriptures—we are enabled to form more just ideas of what “the life” may be, and in what way we shall live it. By living it, we correct all mistaken ideas ; we shave and prune the excrescences of the mind. The application of spiritual (impersonal) ideas in daily life ; the study of how we may hold to them amid the practical routine ; the endeavor to discover them within all material conditions and things ; the effort to develop them ; broaden the nature and enable us, through the spiritual will, to alchemize it into spiritual essences and powers. Nothing is wholly material ; if it were it could not exist, it could not cohere for an instant. That mysterious force which is within all things and enables them to “live,” or to advance through successive changes, is what we call Spirit. In Bhagavad-Gita we find that Purush and Prakriti, or Spirit (energy) and Nature, are forever conjoined. All the powers existing in the macrocosm having also their various specific seats in man, it follows plainly that, if we wish to evolve more rapidly by means of these powers, as the universe also evolves by them, we must think and think within ourselves. These forces are under the guidance of will, thought, and knowledge ;¹ reading will never enable

¹ Ithahasakti, Kriyasakti, Gnanasakti. See “Five Years of Theosophy,” Page 110.

us to reach them ; thinking may put us on their track. To examine this question of reading. What is it that we do when we read? It is not reading to repeat, parrot like, words which we instantly forget, like the infant class over its primer. The eye encounters certain words and an idea is conveyed to the brain. Is this all? For certain persons it is all. They accept this idea as a form, a crystallization representing a certain state of things. If it attracts them, they retain and quote it ; otherwise they dismiss it. In either case it is to them a finality. Such persons have their brains stored with such formulas ; they have never lived them out, even in the mind ; they do not really know the idea represented by this form of words at all. The fancy or the prejudice has been tickled by mere sound. All this is so much useless lumber. Show them what some of their favorite ideas really involve if carried out, and they cast them aside in disgust or dismay. This is the sort of reading which is much to be deprecated, along with that other kind undertaken to "pass time." That an idea is a seed which, once planted, should sprout and grow, they do not see. That all ideas have a specific, energetic life of their own, and that this life is directly proportionate to the vitality (or truth) of the idea, they do not see. That thoughts have a power of self reproduction, bearing a thousandfold for use or misuse, that they have an insidious and tremendous power, none but occultists know. That a part of the vital energy and real being of a writer is diffused throughout every page even of his printed works and more or less affects the reader as a psycho-magnetic entity, is rarely thought of at all. Every thought modifies the mind ; it energizes according to the nature of those thoughts, diffusing a pernicious, weak, or beneficent force about us. If they are too rapidly forced upon it, the mind becomes gorged ; we have mental dyspepsia and an unhealthy condition, not only in the internal organ called mind, but also in the physical organs which quickly respond to its condition. A habit of the mind is soon formed, and, like the dyspeptic, it craves abnormal quantities of food, alternated with periods of sluggish inertia : moreover, it becomes habituated to certain kinds of stimulus ; if we feed it long upon novels or excitement, it will reject more healthy food. A greater reason for careful choice of reading than all these is found in the fact that something within us, that thing which knows and strives to make us know, takes advantage of the vibration set up in the mental (and through that to the outer) man to transfuse his understanding with more light. This something, this soul, leaps up within us, touched by the current flowing from those thoughts, and asserts of them, "They are true!" or, "They are false!" Thus books may help us to remember, to recall what we have lost. And no man to whom life is sacred will wish to expend those energies of which life consists in any idle fashion, or to develop their lower forms when the higher are equally at his command.

How then shall we read? When we have reason to believe that the writer knows somewhat of his subject, we may assume a receptive attitude. Where such is not the case we cannot usefully read at all. We may not judge our author. He may have found truths unsuited to us now, or teach them in ways which we are unfitted to pursue; this being so, we shall do well to avoid what is at present unhealthy nourishment. Where we feel attracted and do read, we should receive the idea into our minds and, submitting ourselves passively to its influence, note what impression is stamped upon the sensitized plate within. The true character of the idea is *felt* rather than intellectually cognized, and by such a study of the interior impression we receive the verdict of the hidden judge. We need dread no *Vehmgericht* but this; by it all stands or falls.¹ To attain this end we must hold ourselves still. The outer self must maintain an attitude of suspended judgment, or up comes our mere personality with quips, cranks, whims, opinions, and loves, drowning the inner voice with its racket and hubbub.

Another way of utilizing ideas is to assume their merit and to study wherein that merit may possibly consist, what fine ray has escaped our grosser sight. For example: I quoted to a comrade this line; "We must be ready to say at any moment, in whatever circumstances, whether expected or unexpected: 'It is just what I in fact desired'."² My comrade replied that this appeared to him hypocritical. If he lost an arm, for instance, he could cheerfully submit, but he could not in truth say that he desired precisely that accident. This objection has a surface correctness. Had he read with an assumption that the line must have some truth in it, and had he examined it in that belief, he would doubtless have found its true bearing, while such personal exertion opens up a mind and nourishes it as no artificial injection can do. That true bearing is that the re-incarnating soul has chosen those circumstances most needed for its evolution; to work out that evolution we must work through our Karma; there is no other way. Hence my Higher Self, my real self, did in fact desire just that body and all its Karmic circumstances and life as a necessary experience for my soul at this juncture, the soul having to pass through all experiences, and though *i* may not desire them, *I* do. No true statements can be based upon the assumption that the personality, or even the lower principles of the soul, is the real ego at all.

There is again another point to be guarded against in reading books other than sacred writings, whose inner meaning we strive to assimilate. It is the reverse of the one above stated, and cautions us against too great mental hospitality. It is the danger of basing our faith upon the personality of the writer. If we do this, were he the Jove of Theosophy himself,

¹ *Vehmgericht*. A secret tribunal of old.

² See *PATH* for Feb., 1888, page 328.

we may receive injury rather than benefit. We may have good reason to believe him possessed of more or less knowledge. Whether he has himself assimilated that knowledge is again another question. An initiate will have done so, and the real value of his writings for us will consist in the fact of his being himself those truths which he gives out : he is himself the word and the sign of his degree. Only in so far as he has lived out his knowledge and *become it*, can he impart it beneficially to its readers in turn. Otherwise he runs the risk of presenting partial Truths through the medium of his own personality and tinging them thereby. In this way, with the best will in the world perhaps, he gives to students himself and not the Truth, gives his warped edition of it. As an occult fact, we can only give ourselves and no more ; hence to give Truth we must be It. Herein lies the value of the writings of initiates, ending with those of our beloved Madame Blavatsky, who alone has dared to speak plainly to her era. The movement she inaugurated and the well-spring of teachings she opened for us to draw upon have been the means of renown for many writers who, without her initial courage, had never won an audience or a name. Even as one of the very least of these, I say ; " May we never forget the debt. "

Were all readers forewarned and ready to discount the personality, this danger would be lessened. Such discrimination in these matters is a spiritual quality not as yet generally found among men : it is a power of the soul, a more or less direct perception of Truth. It behooves the writer desirous of serving mankind to look well to his words, to the form in which he imprisons so much of the Truth as he has found, and to strive earnestly only to give forth so much of it as he himself embodies in life, so much as he has become. Great harm is constantly done by the spread of brain and lip knowledge, to be proven false supports by suffering men. And we do better to take the tone of suggestion rather than that of authority. We may have touched upon our higher powers without having fully raised the nature to them. While we are but man we only see by glimpses ; then the veil falls again. So I would preface all writings with the request that the reader be guided by his own natural selection to a very great extent.

Many writers, too, have come into this life with a special task to perform. They have something to say or to give, and when it is done, their usefulness to humanity is over ; they seem then to have outlived themselves ; long before their bodies pass into the ranks of the unseen, their virility and life-giving power have departed. We often see this fatal high-water mark in the life of the poet, the painter, the leader we followed and loved ; see that he can never surpass it, that he has touched his highest state for this incarnation. To remain there is impossible. A law of nature decrees that he must advance or recede ; in nature there is no standing still. We ask ourselves who has set this fatal limit, and we see clearly that the man alone

has done himself this wrong. It is Karma, but a Karma of his own making. Some there are who pass, indeed, beyond that limit to intellectual greatness, but in doing so they have passed beyond our ordinary sight and have joined the silent workers in the Lodge of Truth. The only indication left us of their progress is the fact that they have never fallen to a lower level than that great one where we saw them standing. They have never followed up their words of power by the impotent babble of senility. Few indeed are these men, for "many are called, but few are chosen." They are those who have a Karmic stock of spiritual energy sufficient to flood them over the crisis, and they use their highest intellectuality as a stepping stone to that which lies beyond intellect and above thought. The lesser men suffer. They have done so much, sacrificed so much, they do not understand why their words are no longer snatched from their lips and passed eagerly along the expectant throng. It is because those words are vain repetitions; they are no longer living, winged things. The speaker has not renewed his thought; he has fallen to worshipping his own methods; he makes an apotheosis of his present knowledge instead of reaching up to the realms of real life for new, vital essences. Thought, however broad, follows a circle at last, and in it he runs like a squirrel turning a wheel with puerile activity.

The mere fact that a man thinks he has done something or sacrificed something should show him his mistake. Deeds have been done through him, not by him. His so-called sacrifice was his opportunity to rise to real greatness, and only his half methods have limited it to a sacrifice. Some cry out in despair that it had been better to do nothing at all. I would not say that. The irresistible waves surge onward and bear us to a certain point: we may lie there long; still this is so much progress which we can never lose. The pity is that we should not arise ourselves and go further without waiting for the next tide.

These considerations show us that disagreements between theosophical writers are often unavoidable, the writers being but men and women. It is to our advantage to use our discriminative powers, to strengthen them by use. So we are not injured by these differences. We are more injured if we stake our faith upon any one or several writers, just because when our idols crumble,—and crumble they must, we are so often found in the dust beneath them, found stunned and wounded by their fall. "Let a man learn to bear the disappearance of the things he was wont to reverence without losing his reverence." A truer word than that Emerson never wrote. We are instruments in mighty hands: if we turn our edge, we must expect to be laid aside. We must then refrain from solidifying our thoughts into a system, our reports of Truth into dogmas. We may not be dazzled even by the highest heavens, but must worship Truth alone.

Thus the whole problem for both writer and reader consists in eschew-

ing mere forms, in looking beyond words to the principles which they represent faintly. A man represents one or more universals; his thought should do the same. He will never mislead while he only gives us these; we shall never misunderstand him while we look for nothing less. All reading is useless, so far as spiritual progress is concerned, which cannot be conducted upon the above lines. If they limit your reading, they will extend your thinking. So much the better, for thinking is the path toward becoming. "What a man thinks, that he is; this is the old secret," say the Upanishads. There is a way of taking a thought and brooding over it as a bird broods on the nest; by this method the true thought hatches out and itself manifests to us. We must apply these thoughts to the touchstone of our own souls. Reading and thinking are not to be divorced. They should be one act; then each would correct and equilibrate the other.

My last word upon this subject would be this, and I would say it emphatically. Never receive and pass onward a thought which you do not feel and understand. On this point accept no authority other than your own soul. It is better that you seem to lose a ray of Truth than to accept and deflect it by a want of understanding, a want of assimilation of it. If it be yours in the Law, you cannot lose it. It will be sent to you again and again until you do receive it. Take then what your nature selects until you reach a point where you can rise above nature. When this is reached you will not need to read any longer, except from the wonderful book of life and from those blessed Scriptures wherein the Divine has spoken to the ages through men who had attained to some share in His being.

JASPER NIEMAND, F. T. S.

CONTEMPORARY LITERATURE AND THEOSOPHY.

There is growing every day among contemporary writers a strong disposition to take up theosophic doctrine, and especially in those light stories that always flow from ideas that are "in the air." This will grow as time goes on, for every one with any means of judging knows that the doctrines of Karma and Reincarnation are gaining a hold, slowly perhaps, but surely, on the public mind. Both of these offer a wide field for novelists and magazine writers.

In a recent number of the *Century*, Mr. Stevenson, who writes such charming stories, and also weird ones like *Dr. Jekyll and Mr. Hyde*, gave an account—in some sense a confession—of how his best stories and plots came to him. He said that all his life, in dreams and waking visions, his

"little Brownies" showed him scenes, incidents, and plots that he wove into his writings, and that the main situations in *Dr. Jekyll and Mr. Hyde* were obtained in that manner.

The field is extended enough. None of the possibilities of black or white Magic have been touched on except by such writers as Mabel Collins, one of the Editors of *Lucifer*, but as that comes to be better understood—or misunderstood, which is the same thing for those who write for their daily bread—we shall be flooded with a series of tales and sketches based on these ideas. This suggestion is not copyrighted, so that aspiring authors can use it as they will, to their hearts' content.

The rising tide is shown when such a staid, and anciently somewhat bigoted, magazine as *Harper's Monthly* treats of these matters. In *Harper's* for May last, Mr. Charles Dudley Warner, in the "Editor's Drawer," takes up the subject of Heredity so as to use it for the bringing in of Karma and Reincarnation, together with some light remarks about the theosophists of India, Boston, and Ohio. He considers Heredity to be a puzzle, mourning a little that the progress made in questions of the effect of breeding and descent was to some extent impeded by these notions. But he also gives a fair resumé of Karma, clearly showing that responsibility for deeds done in the body must rest upon the individual, and cannot be shifted to his ancestors. We have to thank him for his words, since he reaches clearly the gist of the matter in saying: "The notion is that all human beings in this world undergo successive incarnations, preserving unconsciously the personal identity in all the changes of condition. Therefore, every human being is the result of all the influences in all his previous conditions. * * * The form in which he shall reappear in the world is not determined by his visible ancestors, but by his conduct in his former lives. * * * But whatever he was, now in this present incarnation he suffers the penalty of all his misdeeds in all former states of being, or he enjoys the reward of good conduct in any of them. And it behooves him now to live the higher life—perhaps of expiation—in order that he may rise into a still higher life in the next unknown incarnation, and not sink into a lower. Therefore no effort is thrown away, and no act is without its infinite personal consequences. The law of Karma, it is explained, is the law of the conservation of energy on the moral and spiritual planes of nature * * * The Drawer, of course, has nothing to do with an investigation of this theory of life; it simply notes it in reference to the prevalent study of the doctrine of heredity."

This is just the doctrine the people need, and it can easily be understood. When they come to believe that there is no way of escape, either through priest or mere lip-acceptance of a dogma, they will begin so to live, if only for selfish reasons, as that the "next unknown incarnation" will

not find them in suffering and misery. While the motive at first may not be of the highest character, it will lead to a wide belief in the doctrines, so that, as the spirit of the age is changed, those who are sincere and unselfish will not have such a hard fight to wage against subtle and dangerous influences. In fine, it will prepare the conditions for the dawn of the day when human brotherhood shall be admitted and lived. Men will then see that legislation and strikes and outward temporary reforms can cure no evil. The evil lies within, in other lives, in this one. In a sense, we are our own ancestors; we are building now the houses we are to live in during our coming lives. For our ignorance of this, nature reckons not; she holds us fast in an iron grasp, and will compel us at last through pain to believe in the true doctrine, and to live our lives and think our thoughts in submission to the Higher Law that no human assemblies can revoke.

CONVERSATIONS ON OCCULTISM.

ELEMENTALS—KARMA.

Student.—Permit me to ask you again, Are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots,—a thing often done at spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand “matter,” it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and division of plane, of nature. Many can never be recognized by men. And those pertaining to one plane do not act in another. You must remember, too, that these “planes” of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clairaudient has to do with or is effected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How then about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for.

The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma of those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student ; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial ; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done,—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment !”

ANSWERS TO QUESTIONERS.

From M. C. D.

I am told that an Adept has said “that one can help or cure another if his Karma does not prevent it.” Am I to understand that when suffering is before me I am not to relieve it if in my power to do so, on the ground that the suffering person's Karma has brought him there and I must not interfere ? Some Theosophists have enunciated this rule.

Answer.—If an Adept said this it is not incorrect. But no Adept ever drew the conclusion you give. Some Theosophists have, we are sorry to say, declared that they may not help for the reason stated. It is not theosophical to take such a position. The sufferer's Karma truly produced the suffering, but your Karma offers the opportunity for a kind deed that may relieve him ; it may be his Karma to be relieved by you. It is your duty to do this kind act, of whatever nature it be. The meaning of the declaration attributed to the Adept is that you are to try to relieve suffering, which effort will have a beneficial effect unless the Karma of the sufferer prevents : but you know nothing of his Karma and must not judge it ; your duty lies in the act presented to you for performance, and not with its result nor with the possible hindrances resulting from the Karma. The

wrong view given by you in your question arises from the conceited attitude of persons who, having slight knowledge, presume to be the judges of others and of the great and hidden causes springing from Karma. Knowledge of these causes and of their operation in any particular case comes only to those who have reached Adeptship; for, in order to rightly judge how to rightly act, you must know absolutely the other's Karma, together with your own, in order not to fall into the awful error of deliberately sinning. It would be wiser for all students to seek to do their duty and to act as true brothers on every occasion than to run about endeavoring to imitate Sages and Adepts.

MOULVIE.

From B. J.

What can you tell me about the Mind Cure and Christian Science? Are they true, are they theosophical? Ought I to study them so as to be *mens sana in corpore sano*, as it were?

Answer.—As we have not made a thorough study of these, we could not assume to tell you much about them, and hence cannot say if they are true or theosophical. Many earnest theosophists are believers and followers of both. We, however, have been trained in the Eastern theosophical school. Following the teaching of the latter, our advice is to have a healthy body by paying regard to rules for health, so that your mind, whether it be healthy or not, may exhibit its workings untrammelled. And the teacher has ever said, as taught by the Sages of old, that the body must not be *the object* of the student's care. The same teacher also warned us that, as the body is a material thing, the proper remedies needed to counteract extreme discordant vibrations are also of a material nature. Our work lies not with your body, but with your mind and heart. See to it that the latter is right. The quantity and quality of mind that are yours may be little or poor, but even if great and good, the heart and soul are greater, and mind has its limits beyond which it passes not.

MOULVIE.

CORRESPONDENCE.

“THE SECRET DOCTRINE.”

TO THE EDITOR OF “THE PATH”:

DEAR SIR AND BROTHER:—In the February number of THE PATH you have published a letter written by several American Theosophists to our respected Founder, Madame Blavatsky, asking her to hasten the publication of “The Secret Doctrine,” which, it is alleged, has not come out yet because some Indian Pundits are against it.

It seems to us that the letter has been based upon information which is not correct. Had Madame Blavatsky been in India, the book would long

ago have seen the light. Owing, however, to her stay in Europe, it has not been found so very easy to have the great work revised, as had been originally proposed.

Parts of the work were sent to this country, when some good suggestions were made with a view to enhance the value of the book by making it more exact in its allusions to Hindu literature. These suggestions were misunderstood by some who communicated their own views on the matter to Europe, and we fear Madame Blavatsky herself has not been properly informed in what way the revision was proposed to be effected. Had she herself been here, she would, with her usual candor and good sense, have at once understood the situation and cheerfully taken up the well-meant suggestions. Occult ideas and doctrines ought to be made to stand on their own intrinsic merits, and not on the authority of any person or persons; and as there is a possibility of making this truly marvellous work more acceptable to the public, more useful and instructive, we hope and trust that the suggestions that have been made will be carried out.

There is no opposition here against the publication of the mysteries of occultism. A few sympathetic friends can easily arrange to have the work revised, if the false impressions produced by unfounded reports were forgotten and the work placed in the hands of those who are capable of revising it.

Yours fraternally,

N. D. KHANDALAVALA; RUSTOMJI ARDESHIR MASTER ;
TOOKARAM TATYA ; SHAMARÀR VITHAL ; J. C.
DORABJI ; MANCHERSHÀ KAVASJI ; K. M. SHROFF ;
HAMRA RUSTOMJI ; J. N. ISAAC ; PHEROZSHAW
RUSTOMJI METITA ; RUSTOMJI K. MODI ; PESTONJE
NOURSJI PAVDI, *G. G. M. College* ; ARDESHIR
SORABJI, *Engineer* ; COWASJI DOSSÀBHOY DAVAR ;
N. F. BILIMORIÀ ; FRAMJEE B. BILLIMORIA.

BOMBAY, INDIA, *April, 1888.*

To the Editor of PATH :

In the May number of your valuable journal, on page 60, we read :

“With much deference we venture to invite the attention of *Lucifer* to the grave etymological objections to its definition of pentacle as a *six*-pointed star.”

The attention of our benevolent corrector is invited to “Webster’s Complete Dictionary of the English Language, *thoroughly revised and improved* by Chauncey A. Goodrich, D. D., L. L., D., late Professor of Yale College, and Noah Porter, D. D., *Professor of Moral Philosophy and Metaphysics* in Yale College, assisted by Dr. C. A. F. Mahn of Berlin and others. New edition of 1880, etc., etc., London.

At the word “Pentacle,” we read as follows :—

“Pentacle—a figure composed of two equilateral triangles, intersecting so

as to form a six-pointed star, used in ornamental art, and also with superstitious import by the astrologers, etc."

This (Fairholt's) definition is preceded by saying that *pentacle* is a word from Greek PENTE, *five*,—which every school-boy knows. But *pente* or *five* has nothing to do with the word *pentacle*, which Eliphaz Levi, as all Frenchmen and Kabalists, spells *pantacle* (with an *a* and not with an *e*), and which is more correct than the English and less puzzling. For, with as much "deference" as shown by PATH to *Lucifer*, *Lucifer* ventures to point out to PATH that, according to old Kabalistic phraseology, a *pantacle* is "any magic figure intended to produce results."

Therefore if any one is to be taken to task for overlooking "the grave etymological objections to the definition of *pentacle* as a six-pointed star," it is the great Professors who have just revised Webster's Dictionary, and not *Lucifer*. Our corrector has evidently confused *Pentagon* with *pentacle*. "Errare humanum est."

Meanwhile, as *Lucifer* was already laughed at for this *supposed* error by some readers of the PATH, the latter will not, it is hoped, refuse to insert these few words at its earliest convenience, and thus justify its colleague from such an uncalled-for charge of *blunder and ignorance*. Let us correct each other's mistakes and errors, by all means; but let us also be fair to each other.

Fraternally,

THE EDITORS OF "LUCIFER".

LONDON, May 21, 1888.

TEA TABLE TALK.

A correspondent writes as follows: "Tea Table; I am not particularly interested in the psychometric experiences related at the Tea Table, but it seems that you consider them valuable, or at least interesting. I question very much if mine are worth telling, but I will give them."

(Let me interpolate here, that this sentence is of itself interesting to students as a proof of how frequently we deceive ourselves as to our own nature. Who reads, thinks over, or gathers together similar incidents, or sends information to one for whom he has good wishes, on a subject in which he is "not particularly interested"?)

"Since I have been searching for the Truth, I have had innumerable experiences like the following; they all run in one line and prove to me that 'The Unseen gives Unseen aid.' I saw at our Art Museum a picture called 'The Automedon.' That was a new word to me, and I wondered what it meant. I looked in the dictionary for it, and the word was not there. Then I, as it seemed, carelessly took up a book of European travel, opened it at random, and the first words I saw were, 'The coach dashed up to the door, and the Automedon cried Whoa!'

"I came across a bit of poetry signed Havergal. Who was Havergal? I did not know. The next day a package came to me wrapped in a news-

paper; as I untied it my eye caught these words: 'Frances R. Havergal was born so and so;' a short sketch of her life.

"Many, many years ago I read Leigh Hunt's *Abou Ben Adhem*; I liked it, but it passed completely from conscious memory." (Let me interpolate that Mohini Babu had a good phrase for such mental lapse: "It passed out of the active part of my mind.")

"This winter some thought in the *Bhagavad Gita* recalled it, and I wished I could read it again, but I had forgotten it was Hunt's and knew not how to find it. The next week some person unknown to me sent me from New York a paper with that poem in it.

"An occasional incident like those given above of course proves nothing, but a constant recurrence of them does, I think."

They prove in all instances the attractive power of thought, which is a spiritual lodestone. And I would ask my kind and valued correspondent why, if such incidents prove to her mind that "the Unseen gives unseen aid," they may not do so to many another. I do not consider any of these things so "interesting or valuable" *in themselves*. But as subtle and constant indications of a great undercurrent which we might otherwise ignore, and as proofs of its presence in the most ordinary lives. I do consider them useful and as being there to be used, provided they are looked at in the right light. This right light is set forth by a letter from a young theosophist which was shown to me (and from which I take the liberty of quoting, unknown to its writer), namely, to regard them as analogies and indicators of rules which bear universal application.

"I have thought a good deal about the suggestions in your letter, and, the more I think, the more strongly am I impressed that they voice an important truth. I have always tried not to be sorry for failures in business matters, but when some project has failed, or carelessness or ignorance has caused loss of money or something else, have tried to appropriate the *experience* and disregard the loss." (This is indeed the process described in *Gates of Gold* as "the kernel is within the shell, and that, instead of crunching up the whole nut like a gross and indifferent feeder, the essence of the thing is obtained by cracking the shell and casting it away.") "I believe this is a good plan in business matters, and now I believe it *is* good simply because it is a shadow, so to speak, of a profound spiritual truth, and it strikes me constantly that so many of the rules given for spiritual development are just the very best for a man to paste up in his office to do business by. This may read queerly, but I mean that the eternal analogy between things great and small, high and low, is constantly appearing. It seems to me that the maxim, 'As above, so below,' is of universal application."

This is of course true; it is these correspondences we must study and understand. There is no break in the chain of life or consciousness. We are to live on out "through night to light" from the spot where we now stand, and all these delicate clues are sent us at once to show us the way, to open up our minds, and to be used as aids to still higher steps. The true intuition speaks in the above letter. Another instance of this natural power pro-

claiming the truth of correspondences was given to me yesterday by the child "Bun," of whom my readers have heard.

Bun came over to call on his old friend, and found me installed in my arm chair, grumpy, grim, and disinclined to romp by reason of—let us say gout. Bun had excused me from a supper-party of his Father's the night before for the same reason, and, peeping down over the stair rail at the guests, had missed a chat with his old friend. So he was discouraged, and now informed me that I was "too always in gout" and he guessed I would die. This opinion was delivered in a lachrymose drawl from the arm of my chair. His eyes then fell on a yellow dandelion in his own button-hole; their wonderful fringes uplifted; the great eyes flashed and glowed, and a beaming smile showed his small, even, white teeth. "The flowers dies, an' then they comes back: we'll come back too. You'll go first; you'll come back first a little boy; you was little oncest. Then you'll have to wait for me."

"I think so too, Bun."

"But you'll come back away off from here, away, way, *way* off. How'll we find us?"

"Like we did this time. I was born far away from here, but I found you on the pike." (An allusion to our first meeting on the highway.)

"Oh, yes. Well, Sir, when I gets *down there* I'm going to watch the seeds bust up. I put seeds in my garden; they bust open, an' that long white thing, don't you know, comes out of 'em. It gets to be leaves you bet, an' flowers too. I *digged* one up to see; it was bust open an' it died. I'm going to watch out *down there* an' see them seeds all bust up an' grow."

A beautiful thought, this, of childhood; to utilize the grave to discover the secrets of nature, and the flowers to disclose the higher truths of the soul's return.

Among the many events illustrative of past Karma working in present lives, none are more eloquent to the student of occultism than those by means of which he is first led into Theosophy. With many persons, this is a matter of gradually increasing interest from the earliest period of their lives, which culminates at some given point; with others it lies dormant until mature years, and is then of more rapid but still gradual growth. Yet another class—and this one is more rare—suddenly find themselves in the grip of an irresistible force which sweeps them away from all previous moorings and transports them to the new regions of occultism, new, yet weirdly familiar, as if they had known them in forgotten dreams. It may interest my fellow students to hear the story told to the Tea Table by a lady well known to many of us, of her entrance into theosophical life.

"You know I was what is called 'a woman of the world,' both by birth and circumstances of education and so forth. I was a member of a fashionable Protestant sect; I had a full life, brilliant in its joys and setting, dramatic in all its variations and climaxes, almost tragic at times through sudden glooms of many deaths. It was a crest-of-the-wave life, and always I went with the current unquestioning. Of any undercurrent I had no thought; my days were so crowded, and I rose buoyantly to every day of

pain or pleasure. My intellectual and artistic interests were very great, and I revelled in them, in nature, in society, even in the intense storms of emotion, or of sudden change, of music, of poetry, of travel. I questioned none of these things. I never asked the meaning of Life. That it was a great whole, a science, a mystery, I never thought. My ideas, so to say, were separate entities; I never consciously related them or passing events to one another. Yet the sequel shows the action of a great sub-conscious life and growth: the hidden *knower* related all these things. In the anguish born of those sorrows where the overwhelmed heart cries out for a God it can understand to help it bear these upheavals, I too often called upon some God and longed to know something of Him. I felt that I could and must know Him. Yet when the silence gave me no answer and the new day bore me away into Life, I accepted man's ignorance as final and hopeless, and apparently forgot the brief intensity of my search. That this ever-recurring instinct of a possible knowledge of and union with God, coming always at moments when the blank insufficiency of natural life suddenly confronted the stricken heart, was in fact the soul's cyclic or periodical assertion of His real Being and presence—a faint reminder of its past knowledge,—was what I did not recognize at all. As I said, I did not connect events, and I went on with life just as an awakened man disregards his painful dreams.

One day a telegram from a friend summoned me to an entertainment she was to give in a distant city. This gay summons I obeyed: it was a disguised call from Karma. By an apparent 'accident,' a work of a kind never approached by me that day fell into my hands, *Progress and Poverty* by George. Waiting for my train, I fluttered its leaves because I had nothing else to do. These words met my eye.

'Passing into higher forms of desire, that which slumbered in the plant and fitfully stirred in the beast awakes in the man. The eyes of the mind are opened, and he longs to know. He braves the scorching heat of the desert and the icy blasts of the polar sea, but not for food; he watches all night, but it is to trace the circling of the eternal stars. He adds toil to toil to gratify a hunger no animal has felt, to assuage a thirst no beast can know.

'Out upon nature, in upon himself, back through the mists that shroud the past, forward into the darkness that overhangs the future, turns the restless desire that arises when the animal wants slumber in satisfaction. Beneath things he seeks the law; he would know how the globe was forged and the stars were hung, and trace to their sources the springs of life. And then, as the man develops his nobler nature, there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame. He masters and curbs the animal; he turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day. He works for those he never saw and never can see. * * * He toils in the advance, where it is cold, and there is little cheer from men, and the stones are sharp and the brambles

thick. Amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a railroad. Into higher, grander spheres desire mounts and beckons, *and a star that rises in the east leads him on. Lo! the pulses of the man throb with the yearnings of the god,—he would aid in the process of the suns.*

"See how in these lines by me italicized the hidden instinct speaks again through this writer, who is no theosophist or occultist and who in his very next lines denies his own last fine intuition by saying, 'Is not the gulf too wide for analogy to span?'. I have since read this book and found no other message for me in it except this one upon the page which destiny opened for me that idle day. What a passionate tumult they awakened within my breast! Before me rose the People, the vast oceans of Humanity outside my own circle never before thought of; not isolated sections which our organized charities might reach, but the race. It was my first dazzling glimpse of Universal Brotherhood. Yet, like the worldly epicure I was, I enjoyed the poetic emotion and thrust aside the thought. Soon with my friend, I forgot both. That afternoon she opened a magazine which came in the mail and tossed it aside. 'Why do they send me these things? I'm not a theosophist,' she exclaimed.

"What is that?" I asked.

"Mon Dieu! Did you never hear of Theosophy? Nor of Madame Blavatsky? Well, my Dear, you *have* been buried alive."

So I had been, in the remote West for a time, under circumstances not relevant here. My friend then told me of the phenomena performed by Madame Blavatsky, and that she had been invited to hear a 'chela' talk that very afternoon. We would go and ask him how to put ourselves into training to do these things, even dieting if necessary, as it would be such fun to astound our acquaintances. I thought it would be great larks; I vowed to give six months to it if necessary, thinking it some new and wonderful legerdemain. Before dinner we pirouetted up to see the "chela" (who, by the way, never pretended to be one) and get his occult recipes. As we entered the salon of the flat where the meeting took place, I saw the red evening sky between masses of storm-buffed clouds, and heard a calm voice from the twilight say these words:

'When once you forget yourself, then the first bridge to the Eternal is crossed.'

Never shall I forget that moment, now so profoundly graven upon my heart. In quiet hours I see that far red sky and the gathering shades of night quickened by those words. For an extraordinary prescience, an instant conviction, seized me: 'This is not legerdemain but the true religion, and I have known it before.' I sat down too stunned to listen. A great boundary had given way in my life, and through the breach what astonishing thoughts poured in! Prepared by the first touch of the early afternoon, my softened heart was whirled far out of itself. When I came back to ordinary life I was a changed being; I recognized at once a vast unrecognized want and its fulfillment. Still, as I procured the names of theosophic books from the 'chela,' I determined to weigh and judge all, but, instead, I found a muffled voice within me crying ever, 'It is the truth.' You see now that I am a theosophist, though unworthy, because I must be one: I am irresistibly borne on to it by the impetus of my own soul, the evolution of my own nature. Paraphrasing Royalty of old, I might write myself—'By the grace of God, theosophist.'

So spoke the Vedas before this student: "He whom the self chooses, by him alone the self can be gained. He sees the majesty of the Self *by the grace of the Creator.*" Just as the supreme illumination only comes through the Eternal Will, so in our daily life theosophic teachings never come truly

home to the soul unprepared by evolution to receive them. Men never listen so readily as when we speak to them out of their own experience, and hence the Tea Table suggests that nearly all people have them and are curious to hear them explained. They are, in fact, the entering wedge of occultism; any one may prove a karmic revelation. JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

VARUNA THEOSOPHICAL SOCIETY.—This is a new Branch just formed at Bridgeport, Conn. The application came in and the charter was granted since the April Convention at Chicago. The President is Dr. Emil Kirchgessner, and the Secretary Mrs. Ida J. Wilkins.

THE WILKESBARRE LETTERS ON THEOSOPHY are being circulated freely, and, as they present the subject in a very clear manner, they will do good.

THE ARYAN T. S. of New York has its meetings each week always well attended. The average attendance is over 30. The Library grows steadily, yet donations of good books are always welcomed. The new Connecticut Branch is an offshoot of this one.

A member of the Los Angeles T. S., Miss Off, has a short paper giving an outline of Theosophy, in *The Golden Era*, a magazine of San Diego, Cal.

THE INTEREST in the Society's work is shown by the fact, reported by the General Secretary, that persons from almost all parts of the United States are entering it almost every day.

REPORT OF THE CONVENTION of the American Section, printed by order of the Convention, has been sent to each member of the Society in this country and to many in foreign countries. The expense of this pamphlet covering 55 pages was met by private subscription.

FRANCE.

THE EPITOME OF THEOSOPHY, issued by Aryan T. S. members, has been translated in French by the Editor of *Le Lotus*, and separately printed, presumably for distribution.

THE SOCIÉTÉ MAGNÉTIQUE DE FRANCE has just been constituted, at Paris—5 Boulevard du Temple. Among its members are many theosophists, including H. P. Blavatsky and Prof. Crookes.

INDIA.

BELLARY.—In addition to the Sanscrit Free School and Moral Class, a new department called Bhagavad Branch has been opened, at which on Sundays readings and explanations of the Bhagavad-Gita are had.

CEYLON.—In January a party of theosophists visited the famous town of Panadure by invitation of the inhabitants. Mr. Leadbeater, the leading theosophist, advised the establishment of a Sunday School, which was effected. The *Buddhist Catechism* by Col. Olcott has just been published in Burmese.

COL. OLCOTT'S health has improved greatly since his return to Madras from his long tour.

ADDITIONAL SECRETARY.—The Countess Wachtmeister of Lands-Krona, Sweden, has been appointed an additional Secretary of the T. S., by the General Council, on request from the London Lodge T. S.

He who wishes to be established in Buddhahood and aspires to the knowledge of the self-born, must honor those who keep this doctrine.—*Saddharma-Pundarika*.

OM.

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And thus it has been said: Through the serenity or calmness of thought he brings to an end the effects of all actions, good or bad; his self, serene, abiding in the supreme, obtains imperishable bliss.

The word is Om. Using that word and meditating upon it, he arrives at that which is beyond and cannot by means of intellect be either grasped or expressed. This is the way, this is the immortal, and this is bliss.—*Upanishads.*

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

TO ASPIRANTS FOR CHELASHIP.

Sincere interest in Theosophic truth is often followed by sincere aspiration after Theosophic life, and the question continually recurs, What are the conditions and the steps to chelaship¹; to whom should application be made; how is the aspirant to know that it has been granted?

As to the conditions and the discipline of chelaship, not a little has been disclosed in *The Theosophist*, *Man*, *Esoteric Buddhism*, and other works upon Theosophy; and some of the qualifications, difficulties, and dangers have been very explicitly set forth by Madame Blavatsky in her article upon "Theosophical Mahatmas" in the *PATH* of Dec., 1886. To every one cherishing even a vague desire for closer relations to the system of development through which Masters are produced, the thoughtful study of this article is earnestly commended. It will clear the ground of several misconceptions, deepen the sense of the seriousness of such an effort,

¹ *Chelaship* means *Discipleship*.

and excite a healthy self-distrust which is better before than after the gate has been passed.

It is entirely possible, however, that the searching of desire and strength incited by that article may only convince more strongly of sincerity, and that not a few readers may emerge from it with a richer purpose and a deeper resolve. Even where there is not a distinct intention to reach chelaship, there may be an eager yearning for greater nearness to the Masters, for some definite assurance of guidance and of help. In either of these cases the question at once arises before the aspirant, Who is to receive the application, and how is its acceptance to be signified?

The very natural, indeed the instinctive, step of such an aspirant is to write to an officer of the Theosophical Society. None the less is this a mistake. For the Theosophical Society is an *exoteric* body, the Lodge of Masters wholly *esoteric*. The former is a voluntary group of inquirers and philanthropists, with avowed aims, a printed Constitution, and published officers, and, moreover, expressly disavowing any power, as a Society, to communicate with Masters; the latter is an Occult Lodge, of whose address, members, processes, functions, nothing is known. It follows, therefore, that there is no person, no place, no address, to which an aspirant may appeal.

Let it be supposed, however, that such an inquiry is preferred to a person advanced in Occult study, versed in its methods and tests and qualifications. Assuredly his reply would be directly to this effect:—

“If you were now fitted to be an accepted chela, you would of yourself know how, where, and to whom to apply. For the becoming a chela *in reality* consists in the evolution or development of certain spiritual principles latent in every man, and in great measure unknown to your present consciousness. Until these principles are to some degree consciously evolved by you, you are not in practical possession of the means of acquiring the first rudiments of that knowledge which now seems to you so desirable. Whether it is desired by your mind or by your heart is still another important question, not to be solved by any one who has not yet the clew to Self.

It is true that these qualities can be developed (or forced) by the aid of an Adept. And most applicants for chelaship are actuated by a desire to receive instructions directly from the Masters. They do not ask themselves what they have done to merit a privilege so rare. Nor do they consider that, all Adepts being servants of the Law of Karma, it must follow that, did the applicant now merit their visible aid, he would already possess it and could not be in search of it. The indications of the fulfilment of the Law are, in fact, the partial unfolding of those faculties above referred to.

You must, then, reach a point other than that where you now stand,

before you can even ask to be taken as a chela on probation. All candidates enter the unseen Lodge in this manner, and it is governed by Laws containing within themselves their own fulfilment and not requiring any officers whatever. Nor must you imagine that such a probationer is one who works under constant and known direction of either an Adept or another chela. On the contrary, he is tried and tested for at least 7 years, and perhaps many more, before the point is reached when he is either accepted (and prepared for the first of a series of initiations often covering several incarnations), or rejected. And this rejection is not by any body of men just as they incline, but is the natural rejection by Nature. The probationer may or may not hear from his Teacher during this preliminary period ; more often he does not hear. He may be finally rejected and not know it, just as some men have been on probation and have not known it until they suddenly found themselves accepted. Such men are those self-developed persons who have reached that point in the natural order after many incarnations, where their expanded faculties have entitled them to an entrance into the Hall of Learning or the spiritual Lodge beyond. And all I say of men applies equally to women.

When any one is regularly accepted as a chela on probation, the first and only order he receives (for the present) is to work unselfishly for humanity—sometimes aiding and aided by some older chela—*while striving to get rid of the strength of the personal idea*. The ways of doing this are left to his own intuition entirely, inasmuch as the object is to develop that *intuition* and to bring him to *self-knowledge*. It is his having these powers in some degree that leads to his acceptance as a probationer, so that it is more than probable that you have them not yet save as latent possibilities. In order to have in his turn any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. The ground of this necessity for a pure motive was recently stated in *Lucifer* to be that ‘ unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be equally used by the selfish and revengeful as by the unselfish and all-forgiving ; the powers and forces of spirit lend themselves only to the perfectly pure in heart.’

It may be stated, however, that even those natural forces cannot be discovered by any man who has not obtained the power of getting rid of his personality in some degree. That an emotional desire to help others does not imply this freedom from personality may be seen by the fact that, if you were now perfected in unselfishness in the *real* sense, you would

have a conscious existence separate from that of the body and would be able to quit the body at will : in other words, to be free from all sense of self is to be an Adept, for the limitations of self inhibit progress.

Hear also the words of the Master, taken from Sinnett's *The Occult World*. 'Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.'

While setting forth these facts, as well as the dangers and difficulties—both those set ones appointed by the laws of the Lodge and the more innumerable ones adjudged by Karma and hastened by the efforts of the neophyte, it should also be stated that the Masters desire to deter no man from entering the path. They are well aware, however, from the repeated trials and records of centuries, and from their knowledge of our racial difficulties, how few are the persons who have any clue to their own real nature, which is the foe they attempt to conquer the moment they become pupils of the occult. Hence They endeavor, so far as Karma permits, to hold unfit individuals back from rash ventures the results of which would recoil upon their unbalanced lives and drive them to despair. The powers of evil, inadequately defied by the ignorant man, revenge themselves upon him as well as upon his friends, and not upon those who are above their reach. Although these powers are not hideous objective shapes coming in tangible ways, they are none the less real and dangerous. Their descent in such instances cannot be prevented ; *it is Karma*.

To lose all sense of self, then, implies the loss of all that ordinary men most value in themselves. It therefore behooves you to seriously consider these points :—

1st. What is your motive in desiring to be a chela ? You think that motive is well known to you, whereas it is hidden deep within you, and by that hidden motive you will be judged. It has flared up from unseen regions upon men sure of themselves, has belched out in some lurid thought or deed of which they esteemed themselves incapable, and has overthrown their life or reason. Therefore test yourself ere Karma tests you.

2d. What the place and duties of a true neophyte are.

When you have seriously considered both for 21 days, you may, if your desire remains firm, take a certain course open to you. It is this.

Although you do not now know where you can offer yourself to Masters themselves as a chela on probation, yet, in forming that desire in your heart and in re-affirming it (if you do) after due consideration of these points, you have then to some extent called upon the Law, and it is within your power to constitute yourself a disciple, so far as in you lies, through

the purity of your motive and effort *if both are sufficiently sustained*. No one can fix a period when this effort will bear fruit, and, if your patience and faith are not strong enough to bear you through an *unlimited* (so far as you know) period of unselfish work for humanity, you had better resign your present fancy, for it is then no more than that. But if otherwise, you are to work for the spiritual enlightenment of Humanity in and through the Theosophical Society (which much needs such laborers), and in all other modes and planes as you best can, remembering the word of Masters; 'He who does what he can and all that he can, and all that he knows how to do, does enough for us.' This task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether.

In following this course you work towards a fixed point under observation,—as is, indeed, the whole Theosophic body, which is now, *as a body*, a chela of Masters—, but specialized from other members in the sense that your definite aim and trust are understood and taken into consideration by the unseen Founders and the Law. The Theosophical Society then stands to you, for the time being, as any older chela might who was appointed for you to aid and to work under. *You are not*, understand, a chela on probation, since no one without authority can confer or announce such a privilege. But if you succeed in lifting yourself and others spiritually, it will be known, *no matter what the external silence may seem to be*, and you will receive your full dues from Those who are honest debtors and ministers of the Just and Perfect Law. You must be ready to work, to wait, and to aspire in *silence*, just as all do who have fixed their eyes on this goal. Remember that your truest adviser is to be found, and constantly sought, *within yourself*. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Masters have become what They are.

Your choice or rejection of this course is the first test of yourself. Others will follow, whether you are aware of them or not, for the first and only right of the neophyte is—*to be tried*. Hence silence and sorrow follow his acceptance instead of the offer of prompt aid for which he looks. Yet even that shall not be wanting; those trials and reverses will come only from the Law to which you have appealed."

"MANKIND usually receive a thousand impressions through the senses, to one through the spiritual nature. Adeptship means *reversing* the proportion."—*H. S. Olcott*.

SOME TEACHINGS OF A GERMAN MYSTIC.

V.

FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

L

Ruppert was a government justice in the provincial city of E——l. Besides his income he was in possession of a considerable fortune, and therefore, relatively to his colleagues, he lived in handsome style. In the first years of his stay he had married the daughter of an official, and she had borne him three fine children ; at the birth of the fourth, which came lifeless into the world, her constitution was so shattered that her life was feared for. She never recovered fully from this ; the slightest exertion or excitement affected her nerves, and she often lapsed into a kind of fever that would last several days. The two youngest children, one four and the other five years old, died of a prevailing epidemic in the course of one week. This was a terrible affliction for the parents. The mother took to her bed and was unable to leave it for over three months, and several times her end was believed to be at hand. At last she recovered slowly. Little by little she resumed her share in the household duties, and devoted her entire attention and love to her only remaining child, her daughter Caroline, seven years old.

Nothing for her education was neglected ; the mother gave her French lessons herself, and a music-teacher was engaged to come to her daily. He discovered exceptional talents in his pupil, and Caroline made such progress that in her twelfth year she was regarded as a little virtuose on the piano. She also, besides being thoroughly grounded in the elementary branches, had an excellent knowledge of French ; reading, writing, and speaking it.

The father was so delighted with the talents of his daughter that he could not resist the desire to live in the capital, in order to secure for her social advantages that were not to be had in a provincial town. To accomplish this purpose he turned to several of his influential friends. His learning and reputation gave him rank among the prominent men of the country, and therefore his wishes were regarded ; six months had not elapsed before his transference to the capital as a member of the superior judicial council.

A new life now began for the family. Ruppert had been brought up in the capital, and felt himself in his native element. He entered with a zest into the current of prevailing enjoyment, and Caroline felt that she was really beginning to live for the first time : she soon attained such a familiarity with

the ways of the upper ranks of society that no one would have detected in her a child of the provinces. Her musical talent naturally contributed much to this result; wherever she went she was welcomed and admired. In this way five years quickly passed, in the course of which the young girl developed a more than ordinary beauty, attracting admirers on every hand.

The son of the President of the Council, named Breithof—the father born in the ranks of the middle class, but honored with various orders and a man of great prominence—devoted himself particularly to Caroline. He was, indeed, betrothed to the daughter of a certain Councillor of Legation, but the charms of Caroline were so much greater that he did the utmost to break his engagement and offer heart and hand to his new love.

Caroline's mother, meanwhile, had in vain been attended by the most skillful physicians of the capital, and was not happy under the new conditions of family life. She was often filled with sorrow when she saw the delight her daughter took in the homage of the world, the poison of pride gradually gaining the ascendancy over the girl's better self. The mother was mostly confined to the sick-room, and could not accompany her child into society, so the father was Caroline's companion on such occasions. She often sighed, "I see my child going wrong before my eyes, and cannot reach out my hand to save her!" She did not, indeed, withhold her maternal counsel, but her voice was not strong enough to prevail against the tumult of the world and the desires of the heart: Caroline grew more and more into social favor, and with each new triumph her thirst for distinction increased.

Ruppert himself was indescribably happy meanwhile. When his wife ventured to express her solicitude concerning their daughter, he declared that it was simply the nervous fears of a sick temperament, and he thought of nothing but to give Caroline, his idolized darling, opportunity for new triumphs. For this reason he welcomed the attentions of young Breithof; he already in imagination saw himself and his daughter moving in the highest circles, and pleased himself with the thought of the honor and admiration which would there be hers.

At last the mother was informed of this proposed betrothal. At first she had nothing to say against it; but when she learned that the young man had broken his former engagement on account of her daughter's charms, she came quickly to a determination. "Breithof can never be your husband," she said to Caroline; "you must not be the object of another's envy and hatred. Your heart must not be made heavy by the tears of an unhappy one, betrayed of her right for your sake. I beg, yes, I command you to part from your lover in all kindness, and sever a connection that would make you unavoidably unhappy."

Caroline heard this command with fear, for the idea of a marriage with Breithof had flattered her pride, to which she had already made too many sacrifices ; her heart was also at stake, for love enchained it even more strongly than she had supposed ; therefore she now felt extremely unhappy. Her mother observed the struggle going on in the soul of her child, and pictured to her the consequences of such a union. Caroline wept and promised obedience, but hoping secretly for her father's decision. Things therefore remained as before, but care was taken to conceal the matter from the mother.

But this state of affairs could not last long ; Caroline's own feelings often rebelled as she thought of her duplicity towards her mother. She often set out to speak of it, but her courage failed her ; at last her mother learned of the deception and wept bitterly over her child's disobedience. "I have become a burden to you," she told Caroline and her father, "but Heaven will soon release you from me, and then you will perceive how you have done me wrong and how well grounded my warnings were."

The daughter's heart grew heavy ; she could not console her mother with a word. "Sick people," said the father, "should take care of themselves rather than of other persons." The poor woman at this felt herself most wretched and forsaken. "The lack of love," she sighed, "is the most fearful thing that can befall a family, and this, I feel, will bring me to my grave."

She spoke truly. Her nervous attacks repeated themselves with redoubled force, and after 12 days the physician declared that her case was hopeless. His words suddenly restored peace to the household. Caroline declared that she was her mother's murderer, and refused to leave the bedside of the dying one day or night. Ruppert also was deeply moved. "Wretched pride !", he said to himself, "thou scornest humanity, and then leavest us inconsolable in misfortune." With Caroline he devoted himself to the care of the dying one, but all their pains were fruitless ; on the fifteenth day she was stricken with paralysis, and her death was expected every moment.

As she felt her end nigh she reached out her hands and said, "Forgive me, I forgive all. You are blameless of my death. If the estrangement that arose between us brought it on, it was but a deserved fate¹ that overcame me. I am calm now, and I part from you with the tenderest love and shall think of you in my grave. Forget me not, that I may live in your memory. I ask no promise concerning anything ; only one thing I beg of you,—do not take hasty action and thus let to remorse be added the reproach of lack of foresight. Your happiness was my wish during life, and it remains my wish in death ; with this assurance to you, I shall, in a few minutes, enter the presence of my judge."

¹ Her Karma.

The last words were scarcely audible as she fell asleep, never again to awaken.

We will pass over the events of the funeral, the distress of the daughter, and the sorrow of the father, and confine ourselves to events in the lives of these two. Caroline reproached herself with having so little heeded her mother's voice, and determined that in future she would not so blindly obey the voice of the world. This made her look more carefully to the character of her lover, and she soon had occasion to be convinced that his feelings were not of such an earnest nature as to last through life. The charms of a wealthy young lady fascinated him, and with Caroline he repeated the experience of his first betrothal. This pained her deeply, and thenceforth she turned all her thoughts to the memory of her mother. The perfidy of young Breithof so affected Caroline's father that he cursed the day on which he had removed to the capital. A change came over his household that made it the abode of silence, sorrow, and despondency. All his friends avoided him, and he lived with Caroline a life so retired in the populous city that soon his name was no more heard in the circles of society.

A year passed by, and a remarkable change came over Caroline. She became timid and shy, avoiding the sight of people, and giving herself up to a pensiveness that made her insensible to all external impressions.¹ As her father urged her to tell the cause of her conduct, she said, "I know not how it is with me; I often feel as if benumbed, and then again so excited that the merest trifle startles me. Within me a fire seems to be raging, and at night I hear, when I lie sleepless, noises and voices around me that set my nerves a-quivering and make me feel as if I were in a violent fever."

Her father became deeply concerned on hearing this. He consulted the physician, who held the trouble for somnambulism, but soon observed that entirely other factors were at the bottom of the malady. He prescribed everything that seemed advisable, but in vain. The abnormal condition remained, and the nightly goings-on appeared to increase.

Caroline's illness now underwent a wonderful change; what she had formerly only felt and heard appeared visibly to her. The first occurrence of this kind was on April 4th. Towards evening, as twilight was coming on, she sat in her chamber and thought of the too early death of her mother and her own life's happiness destroyed; all at once there arose a great noise in the room as if the walls were cracking, and tables and chairs moved from their places. She was stricken with fear; she looked about her, and behold! a thick-set man, with brownish face and wild gestures, appeared before her

¹ Her senses being dulled to external impressions through an abnormal state of her system brought on by morbid reflections, her perceptions were awakened to a consciousness of certain phases of the inner life, or subjective world, that transcends the bounds of the personality. This state, developed to a greater or less extent, is what constitutes "mediumship," or a condition in which the individual is passively subject to these influences.

and gazed upon her with fiery eyes. She sought to flee, but for horror she could not move from the spot. The man then spoke. "Why do you disturb me? Let the dead rest, and live joyfully with the living!" She tried to answer but could not utter a word, and so gave herself over to her fate, fearful that her last moment had come. At last the figure disappeared, a thick cloud gathering before it. Caroline gradually recovered from her fright and rang for a light; when this came she looked carefully all about the room for the cause of the noise and the apparition, but could not discover the slightest trace.

The next day, and the next, the same man appeared in similar circumstances, and she could only rid herself of him by having the presence of mind to ring for a light. Enraged by this, he suddenly stepped before her and said, "Do not stir, or you will pay for it! From this time forth you must lend me your mouth, and I will tell people things that will astonish them." As he said this, a shudder passed over her whole being, and it seemed to her as if he had taken entire possession of her. When it grew dark, lights were brought and she came again to her senses.

The next day she told her father what had happened. All at once the floor gave forth a cracking noise, audible, however, only to her. She became frightened and said, "He is coming now!" Her father seized her hand and said, "Be calm! I am with you." "You are just the right one, too!" were the words that came from Caroline's mouth, but in a rough tone. "My child," cried the astonished father, "recollect yourself, and play no jest with me!" "Jest with you!", was the answer, "who could do that? you are too stupid!"

Ruppert looked at his daughter as if paralyzed, and could scarcely say, "If it is you, Caroline, who are speaking now, beware of your sin! If another power is ruling you, then I know only that God is punishing me fearfully!"

The voice continued its vituperations against both father and daughter; after an hour it ceased, and Caroline was so weak that she had to seek rest. She now lost all courage, and a trustworthy person was secured for her service, to stay with her night and day.

The summer came. Following the doctor's advice, Ruppert went to a pleasure-resort with his daughter to undertake a cure from the waters and divert her with new society, but all without success.

On August 5th, they having returned home, a new circumstance occurred which they hardly knew whether to take for an improvement or an increase of the evil. Caroline was in a garden near the city with her companion, and all at once said to her, "O dear! what can have happened? I can see the stars by daylight."

Her companion was frightened, and, fearing a return of the obsession

condition, proposed to go home. They left the garden together, but Caroline on the way home could still see the stars, and even saw them in the house through the ceiling.

“What can be the matter?” she sighed. “Wherefore these apparitions, if not for good? Ah, I daily see, more and more, that I have sinned against my mother. Why was I not true to her teaching? Why did I allow the vanities of the world to blind me?”

“Be still!”, suddenly called the voice of the bad spirit, “or I will let you have no more peace. The stars which you see are wandering-lights of your brain; trust them not or tremble!”

After this Caroline scarcely ventured to speak; indeed she even became fearful of her own thoughts, for often the slightest idea aroused the demon and it would break out into cursing loudly. But the stars did not forsake her, and she looked unceasingly for their shimmer in order to receive a stimulus therefrom. One time when their glittering was particularly clear, a sort of cloud formed itself about one of them, the star transformed itself into eyes, and at last into a very lovely face which appeared to offer her consolation and hope; she spread out her arms towards it, but in the same moment it disappeared.

She sought to express her joy over this manifestation, but suddenly the rough spirit spoke from within her and made bitter reproaches. In the course of time Caroline had learned to be less fearful of this monster, and was also not so weakened by its influence. Since the appearance of the stars and that lovely face, she gained still more courage and decided not to pay so much attention to the rough fellow in future, but to act according to her own judgment and trust wholly to the lovely vision.

At this decision the bad spirit made a powerful noise. A confusion arose as if the house would tumble down, but Caroline said, “I have got used to your actions and will not let myself be influenced by them.” Thereupon he again took possession of her mouth and broke out in loud curses.

In the forenoon of Sept. 7th Caroline again saw the lovely figure coming out of a cloud. She did not let her eyes leave it for a moment, and listened intently that she might hear if it said anything; at last she seemed to hear these words, “Have heed, I am taking possession of you!” Thereupon she felt her heart tenderly moved; she felt so well that she shed grateful tears. The lovely spirit now took possession of her mouth, and spoke with a soft and pleasant voice consoling and elevating words.

“Maintain me within thyself,” it spoke from Caroline’s mouth, “and let me not be driven out by that bad spirit that is endeavoring to drag thee down into the depths.” She had scarcely spoken this when the bad spirit began to stir, and the heart and the mouth of the afflicted one appeared to

be the battle-fields upon which the two spirits within her had established themselves and entered upon a conflict. She felt this, and at last she spoke with resignation, "As God will! Him will I trust and never forsake him."

B.

(*To be continued.*)

CULTURE OF CONCENTRATION.

[A PAPER READ BEFORE THE ARYAN THEOSOPHICAL SOCIETY OF NEW YORK]

PART I.

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as Ishwara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The Bhagavad-Gita in Ch. 15 says that an eternal portion of this spirit, "having assumed life in this world of life, "attracts the heart and the five senses which belong to nature. Whatever "body Ishwara enters or quits, it is connected with it by snatching those "senses from nature, even as the breeze snatches perfumes from their very "bed. This spirit approaches the objects of sense by presiding over the "ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter, "the Supreme spirit within this body is called the "Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing

1 Both of these "spirits" were in reality *elementals*, emergized by her physical nature, from which a certain powerful force was liberated in consequence of her abnormal condition. This force clothes itself with, or manifests itself in the guise of, either the imaginings of the sensitive—in which case it is analogous to the action of dreams,—or the imaginings of other persons, or of the images of objects or persons living or dead impressed upon the astral light, and even perhaps the elementaries of the dead. These are endowed with a temporary, but false, personality, having no real life apart from the mind of the person whose forces gave them being. But feeding upon the vitality of that person, they more and more subvert and dominate the real self of the one who passively submits to their influences, and who, by the sacrifice of power, becomes less and less able to resist, finally ending in insanity or death. In this lies the danger of mediumship, a danger to which students of Theosophy cannot be too much alive. The emotions and passions arise in this elemental force, and whoever gives way to anger, for instance, is temporarily insane, a "medium" who yields his real self to the domination of an elemental of his own creation. An adept generates this force consciously, and uses it as the skilled man uses any instrument he may have at command. He knows how to feed and sustain it, but it does not feed upon him. "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," says *Through the Gates of Gold*, and those who read the foregoing aright will perceive a high significance in the closing portion of that noble work.

“within—or connected with—the body, is not polluted by the actions of “the body.”

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanscrit is “Atmanam atmana, pashya,” meaning, “Raise the self by the self,” and all through the Upanishads, where the self is constantly spoken of as the same as the Ishwara of Bhagavad-Gita. Max Muller thinks the word “self” expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say “self culture,” while, when they say it, they admit that they know the self cannot be cultured.

What they wish to express is, “such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the self within, which is allwise and all good.”

As the use of this term “self culture” demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, “the object of spiritual knowledge is the Supreme Being.”

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes

in the system, together with other devices. It is referred to in the 4th chapter of the Bhagavad-Gita thus : "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint ; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The Bhagavad-Gita refers to this and describes what happens in these words : "All of these, indeed, being versed in sacrifice, have their sins "destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It

knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the higher self—the Ishwara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man—not the spirit; and third, the spirit itself.

Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell

for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it

withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate*. With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As

they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the centre and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

In my next the subject will be further developed.

RĀMATĪRTHA.

ANSWERS TO QUESTIONERS.

A change of circumstances having made it necessary for ZADOK to remove to another sphere of action, no more answers to queries will appear from his pen. Queries, however, will be answered to the best of the ability of one or two others who have agreed to undertake the work, and they may be addressed to the PĀTH as usual.

From J. N. W.

1.—What is the difference between the *Esoteric Society* of Boston and the *Theosophic Society*, and is that difference very serious?

Answer.—The last clause of the question shows that the questioner probably means “disagreement” instead of “difference.” There can be no disagreement, inasmuch as the Boston Society is no part of the Theo-

sophical Society. By reading the objects of the Theosophical body and those of the Boston Society, any difference which may exist may be discovered. I cannot say if there be any, as I know nothing of the latter.

WILLIAM Q. JUDGE, Gen. Sec'y T. S.

2.—Do members of the T. S. practice the method of regeneration propounded by Hiram E. Butler?

Answer.—I cannot say. The T. S. imposes no “method of regeneration” on its members; it only asks them to cultivate and exemplify Universal Brotherhood. As to a method of regeneration, it would seem that there can be but *one* regeneration.

3.—Do members of the T. S. accept “Solar Biology” as a real science?

Answer.—There may be some who do. The term “Solar Biology” is an example of the ability of the American mind to strain English terms out of their usual meaning. Ordinarily it would mean some biological effect produced by the sun of our system, or, as equally, biologizing the sun himself. Since, however, acceptance of a particular dogma or system is not required of members of the Theosophical Society, one should not waste any time in trying to find out whether persons who are members believe in certain isms or sciences. The same amount of time devoted to a careful, cold, and passionless scrutiny of our own outer and inner nature will lead us nearer to compliance with the old direction, “*Man, know Thyself.*” This is *the only science* worth knowing, for, as the old sacred books say, “In the heart of man are all things, sun, moon, and stars, all is contained within it.”

MOULVIE.

From L. C.

What are the “peace” and the “voice of the silence” spoken of in *Light on the Path*? Are they easy to attain to?

Answer.—The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion, or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice. And, as *Light on the Path* says (Rule 21 part 1), “It cannot be described by any metaphor.” The silence has its counterpart in nature when, after storms or catclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals, and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by any one accustomed to nature. And when a catclysm takes place, such as the falling

of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived. Each of these silences comes to an end because that the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment, or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about those silences in which the voice of the soul has perchance a better opportunity of being heard.

MOULVIE.

CONVERSATIONS ON OCCULTISM.

Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work ?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature ; or can it be that the elementals are bad ?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of to-day. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none : they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspecting of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's

whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call “truly good and conscientious men.” Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their “spooks” merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the “spirits” promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called

enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found.

when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

TEA TABLE TALK.

All classes and all conditions contribute their quota to occultism; this time it is the dentist—Heaven save the mark!—in whose chair we have so often squirmed, in whose horrid confessional the bravest and strongest have owned that man is but clay clothed in the ashes of dejection! As the astral form develops under the steady tension of occult thought, many strange instances occur of the soul's use of this vehicle in order to impress the outer man with a sense of its real though hidden existence. Many are the ways to this end; the most ordinary are dreams of flying and floating, of visiting distant scenes in a body buoyant as thistledown, a "trifle light as air." We have not always in fact made these journeys in our astral body, afar from the physical or outer form, because the ability to do this, even unconsciously, implies a coherence or development of the astral body which transcends that of the average man. We do not need to move away from the sleeping body to see these distant places when we see with the eye—or rather the power of sight or insight—of the soul. These hints it conveys to our waking consciousness of a body and of powers other than those we know, are of deep importance. They imply an urgency on the part of the higher self, and usher in that evolutionary stage known as "the moment of choice:" by their occurrence we may know that the time has come when the soul begins to weary of matter, when Karmic stamina is ripening and man may learn more

of the unseen. One of these occult reports was recently made to the Student under interesting circumstances. For the extraction of four wisdom-teeth he had taken gas; a quantity sufficient to overpower seven men had to be administered to him; he only remained under its influence some 50 seconds, coming to himself as the fourth tooth was drawn. He felt no ill effects and went about his business for the rest of the day, but that night a peculiar nightmare visited him five times; no sooner would he fall asleep than its every detail surged upon him; the fifth visitation left him awake and nervous for the rest of the night. He dreamed that he lay back in the dentist's chair, unconscious and inhaling gas, while also his other self looked on from another part of the office. The dentist bent anxiously over his patient; suddenly he exclaimed to his assistant, "At last he's off!" He threw the mouthpiece aside, snatched his forceps, drew the upper right-hand tooth, tossed it off from the forceps and it fell behind the chair; the lower right-hand was tossed in front to the left of the chair; the upper left-hand one dropped into the cuspidore when withdrawn; the patient came to himself on the fourth, despite all this haste. The first tooth had a hooked root, a thing rarely seen, and the assistant gave an exclamation of horror on seeing it. The whole scene was one of hurry and anxiety. Next morning, on questioning the dentist, the student found that these details were all correct as to order and method, so that he had the strange experience of a state of physical unconsciousness being reported to him in another state of unconsciousness, namely, sleep. Nor was this all. An intended aural operation made this and another dental one necessary as preliminaries. Just before taking gas a second time, he felt a sudden impulse to have an impaired front tooth removed. Friends deplored the sacrifice; the dentist rather dissuaded him and represented that there was no occasion to draw it, it could be easily filled. The patient yielded, but all at once removed the gas mouthpiece to say that this tooth must also be drawn; the impulse, recurring strongly, simply overpowered his reason. It was done, and the tooth proved to have a concealed ulcer attached to its root, so that, if left in his mouth, it would have entirely frustrated the subsequent aural operation through nervous connection, and its removal would have been ultimately necessary after irreparable damage had thus been done. He said to me, "Jove! how it made me sweat to think what a near shave I had of it. Never again will I chaff women about their intuitions!" Quickly, who was present, furnished another grisly anecdote of this kind. He dreamed one night that he walked along the street and suddenly found that a large piece of one of his molar teeth fell down upon his tongue. He noted that he appeared to be in Wall St. Two days after, the dream having been put away from his thoughts, as he was walking down the street, he felt some hard substance on his tongue. On taking it out, he saw it was a large piece of one of his molars. The dream flashed back upon his memory, and he saw that he was standing upon the same spot he dreamed of, and that the tooth of his dream was the damaged tooth of this waking hour.

Apropos of internal warnings, there was a singular case well known to us of a man who was about to engage unwisely in a business partnership of such a nature and of bonds so peculiar and so firmly fixed that they subsequently fettered his whole life and checked its current, inwardly and outwardly. At the time this proposed step appeared to be satisfactory enough, yet just before its final consummation the intended partner received an anonymous paper full of statements which were to my friend's disadvantage in a business sense. This gentleman sent for my friend and showed him the paper; tancy his surprise and dismay on recognizing that it was written in a disguised chirography of his own! Warned by the inner self, the body had somnambulently written to its own disadvantage and, while still asleep, had dispatched the letter. The warning was all in vain. My friend,

a very determined man, though shocked, kept his own counsel, entered into his co-partnership, and now bravely and calmly bears the losses of both kinds from which himself endeavored to save himself. A very advanced occultist once saw this incident clairvoyantly in his aura, and told him of it, thus affording additional proof of its actuality.

Such pictures of our thoughts and deeds remain all about us, are seen by the seer, and experienced involuntarily and mentally by the unconscious man who is sensitive to astral impressions; they are impressed upon his brain as a photograph is upon the sensitized plate. Quickly walked into a restaurant one day and sat down opposite a chance acquaintance whom he met there only and nowhere else. As Quickly looked at this gentleman the thought of mediaeval knights came into his mind, and he said, "You ought to have a suit of armor of the Knights of the middle ages." The gentleman replied, "I was just thinking of my place at X—ville, and, if you will come down there, I will show you a room of 20 by 30 feet, in which I have a collection of armor belonging to old English and French Knights; I have been getting it together for the last 20 years." Quickly is a careful student who takes note of and obeys these mental impulses, thereby learning much. The collector of armor, being devoted to that hobby, has pictures of the armor and of the place where he keeps it, imprinted all about him in the astral light. These pictures are deeply graven into his sphere because he has thought of them so long and so much. Moreover, he had just refreshed the pictures, so to say, because he was then thinking of them. Here we have a hint of the way in which thought clothes an idea with a sublimated kind of matter.

Upon another occasion Quickly went to attend a meeting of friends who were about to discuss some philosophical works. The host met him in the hall, and they entered together a room where there were five other persons engaged in an animated discussion of some proposition laid down by Kant. The first idea that struck Quickly as he entered was that some one had said prayer should be offered. Although this was quite foreign to the subject, he exclaimed, "Who wants to pray? Let Mr. Smith offer up a prayer." They all laughed and then said it was very curious, but just before Quickly had rung the bell Mr. Smith had jestingly said, "Let some one offer up a prayer." The astral light quickly shifts and changes automatically into ever new forms. The just-spoken words about prayer had not yet been lost in new pictures, and so both picture and words were taken naturally and quickly from the astral light by the observing student. We live that we may learn, and we learn most by attention to the attitude of our own minds. JULIUS.

LITERARY NOTES.

LE LOTUS opens with a memorial notice of the late Louis Dramard, President of the Isis Theosophical Society, Paris. M. Dramard was always a disinterested worker for Humanity. A touching incident of his last days, while in Algeria for his health, was his cultivation of a vineyard in order to send more funds to the Isis Society; also his protection of persecuted Arabs. Madame Blavatsky contributes a powerful article,—“Did Jesus Christ ever exist,”—a reply to the Abbé Roca, in which she offers historical evidence for her belief that the Founder of Christianity was simply the 7th Principle anthropomorphized in legend and adopted by the Church. M. Amaravella gives a sketch of the Macrocosm and a fine review of Prudhomme's "Happiness." Theosophical Resumé and Theosophical work in India, a well attested vision of Charles XI, and M. Gaboriau's airy, delicate verses close this number, together with notes and reviews.

THEOSOPHICAL ACTIVITIES.

INDIA.

THE ADYAR LIBRARY report for the quarter ending March, 1888, shows additions by purchase and donation. Pandit N. Bhashyacharya, the learned director, and others presented printed books and MSS., and valuable rare MSS. were given by K. Seshiah Chety, Garu. Valuable books on medical and occult sciences and Vedic literature have also been added. Donations were received of 100 rupees from the ex-Rajah of Venkatagiri and of \$100 from E. W. Parker, F. T. S., of Little Rock, Ark.

CEYLON.—Another attempt to throw a slur on the T. S. by pretending that the venerable High Priest of Ceylon, H. Sumangala, had condemned the Buddhism taught by Theosophists on the island, has been frustrated by the High Priest himself, who writes to the *Ceylon Examiner* under date 23d March, denying the report and stating that he did not believe the statements made against the teachings of the Theosophists.

JAPAN.

COL. OLCOTT'S *Golden Rules of Buddhism* have been translated into Japanese. Buddhists there are preparing to contribute to a fancy bazaar held by Colombo Theosophists.

HAYTI.

THE Bishop of Hayti writes to headquarters encouragingly about the speedy formation of a Branch T. S. in that island, to be composed entirely of educated negro gentlemen.

AMERICA.

The Wilkesbarre Letters on Theosophy have been distributed more widely since June.

ARYAN T. S., N. Y.—A valuable and eloquent paper on *The Relation of Mental Science to Theosophy*, by Miss Lydia Bell, F. T. S., was read before the Branch recently. Meetings continue to be well attended.

BOSTON T. S. has had a change of officers, Bro. Whitaker having taken the place of Bro. Bridge. One earnest member who moved to Springfield will be missed.

IN CHICAGO activity continues, and there may be another Branch there ere long.

NO. 8 OF T. P. S. REPRINTS. This number is an extension of the *Epitome of Theosophy*, which was issued by New-York Theosophists. On page 13 is a grievous error, where it is stated that the student must obey the *Spirits*. This should have read Spirit,—a very different statement.

MICHIGAN.—At a recent meeting of the *Lotus T. S.*, a paper was read entitled "The June time of the Occultist; between the Blossom and the Fruit," which provoked a great deal of discussion. It was apropos of the editorial on Occultism in the May number of *Lucifer*. Meetings of this Lodge are on Tuesdays, and are well attended.

PURANA T. S., Santa Cruz, Cal., is increasing in membership. The President holds Sunday Classes which are public, and on Saturday afternoons the Secretary has private gatherings for systematic study. Theosophical activity is manifesting itself on the Pacific Slope very encouragingly.

[IN THE PRESS.]

To be published on or about October 27th, 1888, in Two Volumes, Royal Octavo, of
circa 650 pp. each.



THE SECRET DOCTRINE:

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY,

BY

H. P. BLAVATSKY,

Author of "Isis Unveiled."

WITH A COPIOUS INDEX AND A GLOSSARY OF TERMS.

In all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions; and, as a corollary to this, the conviction has dwelt in the hearts of the people that living men exist who possess this knowledge—whether they be called sages, philosophers, adepts, or by any other name.

In ancient times this knowledge was taught and communicated in the "Mysteries," of which traces have been found among all the nations of the earth, from Japan through China and India to America, and from the frozen north to the islands of the South Pacific.

In modern times the existence of this knowledge has been divined by different scholars and students, who have called it by various names, of which "The Secret Wisdom" is one.

The author of this work has devoted more than forty years of her life to the study and acquisition of this knowledge; she has gained admittance as a student to some of the Secret Schools of this Wisdom, and has learned to know and appreciate its extent and value.

The purpose of the present work, then, is to lay before the thinking world so much of this "Hidden Wisdom" as it is thought expedient to make known at present to men in general.

In her earlier work, "Isis Unveiled," the author dwelt with Science and Theology from a critical standpoint. But little of the positive Esoteric teaching of the Secret Wisdom was there brought forward, though many

hints and suggestions were thrown out. These will find a fuller explanation in the present volumes.

The publication of Mr. Sinnett's "Esoteric Buddhism" was a first attempt to supplement the negative and purely critical attitude of "Isis Unveiled" by a positive and systematic scheme. The way has thus been prepared for this work; and the reader of the books just referred to will find those outlines, which were only sketched in the earlier presentations of the subject, filled in and elaborated in the two volumes now offered for his consideration.

The first of these volumes contains Book I. of the "Secret Doctrine," and is concerned mainly with the evolution of Kosmos. It is divided into three parts.

Part I. commences with an introduction explaining the philosophical basis of the system. The skeleton of this book is formed by seven stanzas, translated from the Secret Book of Dzyan, with commentary and explanations by the translator. This work is among the oldest MSS. in the world; it is written in the Sacred Language of the Initiates, and constitutes the text-book which was the basis of the oral instruction imparted during the Mysteries.

A section of the work devoted to the consideration of the bearings of some of the views advanced upon modern science follows the stanzas. Some probable objections from this point of view are met by anticipation, and the scientific doctrines at present in vogue on these questions are considered and compared with those put forward in this work.

Part II. is devoted to the elucidation of the fundamental symbols contained in the great religions of the world, particularly the Christian, the Hebrew, and the Brahmanical.

Part III. forms the connecting link between Book I., which deals with the Genesis of Kosmos, and Book II. (forming the second volume), which treats of the Evolution of Man.

The arrangement of Vol. 2 is similar to that of Vol. 1.

Part I. contains a series of Stanzas from the Book of Dzyan, which describe the Evolution of Humanity in our cycle. This is followed by a discussion of the scientific issues raised, with special reference to the modern hypothesis that man and the ape are descended from a common ancestor.

Part II. embraces a series of chapters explaining the symbols typifying the evolutionary history of mankind in various religions, particularly the Biblical account of the Creation and Fall of Man given in Genesis.

Part III. contains matter supplementary to Books I. and II., dealing with questions which could not be previously discussed at adequate length without breaking the sequence of the narrative.

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BOOK I.—COSMOGENESIS.

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ADDENDUM.

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INDEX AND GLOSSARY.

The subscription price will be \$7.50 for the 2 volumes, provided it is forwarded before publication.

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American orders will be filled directly upon publication, from the office of the PATH, P. O. Box 2659, New York.

NOTICE.

Four additional pages will be added to the PATH, August issue, to make up for those used by preceding circular.

And as the spider moving upward by his thread gains free space, thus also he who meditates, moving upward by the known word Om, gains independence.—*Upnishad.*

OM.

ॐ ॐ ॐ

"The Universe is a combination of a thousand elements; a chaos to the sense, a cosmos to the reason."—*Hindu Sage.*

"I am the cause—I am the production and dissolution of the whole of nature."—*Bhagavad-Gita.*

THE PATH.

VOL. III.

AUGUST, 1888.

No. 5.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE BHAGAVAD-GITA.

CHAPTER THIRD.

The first two verses of this chapter express a doubt arising in Arjuna's mind, and contain a request for its solution and for a method by which he may attain perfect knowledge—salvation. They are :

"If, according to thy opinion, O thou who givest all that men ask ! the use of the understanding be superior to the practise of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this ?

Thou, as it were, confoundest my reason with a mixture of sentiments ; with certainty declare one method by which I may obtain happiness, and explain it unto me."

The doubt arose because the Blessed Lord had declared that Arjuna must reach salvation by the right use of his understanding, and yet also must perform the dreaded act of opposing, perhaps slaying, his friends,

tutors, and relatives. The request is the same as is repeated nearly every day in the Theosophical Society, and for which an answer is demanded.¹ It is for *one* single method, *one* practise, *one* doctrine, by means of which the student may obtain that for which he seeks, whether he has formulated it as happiness or only as a thirst for wonderful knowledge and power.

Arjuna's doubt is the one which naturally arises in one who for the first time is brought face to face with the great duality of nature—or of God. This duality may be expressed metaphysically by the words *thought* and *action*, for these mean in this the same as *ideation* and *expression*. Brahma, as the unmanifested God, conceives the idea of the Universe, and it at once expresses itself in what is called Creation by the Christian and by the Scientist Evolution. This Creation or Evolution is the action of God. With Him there is no difference in time between the arising of the idea and its expression in manifested objects. Coming down to consider the "created" objects, or the planes on which the thought of God has its expression through its own laws, we find the duality expressed by action and reaction, attraction and repulsion, day and night, outbreathing and in-breathing, and so on. When face to face with these, one is first confused by the multiplicity of objects, and we strive to find one simple thing, some law or doctrine, practice, dogma, or philosophy, which being known, happiness can be secured.

Although there *is* one single vehicle, to use a Buddhist term, yet it cannot be grasped in the beginning by the student. He must pass through sufficient experience to give him a greater consciousness before he can understand this one *Vehicle*. Could that unique law be understood by the beginner, could it be possible to lift us by one word to the shining heights of power and usefulness, it is certain that Those who do know would gladly utter the word and give us the sole method, but as the only possible way in which we can get true happiness is by *becoming* and not by intellectually grasping any single system or dogma, the guardians of the lamp of truth have to raise men gradually from stage to stage. It was in such an attitude Arjuna stood when he uttered the verses with which this chapter opens.²

Krishna then proceeds to tell Arjuna that, it being impossible for one to remain in the world without performing actions, the right practice is to do those actions (duties of life whether in war or peace) which must be

¹ See *Lucifer* of April and May, 1888, in Articles *Practical Occultism* and *Occultism and the Occult Arts*.—[Ed.]

² It is to be noticed that Arjuna and Krishna constantly change the names by which they address each other. When Krishna is dwelling on one subject or upon something that has to do with a particular phase of Arjuna's nature, he gives him some name that has reference to the quality, subject, or other matter referred to, and Arjuna changes the name of Krishna whenever he has need. As in these first verses, the name used for the Blessed Lord is *Janardana*, which means "giver of all that men ask."—meaning thereby to refer to Krishna's potency in the bringing to fulfilment all wishes.—B.

done, with a heart unattached to the result, being satisfied to do what is deemed the will of the Lord within, for no other reason than that it ought to be done. He sums it up in the words :

“ But he who, restraining his senses by his heart, and being free from attachment to the results of action, undertakes active devotion through the organs of action, is worthy of praise.”

This he illustrates by referring to those whom he calls “ false pietists of bewildered soul,” who remain inert with their bodies, restraining the organs of action, while at the same time they ponder on objects of sense which they have merely quitted in form. He thus shows the false position that it is useless to abandon the outer field of action while the mind remains attached to it, for such mental attachment will cause the ego to incarnate again and again upon earth. A little further on in the chapter he refers to a great yogee, one Janaka, who, even while a saint possessed of perfect knowledge which he had obtained while engaged in affairs of state, still performed actions.

These peculiar verses next occur :

“ The creator, when of old he had created mortals and appointed sacrifice, said to them, ‘ By means of this sacrifice ye shall be propagated. It shall be to you a cow of plenty. By means of it do ye support the gods, and let these gods support you. Supporting one another mutually, ye shall obtain the highest felicity. For, being nourished by sacrifices, the gods will give you the desired food. He who eats the food given by them without first offering some to them, is a thief indeed.’ ”

At the outset I confess that these and succeeding verses do not appear easy to explain to Western minds. Although I have had some acquaintance with Occidental reasoning based on Occidental knowledge, it seems hopeless in the present century to elucidate much that is in this chapter. There are numerous points touched on by Krishna for which I find no response in Western thought. Among these are the verses on sacrifice. To say all I think about sacrifice would only expose me to a charge of madness, superstition, or ignorance ; it certainly would on every hand be received with incredulity. And while sneers or disbelief have no terrors, it is needless to advert to certain points in the chapter. Yet in passing them by, some sadness is felt that a high civilization should on these subjects be so dense and dark. Although Moses established sacrifices for the Jews, the christian successors have abolished it both in spirit and letter, with a curious inconsistency which permits them to ignore the words of Jesus that “ not one jot or tittle of the law should pass until all these things were fulfilled.” With the culmination of the dark age¹ it was, however, natural that the last

¹ My readers may not agree with me that this is the Dark Age, inasmuch as that is the term applied to a period now past. That time, however, was a part of this ; and this is even darker than that, as we think.—B.

vestige of sacrifice should disappear. On the ruins of the altar has arisen the temple of the lower self, the shrine of the personal idea. In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might have been avoided if the doctrines of the Wisdom-Religion had been also believed in by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name. It is the superstition of materialism that bows down to a science which leads only to a negation.

There are, however, many willing minds here who have some intuition that after all there can be extracted from these ancient Hindu books more than is to be found if they are merely studied as a part of the lisplings of infant humanity,—the excuse given by Prof. Max Muller for translating them at all. It is to such natural theosophists I speak, for, they will see that, even while advancing so rapidly in material civilization, we need the pure philosophical and religious teachings found in the Upanishads.

The peculiar explanation of the Mosaic sacrifices advanced by the mystic, Count St. Martin,¹ needs only a passing allusion. Students can think upon it and work out for themselves what truth it contains. He holds that the efficacy of the sacrifices rested in magnetic laws, for the priest, according to him, collected the bad effects of the sins of the people into his own person and then, by laying his hands upon the scape goat (as in one sacrifice), communicated those deleterious influences to the poor animal who in the wilderness exhaled them so far away as not to affect the people. It is suggested that Moses knew something of occult laws, since he was educated by the Egyptians and initiated by them. But St. Martin goes on to say that “the Jews were directed to kill even the animals in the land because the death of animals infected with the impure influences of those nations preserved the Jews from the poison; whereas in sacrifices the death of clean animals attracted wholesome preservative influences,” and that “pure and regular influences attached to certain classes and individuals of animals, and that *by breaking the bases in which they are fixed* they may become useful to man, and we should thus read Lev. xvii, 2: ‘It is the blood that maketh atonement for the soul.’” He then says that the virtue of sacrifices comes through the rapport that man has with animals and nature; and, “if the Jews had observed the sacrifices faithfully, they would never have been abandoned, but would have drawn upon themselves every good thing they were capable of receiving. * * * The extraor-

¹ See *Man: His Nature and Destiny* (1802). —B.

dinary holocausts at the three great festivals were to bring down upon the people such active influences as corresponded to the epochs, for we see bulls, rams, and lambs always added to the burnt sacrifices * *

Some substances, mineral, vegetable, and animal, retain a greater proportion of the living and powerful properties of their first estate." In these views St. Martin had some of the truth. But Moses ordained some sacrifices as a religious duty from sanitary reasons of his own, since the unthinking tribes would perform devotional acts willingly which, if imposed only as hygienic measures, they might omit.¹ The burnt offerings were, however, founded upon different views, very like those at the bottom of Hindu sacrifices, and the law of which is stated in these words from our chapter :

"Beings are nourished by food. Food has its origin from rain. *Rain is the fruit of sacrifice.* Sacrifice is performed by action."

It is not contended by either Brahmins or their followers that food will not be produced except from sacrifice performed according to Vedic ritual, but that *right food*, productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not in everything come up to the required standard. In this age we have to submit to these difficulties, and can overcome them by following Krishna's instructions as given in this book. In a verse just quoted the distinction is made between food naturally produced without, and that due to, sacrifice, for he says, "For, being nourished by sacrifices, the gods will give you the *desired food.*" Carrying out the argument, we find as a conclusion that if the sacrifices which thus nourish the gods are omitted, these "gods" must die or go to other spheres. And as we know that sacrifices are totally disused now, the "gods" spoken of must have long ago left this sphere. It is necessary to ask what and who they are. They are not the mere idols and imaginary beings so constantly mentioned in the indictments brought against India by missionaries, but are certain powers and properties of nature which leave the world when the Kali Yuga or dark age, as this is called, has fully set in. Sacrifices therefore among us would be useless just at present.

There is, however, another meaning to the "revolution of the wheel" spoken of by Krishna. He makes it very clear that he refers to the principle of reciprocity or Brotherhood. And this he declares must be kept revolving; that is, each being must live according to that rule, or else he lives a life of sin to no purpose. And we can easily believe that in these days this principle, while admired as a fine theory, is not that which moves

¹ In India there are numerous religious observances having in view sanitary effects. For instance the cholera dance—a religious matter—in which, while disinfecting camphor is burned in heaps, a curious flower-umbrella-dance is engaged in with religious chants and music.—B.

the people. They are, on the contrary, spurred by the personal selfish idea of each one becoming better, greater, richer than his neighbor. If continued unchecked it would make this nation one entirely of Black Magicians. And it was to counteract this that the Theosophical Society was founded, with the object of inducing men to once more revolve this wheel of Brotherly Love first set in motion by the "Creator when of old he had created mortals."

Krishna then proceeds to exhort Arjuna again to perform the duties appointed to him, and urges him to do it on the ground that he being a great man should set a good example that the lower orders would follow ; saying,

"He who understands the whole universe should not cause these people, slow and ignorant of the universe, to relapse from their duty."

Knowing that, under the great cyclic laws which govern us, periods arrive even in the worst of ages when good examples of living imprinted on the astral light cause effects ever increasing in intensity until at last the "gods" before referred to begin in distant spheres to feel the force of these good actions and to return again to help mankind on the recurrence of a better age, he implores Arjuna to be the very first to set the good example.

In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes a sacrifice to be performed by each man in his own nature upon the altar of his own heart. And especially is this so with theosophists of sincerity and aspiration. Being born as we are in these days, among families with but small heritage in the way of descent from unsullied ancestors, we are without the advantage of great natural spiritual leanings, and without certain peculiar powers and tendencies that belong to another cycle. But the very force and rapidity of the age we live in give us the power to do more now in fewer incarnations. Let us then recognize this, and learn what is our duty and do it. This portion of the chapter ends with a famous verse :

"It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. Death is better in the performance of one's own duty. Another's duty is productive of danger."

WILLIAM BREHON, F. T. S.

(To be continued.)

The astral world is full of illusions of a more wonderful variety than any in the material : who seeks the astral increases delusion, and, while he widens his vision, it rests only upon mirages.

THE THEOSOPHICAL SOCIETY AND MADAME BLAVATSKY.

The following letter has been received from a valued contributor, and we deem it of sufficient importance to print it in this place :

DEAR BRO. JUDGE :

With pleasure I acknowledge the receipt of your letter, asking whether I am prepared to support H. P. Blavatsky in whatever course she may pursue.

While I know that the action of an individual matters but little, I know also that it does have its due effect : a loyal heart is one of the occult powers. Hence I am glad to answer that I do and shall at all times, in all places, and to all persons, *unqualifiedly* sustain Madame Blavatsky. I will follow her lead so long as I can understand her, and when I cannot understand I will follow with my intuition ; when that fails I will blindly and doggedly follow still.

For this course there are reasons. Intuition and analogy alike furnish them. They lie at the very basis of the unseen or occult world, and that world is the only real one. It is not a world of form like ours. Here all tends to form, to segregation, to crystallization ; consequently to limitations and boundaries. This is true alike of forms social and political, religious, civic, domestic ; it is also true of the minds of men ; they also, against our best interests and endeavor, strive to cast us in a mould, that the free soul may not do its boundless work in us, and in order to bind us yet awhile to Nature and the lower natural order.

In that other world which is the True, this order changes. This world is subversive of forms. Its influence penetrates so far into the material world in this respect, that its subversion becomes the condition of free growth ; what does not change, be it an institution, a creature, or the mind of man, solidifies and passes into the change we call death, which is a more violent and sudden wrenching asunder of that which is no longer capable of free growth. The life condition is one of sloughing off as well as receiving, and all nervous action proceeds by ganglionic shocks.

So it must be with the Theosophical Society if it is to live and expand in helpfulness and power. Men must fall away from us e're then as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks, the necessary efforts of the theosophical organism to adjust itself to the laws of growth.

Many there be who lament these effects ; it is because they know them, not as laws. I am as enamored of Peace as any man, but I do not choose

it at the expense of spiritual growth. For us there is no real and lasting Peace outside of the Eternity. This is a dark age ; there is stern work to be done. The lurid action of this cycle is not to be turned by repose, by "sweetness and light." Let all weak and wounded souls fall to the rear—and let us get to that work. There is none too much time to do it in. *The future of the race is now at stake.* It is seed time, and the ground must be harrowed and torn. I know that there is one who has devoted all her being to this work ; one who under beneficent and all wise suggestions is hastening it on ; concentrating Karma and bringing it to a head in all directions ; culminating these internal shocks that the organism may grow faster, that it may be able to stand alone forcefully when it has lost her, and that by its increased action and usefulness it may merit and obtain an increase of spiritual influence, a new outpour of power and aid from that unseen world where Karma is the sole arbiter. And any man or woman may know this as absolutely as you and I and some others do, who will take the trouble to consider the matter from the standpoint of soul and not from that of mind alone.

Then too there is the standpoint of heart, and it is of great value. What says the Ramayana ? "Be grateful. Sages prescribe expiations for murderers, robbers, drunkards, and other sinners, *but no expiation can wash away the sin of one whose offense is ingratitude.*" Why is this ? All these sayings are based upon universal laws. So I can tell you (and you know it) why this offense is so deep ; why this "sin" cannot be pardoned. It is because Karma is inflexibly just, and he who breaks a chain of influence by refusing to recognize the source whence it comes to him, and by turning aside from that source, has by his own action perverted the stream from his door. His punishment is simply this ; the stream fails him ; he discovers in after times the full and arid misery of his position. In our world here below we think we stand as isolated centres of energy, having no vital connection with one another and the world at large except by our own will. We do, indeed, succeed in locking up an enormous amount of energy by thus impeding its free flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. These occasions are now repeatedly furnished for us, in matters theosophical, by H. P. Blavatsky ; in every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow, as a body or as individuals, when from lack of these virtues, and being ungrateful, we fail to give in our constant adhesion to her who stands in this dark age as the messenger of the higher Powers. For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle ; vast or-

ganizations formed by universal law, wherein every member stands in his own order and merit, and can no more be expunged or disregarded by those above or below him than I can blot out a star. All efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever welling torrents of cosmic energy down through unbroken chains of great Beings and reverent men. To drop one link is impossible. In the occult world it is not permitted to receive the message and reject the messenger. Nor is it allowable to be ignorant of these universal, self sustaining laws. Was it not an adept who said : "Ignorance of law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance, you are not excused by *The Law*, for it has regard for no man and pursues its adjustments without regard to what we know or are ignorant of."

The sole question is this. Did H. P. Blavatsky bring us theosophical revelations from the East or did she not? No one denies that she did. They split up on conventional and personal questions, but not upon this one. Then none of those who have even remotely felt the influence of those revelations, least of all a Society formed and sustained by her, are really in a position to deny her their full support. She does not pay our dues and rental; but are we "sustained," as a body, by those things, or by the fresh impetus to occultism and the new ideas given out by her and through her agency and request? Even in the material world some show of gratitude is demanded of us, but in the Eternity it is written: Let all things return through that source whence they proceeded forth. This august Law cannot be violated. The Divine, working on our plane, must have human agents or vehicles. In private human relations they are human, subject to error. In all that pertains to their appointed mission they are to be held as infallible; if they err there, the consequence falls upon them alone. He who follows the guide appointed him in the occult order is the gainer by his utter faith and love, even should that guide lead him into error. For his error can soon be set right and is so, while his lack of faith and love cannot be made up for; they are organic defects of the soul.

We are constantly tried upon the question of form versus spirit, as a test of the power of illusion over us. In the T. S., we naturally hold to our rules and laws. These only govern the exoteric body. Thinkers amongst us must long have foreseen the moment when these forms must change; a moment when we should be asked to testify to our belief in the esoteric body; that is to say, in the actuality of our Society as a spiritual factor, with spiritual chiefs. We may welcome any such hour of test as a sign of progression on our part. It would set formal laws aside.

Well it is when spirit and letter go together. They are often divorced by the urgencies of this life, and were we not madmen then to choose the letter? New forms grow all too soon, but when the spirit is fled, life is lost to that form. We have an opportunity of making such choice when we are asked whether we are ready to endorse H. P. Blavatsky or prefer to stand upon our own independence. That independence is a fancied thing, as you know. We are not the natural product of this era, but a graft watered with the heart's blood of our Founder, one out of season in the mere natural order, but permitted, rendered possible, by the eternal order, and constantly invigorated through her. There are those who say, "Surely I can study theosophy on my own account." Not so; no one can get divine wisdom on his own account, or for it. Separation and remoteness are only apparent. We must in thought recognize the sources of our enlightenment and go out in love towards them. Minds and hearts closed to these truths are not open to diviner influences at all. They must recognize that the heralds who speak with trumpet voice to the age alone make spiritual progress possible to the great mass of men, and each of us must admit and stand ready to pay the debt of Humanity.

I do not consider it in the least necessary for me to know what Madame Blavatsky might do, or even why she does it. I accept the test gladly, as a new step onward, full of joy for my comrades who do so, full of sorrow for those who do not. "Every human action is involved in its faults, as the fire in its smoke," says the Gita. Nor does the Lord create those actions or the faculty of acting, we are told, but that "each man's own nature creates them; nature prevaleth." Every organism thus differentiates the one life according to its progress, more or less, while above all the Lord awaits the final evolution of nature into Himself—Itself. Thus it is that her personality—and all personalities—are beside the question. Here too we are tested upon our power to rise above appearances, to look beyond conventions. These shocks are no doubt needed also. So I look to the spirit and to the fixed attitude behind all those various deeds. It is one of generosity, self abnegation, absolutely fearless devotion to an Ideal,—the highest Ideal known. Each hour of her life is given to the enlightenment of mankind, and such pearls she distributes throughout those weary hours as might singly ransom the eccentricities of an hundred lives. These personalities are naught. Behind hers there is a mystery. She is second to no mere man, and if called to any issue we must choose her from among men and forms; let us hope we shall never be so called, but that all will follow our true Leader.

The Theosophical Society stands to Madame Blavatsky as a child; our life is hers; in and for us she lives. Her great longing is to see us able to stand alone, to have a claim of our own upon the Great Ones; able to

draw our own sustenance and strength from the gods before she leaves us. You who know that I have never met her personally may ask how I know this. Shall I study the True faithfully and not know that true heart? It is Karma appoints us our guides through our own attractive influences, and as such H. P. Blavatsky stands to all the theosophists of the century, recorded or unrecorded. We must be prepared to sacrifice some such things as forms, rules, tastes, and opinions, for the sake of Truth and occult progress. For such progress an opportunity is now offered us through the acceptance of a simple test of intuition and faith. For this Madame Blavatsky has my profound and renewed gratitude, and I am, as ever, hers and

Yours faithfully,

JASPER NIEMAND, F. T. S.

THE THREE PLANES OF HUMAN LIFE.

JAGRATA, SWAPNA, SUSHUPTI:

WAKING, DREAMING, DREAMLESS SLEEP.

I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versa*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states—heaven, hell, avitchi, devachan, what not—from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on the waking state (Jagrata) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In Job it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti*, which has been translated "*dreamless sleep*." The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters Sushupti. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Swapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrata. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a centre of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man toward Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve, while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

EUSEBIO URBAN.

ESCAPE OR ACHIEVEMENT.

“They change their skies, but not their natures, who cross the seas,”—so runs the proverb; and doubtless many of us can bear witness that it is as true to-day as when it fell from the lips of the wise Roman of old.

“What must I do to be saved?” was the cry, when tossed on the stormy and uncharted ocean of orthodoxy: “Where shall I find a pilot?” signals the vessel, hove-to off the entrance to the fair-haven of Theosophy.

One who, while serving his country gallantly on many a hard-fought field, yet strove according to his lights to be loyal to Him whom he regarded as his Heavenly Master, was wont to say that if he “could just squeeze inside of the Golden Gate,” he would be entirely content. Before indulging in the smile of superiority at this honest, if lowly, confession, it might be well to examine whether this is not our own real, though possibly unconscious, attitude; whether, when we say “*Must* I give up this?”, or, “Is it *necessary* to do that?”, we do not really mean, “How much of this world’s pleasures may I venture to indulge in? how close can I point to windward without being taken aback?” in other words, “Can I do this, or enjoy that, and yet ‘just squeeze inside?’”

Assuming, however, that the inquiry is made in sincerity and good faith, it is evident that the answer must depend upon the reply that the seeker makes to the question addressed to him in turn, “What is your object in life—to avoid an imaginary punishment, to obtain in the future a definite and limited reward? or to enter, now and here, upon a path of ever-increasing wisdom, knowledge, and peace, of inconceivable splendour and limitless extent? is your aim negative or positive? in a word, is it Escape or Achievement?”

Now from the standpoint of official Christianity, the attitude of the simple-hearted soldier is not only entirely logical, but thoroughly satisfactory: and if we also are of this way of thinking—if, as the Bhagavad Gita says, we prefer “a transient enjoyment of heaven to eternal absorption”—doubtless in Devachan we shall find fulness of joy: “Those who worship the Devatas go unto the Devatas.”

But to those strong souls whose passionate longing is to find “the small, old path;” who disdain the gentler slopes which the feeble must needs follow; whose eyes seek the snowy pinnacle rather than the smiling valley, though it were the Land of Beulah itself; who, far from desiring the enjoyment of Devachan, regard it rather as a halt in their progress, a loss of time, so to speak, and would gladly forego its delights in order to re-incarnate at once and continue without interruption in their work for

the good of the race ;—what answer shall be returned them ? Obviously none ; since, for them, such questions never arise. They ask not, What *shall* I give up ? but, What *can* I ?; not, What indulgence *must* I deny myself ? but, What encumbrance can I cast aside, that I may the more swiftly and easily mount.

It was said by One of old time, “Ye cannot serve two masters.” God and Mammon were the instances cited by the Teacher, but the saying holds true of any given opposite or conflicting aims. And the great trouble is that, although we may be unwilling to admit it even to ourselves, very few of us are really single-hearted : whether from physical infirmity, so-called hereditary tendency, or Karmic environment matters not so far as regards the fact and the inevitable consequences resulting therefrom. Possibly all that many of us can accomplish in this incarnation will be in the nature of a species of compromise, or perhaps, more correctly, a net result,—a sort of moral diagonal of forces, so to speak, the resultant of the opposing tendencies of our earthly attractions and spiritual aspirations.

But he whose aim is single, whose eye never loses sight of the end, acts on his plane as the successful man of business on his : do we ever hear the latter ask, “*Must* I stay in my office eight hours a day ? is it absolutely necessary to miss this race, or forego that dinner, in order to close this contract or elaborate that plan ?” Does he not rather work fourteen, or sixteen, hours, give up recreation, literary, artistic, social, even to a great extent the joys of the home circle, tax his ingenuity to the uttermost to devise new openings, find fresh fields for enterprise ? and this day after day, year in and year out, until either fortune is won, or health and, perhaps, life itself are sacrificed in the determined effort ?

Perhaps it might be laid down broadly that any question prefaced by “*must*” should be answered in the negative ; for the fact of its being put in that form proclaims, louder than any words, that not yet is the seeker able to free himself from attachment ; and until he can do this—until, as is said in *Through the Gates of Gold*, he can place the object before him, and clearly, coolly, and dispassionately examine it from all points of view, fully admitting its attractions as well as recognizing its drawbacks, and then calmly, deliberately, without a trace of regret or a sigh of longing, dismiss the very idea from his heart,—until he can do all this, forcible repression by mere strength of will avails nothing ; the desire, coerced at one point, returns with accumulated strength at another ; if not on the physical plane, then on the mental ; if not in this incarnation, then in another. This is the teaching of all the ages, from the Upanishads to *Light on the Path*, of the Bhagavad Gita and the Bible, of Buddha and Jesus alike. Nothing that is done as a penance, as a so-called “mortification of

the flesh," or merely out of deference to the feelings, or opinions, or prejudices of others, can be of any real value to the man himself.

One who makes a virtue of refusing to play cards in the social circle, while still having the desire in his heart, may yet lose money and reputation in Wall street; he who, against his own judgment, is persuaded to deprive himself of the comfort resulting from the rational use of tobacco, may wreck his nerves by inordinate indulgence in strong tea,—and this without incurring the censure of clergymen, reformers, or old women of either sex. In this, as in all things, we may learn from the working of Nature. The tree yields fruit not only after its kind, but in its own due time. There is neither haste nor delay in her evolutionary methods,—first the blossom and then the fruit, is her unvarying rule: and, knowing this, we do not expect to pluck the matured ear of July from the tender shoot of April: we rejoice in the budding sweetness of the vineyard in the joyous Springtide, untroubled by any anxiety lest the golden glory of September should fail to ripen the purple clusters.

So in our daily round and occupation, everything comes in its appointed time and refuses to be hurried: sculptured granite is not more immovable than the Express, a second before its flying wheels begin to turn; as the hand on the dial points to the hour, the ingenious mechanism of the time-lock swings back the massive doors of the vault which, a moment before, would have defied the strength of a hundred men to open.

"And what shall I do with my sword?" asked the brilliant young courtier of George Fox, by whose teachings he had become converted to Quakerism. "Friend;" replied the wise and courteous man of Peace, "wear it,—*as long as thou canst!*;" but full soon William Penn counted it all joy to exchange jewelled sword and velvet coat for the simple garb of the people with whom he had cast in his lot. And when the day comes—as come it must, in the fulness of times—when we are ready, in this spirit, to lay everything on the altar—whether choice possessions or valued opinions, favorite habits or cherished beliefs, our so-called virtues not less than what are termed our vices; when we can do all this, not as a sacrifice, but with joy and gladness, when our songs of deliverance are borne upon the upwreathing incense; then we, likewise, shall be no longer perplexed by the "must" or the "shall", for we shall then be treading the King's Highway of Achievement, and not scuffling along the back alleys of Escape.

Let us then be ever on guard lest aught tempt us from that "Middle Road" which the Lord Buddha pointed out to us, and in which we know our feet to be set; and by following it in all patience and loyalty, with dauntless will and unswerving devotion, we shall in His own time—which

is always the best time—come to realize the portion which He has assured us shall be that of all who truly love and serve Him.

“Who wins
To such commencement hath the *First Stage* touched ;
He knows the Noble Truths, the Eight-fold Road ;
By few or many steps such shall attain
NIRVANA’S blest abode.”

B. N. ACLÉ, F. T. S.

SOME TEACHINGS OF A GERMAN MYSTIC.

V.

FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

Translated for THE PATH.

II.

Ruppert, who had exhausted all means to help his daughter, no longer tormented himself with new remedies ; he did, indeed, for her well-being, what was in his power, but left her undisturbed in her unfortunate condition. “It is a visitation from God,” he said, “and as such we must bear it patiently until He sends us help.” He allowed upright people, and personal friends, to visit his daughter, for he observed that a quiet company had a good influence upon her, and even when the spirits talked, such visits suffered no interruption from that cause, since caution carried too far could not favorably affect public opinion, widespread curiosity having been aroused.

One time the Court Councillor Düprecht, with his wife and daughter, was spending the evening with the Rupperts. Düprecht had long been desirous of seeing something of the strange phenomena of which he had often heard. As he had always been on a most friendly footing with the family, he talked in the most unconstrained way with Caroline about her affliction, and gave it as his opinion that the spirits should be remanded to the realm where they belong. He had hardly spoken these words when her face darkened, the pupils of her eyes contracted, and the voice of the spiteful spirit was heard from her mouth. “What is that you are saying ? you fool of a Court Councillor,” it exclaimed.

“A little more courteous, I beg of you !” remarked that gentleman.

“Courteous to you, my vassal ?” exclaimed the spirit.

“Hardly yet has it come to that !”, the guest replied.

“So you think, but I know better!” the demon retorted.

“The fellow will not admit definitions into the question, he feels so certain of his case,” laughed the Councillor.

“You are my slave, and indeed so much so that you are not aware of your condition. My mate dwells within you, and is so certain of his control that he does not consider it worth while to make you aware of his existence.”

“But I know it now, for you have told me.”

“Indeed you know it now, but you do not feel it yet, and what is it to know a thing and not feel it? Hahaha! But only wait, when you are dead you will make our acquaintance, and we shall have some sport at your expense!”

The Councillor turned pale at these words. He thought, if the evil one talked in that way what would the good ones say of him, and he cared to pursue his interrogations no further.

“Can we not hear something from the good spirit also?”, asked the Councillor’s daughter. The bad spirit answered: “So long as company of our own kind is present, it cannot approach.” This answer frightened the Councillor’s wife, and she begged her daughter to ask no more questions.

One afternoon Caroline received a visit from an old friend to her mother, who had not been there before since her bereavement on account of the painful memories that would be called up. She expressed the most sincere sympathy for her friend’s afflicted child and begged her to confide in her if any secret trouble was burdening her, as if she had a second mother. Caroline wept at these words; but just as she was about to speak, the pupils of her eyes turned inwards and the pleasant voice of the good spirit was heard in the words, “Help her to strengthen my abiding within her!” Caroline then became violently agitated, and before she could compose herself there proceeded in rough tones from her mouth, “Depart, and leave me in peace!”

The lady was horrified. When Caroline recovered herself, she said, “You see the fate that clouds my life. Solitude is my lot; people fear me in my condition and regard me as a being that belongs no more amongst them. Were I only in the grave with my mother!”

“Do not fear,” said her friend; “to witness your condition has pained and surprised me, but it has not frightened me away from you. Trust in me; I will not forsake you, and will visit you daily, whatever may happen around you.”

The lady remained the whole afternoon and a part of the evening. Several times she had opportunity to hear the remarks of both spirits. The good one appeared to esteem her, but the bad one showed an

aversion from her. She paid no heed to it, however. Assuring Caroline of her sincerest sympathy, she promised to write to a relative, an inspector of mines, who had often afforded relief in such cases. She kept her word and wrote the following day. Her kinsman replied that, as soon as his business would permit, he would come to the capital and see what he could do for the afflicted one. Judging by what he learned from the letter to him, he felt the highest hopes of restoring her completely to health.

Besides talking as we have seen, the spirit worked all sorts of mischief throughout the house. The doors were often all thrown open, clothing from the closets was found thrown into the garden, and garden-tools were transferred to the closets. Ruppert was once summoned in haste to an audience at the palace and could not find his uniform; therefore he was forced to go without and excuse himself on the ground of the confusion reigning in his house. He had hardly returned when his clothing was found in the garret where the washing was hung to dry. Another time when the cook went into the kitchen she found all the utensils gone. She made an outcry, believing that a thief had been there in the night. Afterwards all the pots, kettles, etc., were found nicely heaped together in the woodshed. One morning when the cook went down cellar she saw a gleaming flame, and ran screaming to her master as if the ghost which she believed to have seen there were at her heels. Relating the cause of her terror, the cellar was examined and a fire of split wood was found burning in a place where there would be no danger from it. A fearful tumult arose in the house; the servants declared that they would remain in the place no longer, and the landlord gave Ruppert notice to quit, since he did not care to have his property thus endangered. This occurrence occasioned consternation, and Ruppert exclaimed, "If death would only free my daughter from an unhappy existence, it would be fortunate for us both!"

The lady who had so sincerely befriended Caroline heard of this affair and came at once to learn about it. She begged them to wait patiently until her cousin, the inspector of mines, should come, and he would surely set everything to rights. She therefore wrote a second time, begging him to hasten his coming.

Both of the obsessing spirits had been clamoring for release for a long time. The gentle one complained bitterly of the other that he had stolen her peace, had robbed her of her faith, and now prevented her entrance to Paradise. In his lifetime he had been a usurer, had accumulated much treasure and buried it in the cellar of the house where they were living; so long as the treasure was not found, she could not be rid of his persecutions. The wild spirit insisted on the eviction of his uncongenial companion; not until he had sole control could he lay aside his rough-

ness and attain true happiness. It was Caroline who suffered from these contentions and often found herself in most disagreeable situations, for when she promised the gentle spirit anything, the other was enraged, and when she promised help to the other the former began to mourn so that her eyes were flooded with tears.

The story of the treasure in the cellar leaked out, and the owner of the house, who was reputed over-fond of money was said to have made an attempt to find it, but without success. The wild spirit who knew all that was going on within and without the house, made some merry remarks about it, and several people in the building said that they found some freshly dug earth in the cellar.

Both spirits had the gift of prediction. The bad one rejoiced or was enraged over coming visits, according to their nature. The gentle one could also give the names of the pious old women who were coming, from whom it would draw nourishment with the utterance of their religious commonplaces. They also participated in the affairs of the house and spoke of future events as others would of the news of the day. This of course heightened the interest felt in these ghostly beings, and people of all classes came to beseech interviews and seek advice concerning their own affairs and proposed undertakings.

One time a wealthy landholder, an old acquaintance of Ruppert, came with his wife and daughter to consult concerning a proposed marriage of the last-named. The bad spirit said, "Marry the fellow, for you are not fit to live singly." Said the gentle spirit, "First consult the voice of Heaven." Caroline, however, said in her natural voice, "If you have the blessing of your parents, follow the inclination of your own heart." It happened that each of the three received the answer in a different voice. The rough spirit addressed the father, the gentle one the mother, and the daughter's questions were answered by Caroline.

At last Mohrland, the inspector of mines, made his appearance. The spirits who had known of all other visits in advance, appeared to have had no presentiment of Mohrland's coming, and they maintained a remarkable quietness as he took Caroline's hand and asked concerning her condition. She gave a full account of herself without the usual interruptions, and the power of the spirits appeared to be broken in his presence. Ruppert was pleased at this, and gained new hope. Mohrland, however, said that the trouble lay deeper than he had supposed, for the quietness of the spirits was by no means weakness, but cunning, in order to deceive him. He requested that, besides the father, there should be another witness of his treatment of the case whose uprightness could be depended upon, in case evil interpretations should be put upon his method.

Ruppert proposed his family physician, who had proven a true

friend and sincere sympathizer in their affliction. Mohrland agreed to this, and promised to begin his treatment the next morning. The physician came. Ruppert took him to Mohrland's room to make the two acquainted and give them an opportunity for consultation. Mohrland greeted the physician with the words, "I am glad to meet a man of character like yourself. What we are about to undertake is unusual, since the true activity of the human powers is too little known and mostly defectively guided. To have intercourse with spiritual beings we must know them ourselves and be conversant with their nature. In the case before us ordinary means can effect nothing ; the free spiritual force must be applied and the good be separated from the evil. Do not expect, then, that I shall conjure up spirits or exorcise devils ; I have only come to restore the lost equilibrium of a human being, an equilibrium which has been lost through violent retirement from the world and the uncontrolled awakening of the inner life. The two spirits manifesting themselves in the girl are not beings separate from her ; they are part of her nature. Abnormal desires, suppressed passions, a tortured conscience, and other extraordinary things have developed themselves within her and assumed shapes which live in her nature and gain the control of all her thoughts, wishes, and actions. She has been overcome in a conflict that is strange to her ; it is our task to free her from the oppression and restore her natural self."

The physician replied, "Material remedies have been exhausted, and if help is possible, it can only come from your plan of looking to the psychical aspect of the patient, and I congratulate myself on being able to witness a method of treatment that regards spiritual force as the means for healing a shattered nature."

"I pray that God may give you strength," said Ruppert, "to free my daughter from an affliction worse than any disease, affecting, as it does, the inmost forces of life, and destroying both body and soul."

Betaking themselves to Caroline, no trace of the obsessing spirits showed itself for a quarter of an hour. At last Mohrland began and said, "Now, you wild Kobold, why are you so silent in my presence? Answer, I command you!" Caroline's eyes thereupon showed the customary distortion, and the spirit seemed straining to speak, but hardly was able to utter in a hoarse tone, "Leave me alone!"

Mohrland then addressed the gentle spirit, saying, "You also appear to seek concealment ! Wherefore so shy of me?"

The answer came in a flute-like loveliness of tone, "You may not know me in my heaven."

"You are right in that," replied Mohrland, "your heaven is not entirely pleasing to me ; it is the creation of an affectedly pious, but not devout, nature." The spirit sighed, and Caroline sat in silence, with distorted eyes.

“Caroline!” cried the Adept, “are you sleeping?”

She stirred convulsively. “Caroline!” he repeated, “awake and answer!” The spirits appeared to be struggling to speak; he seized a cloth that lay near by, threw it over the girl’s head and held it fast under the chin, saying, “Silence! or I strangle you! It is she I wish to hear from, not you. Caroline, answer me, I command you!” She made a motion with the hands, as if endeavoring to remove the cloth. Mohrland drew it away, and Caroline gazed about her as if aroused from a deep sleep. “Good day, my child!” said Mohrland. “Are you rid of your undesirable companions?”

“I feel that I am free!” exclaimed Caroline.

“For how long?”

“I do not know.”

“Why should you not know that, since you are mistress of your own house?”

“But I have lost my mastery.”

“You must regain it.”

“I am not strong enough for that.”

“I will aid you. Will you accept me as your ally?”

“Most gladly.”

“Then listen to my conditions. Study your enemy, that you may learn his weak points and so come off victorious.”

“How can I do that?”

“By not permitting one of them to rule you. Neither one nor the other is good, for both are only excrescences of your own life. Seek your true self, and then you will find that which you can obey without danger.”

“I comprehend, indeed, what you mean, but I have not the power to manifest myself to my adversary.”

“Then you must learn obedience.”

“I am willing; what shall I do?”

“Say ‘I’ persistently. Your ego is oppressed by other powers; rid yourself of them, and you are well again.”

“May heaven grant it!”

“Have courage and confidence! Follow my instruction and you shall see that I, supported by your better nature, will soon restore peace for you. When I come to-morrow, show yourself an obedient disciple.”

With a grasp of the hand, he took his departure. Ruppert and the physician followed without a word. Caroline was overcome by an unusual sleepiness, and slumbered nearly all day. The next morning the physician appeared punctually at nine o’clock to witness the progress of Mohrland’s treatment, and the two went with Ruppert to Caroline’s

1 “Obey it as though it were a warrior.”—*Light on the Path.*

room. They found her in an agitated state. Her two obsessing guests appeared to have formed an alliance, in order to be able to resist their enemy. At the slightest allusion to Caroline's condition the wild spirit answered violently and threatened Mohrland. Even the gentle spirit interjected words of displeasure in melodious tones. Mohrland addressed Caroline by name, as on the day before. When, however, she attempted to speak, it appeared as if some one were seizing her by the throat. He touched her neck with his thumb, and therewith she gained strength to speak. Said Mohrland: "Has Caroline not yet the courage to obey me?"

"Had I the strength, I would have the courage also," she replied.

"The strength lies within you," said he.

"I cannot find it, and know not how to seek it."

"The spirit of man is a unity. You have sub-divided your forces, and therefore you are unable to maintain the conflict. Collect them under one standard, under the manifestation of the Self that speaks in your heart, and then you are free."¹

Caroline listened with close attention. Her breast rose and fell at his words. Laying his hand upon her back he proceeded: "You have forsaken the altar of your life and fled to the dome. The heart is the place where our nature gains certainty and freedom; you must learn again to speak and feel there, else there is no help for you. The head is the last instance of our activity; not until our nature has had *experiences* of friendship and love may the head reflect upon them. If we seek results of our thoughts before we have had the experience, phantoms will come into being which take root, bud, flourish, and at last entirely envelop us. Withdraw from the head the activity of your thoughts; sink sight, hearing, smell, and taste down into the body, permit the invisible, spiritual pores to regain their natural tendency and not be directed upwards, and then you will see what a force will be developed therefrom, and how according to nature we give ourselves freedom and attain the means to maintain it."

It appeared as though she not only heard each one of his words, but also applied them at once in practice. She breathed several times from the depths of her heart and, as he ceased speaking, she responded, "You have reached the root of my malady, and now I plainly feel that it can be cured. But it will cost me pain,—therefore stand by me!"

Mohrland took her hand and proceeded: "You are an obedient daughter, and therefore we will at once make the effort of vigorous oppo-

¹ The striking agreement of Mohrland's ideas with those of *Light on the Path* furnishes a confirmation of the statement in the comments in *Lucifer* by the author, that the rules "stand written in the great chamber of every actual lodge of a living Brotherhood."

sition to the enemy. Your house is undermined, its foundation shaken, therefore we must stand strongly upon our feet and rob the enemy of his hope of overthrowing us. Have you courage to step bravely forward?"

Caroline rose, confronted Mohrland, and said: "Here I stand."

"Well, then," he proceeded, "Let the spirits show themselves." All were attention, but Caroline stood calmly. "Have you grown dumb?" said Mohrland. Caroline's eyes began to turn, but he no sooner observed this than he cried, "Stand firm!" At the same time he drew her arms down to her sides and bade her not to allow the corners of her mouth to turn upwards. It succeeded, for her eyes resumed their natural appearance and Caroline had gained the first victory over her enemies.

Mohrland praised her and said: "Practice in standing firmly on your feet and in thinking 'I' in your heart; then we shall soon gain our end."

He withdrew with his companions. The physician could not express sufficient admiration for the proceeding, and begged to have the method explained to him, but Mohrland replied: "I think that all will be made plain to you in the course of the treatment."

(To be concluded in September.)

CONVERSATIONS ON OGGULTISM.

MANTRAMS.

Student.—You spoke of mantrams by which we could control elements on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at haphazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The “common people” in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folk-lore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aboriginies, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals?

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the “cultured classes.” And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. “Society,” too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams can not be studied within its borders.

Single, natural mantrams are such words as “wife.” When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, “I want to see the color of his money.” There

are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantram quality ; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one ; "a scientific frontier" was another ; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this ; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language ?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages,—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are

also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could ; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were, imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantram quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—Om.

RESPECTING REINGARNATION.

Objections frequently raised against "Reincarnation," and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, "We do not wish to be some one else in another life ; how can we recognize our friends and loved ones if they and we thus change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love."

It is useless to say in reply that, if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes and dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by ever present death, the christian churches have invented their heaven in which reunion is possible under a condition, the acceptance of the

dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are aware that those unbelievers are suffering in hell, for, enough memory being left to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these loves? must be asked. They are either (*a*) a love for the mere physical body, or (*b*) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish—unless we are grossly materialistic—to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law—a part of the law of Reincarnation not often stated or dwelt on—that we will again, when incarnated, meet that same soul in the new tenement. We cannot, however, always recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from an Adept addressed not many years ago to some London theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son—, or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for *self*, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect.

“The tense string breaks; the loosened one emits indifferent sound; the well-tuned string alone gives pleasing harmonious tone.”

LITERARY NOTES.

A DREAM OF THE GIRONDE, by Evelyn Pyne, is a strong drama, written in smoothly-flowing blank verse. This noble form is a minor merit, enshrining, as it does, the true poetic spirit,—that spirit at once intuitional and prophetic which looks directly upon the Ideal. In Madame Roland we have a figure of rare excellence; her soliloquies each disclose some universal truth read by the light of a woman's heart, and each is a complete gem in itself. Of the other poems in this volume the Star God is a fine example; an almost passionate purity pervades them all, and we regret that want of space forbids quotations which alone can do them justice. More than any poet of our decade, Mr. Pyne thinks on broad theosophic lines, notably so in his descriptions of the evolutionary chain, and he merits our especial thanks for his presentations of the sweetness and solace of Truth, rather than that stern aspect upon which many writers mistakenly insist.

A POET IN MAY, by Evelyn Pyne, is to his former volume what the soul is to the spirit; it does not carry us beyond the realm of the emotional nature. The style is graceful, but at times fantastic when the author's originality overpowers him; the metre frequently halts. A love of Nature so unusual as to humanize it has not heretofore been expressed in such sweet sensuousness of sound, reminding us in this respect only of Swinburne's verse. A fine example of this is the Sunflower Legend.

THE NATURE AND DESTINY OF MAN AS UNFOLDED BY THEOSOPHY, by Dr. J. D. Buck, F. T. S., is the title of the paper read by him at the Theosophical Convention at Chicago, April 22d, ult. It has been printed in full in the report of the proceedings, and has also been made up separately. It is an excellent paper.

CHRISTIAN SCIENCE, A STATEMENT OF IT BY URSULA N. GESTEFELD, (*Chicago, Central Music Hall, 1888, in 12 Nos.; complete \$ 3.00; single Nos. 25 cents.*) We have received these 12 lectures from the author. The name "Christian Science" for this cult seems a misnomer to us. A stranger to it who knew the English language and Christianity would naturally conclude that it meant the "Science of Christianity," just as we have Ethics of Christianity. But it is quite usual here to give such titles. We endorse some of the ideas expressed, as, for instance, the old one found in the IsaVasya Upanishad, "that all spiritual beings are the same in kind, and that man is a spiritual Being," but this was promulgated ages before the Bible was compiled, and as it is the basis of this "Christian Science", to us there seems to be some audacity in so entitling it. The argument in these lectures does not appear to proceed with scientific accuracy; we may not be so made as to grasp it; yet there are to be found some painful peculiarities that ought not to occur in the sober and "scientific" discussion of the subjects of Being, Consciousness, and Intelligence, especially after men like Aristotle, Plato, Kant, Schlegel, and Schopenhauer have exhaustively treated them.

THE RELATIONS OF ALIMENTATION AND DISEASE, by J. H. Salisbury, M.D. This remarkable outcome of over forty years' research into the basic causes of disease has an interest for the true humanitarian quite apart from its physiological value. After a series of original experiments undertaken in the pure spirit of research, and without the trammels of a preconceived theory, Dr. Salisbury discovered in the fermentation of foods the initiatory cause of almost all disease, and it is upon this fact that his widely successful system is based. To maintain health we should eat healthily, and our author considers that this condition is fulfilled by a diet two-thirds meat to one-third vegetable, while in cases of disease the treatment consists in cleansing the system and purifying the blood by means of a diet of beef pulp and hot water, until fermentation is checked and the patient can advance to a more extensive dietary. It is impossible to enter into the scientific rationale of this system of cure,—whose details are so succinctly set forth by Dr. Salisbury,—in a review necessarily brief. The book is for the people primarily, and any man may understand it. Throughout it is marked by a pure humanitarian spirit, by a thorough recognition of the dual nature of man. Theosophical thought abounds the moment we leave the field of physiological detail; this colossal labor has been done by an intuitive, modest, and generous mind, by an original thinker of immense industry. Some theosophists will ask how this theory of diet affects that other belief that vegetarianism is necessary for the student of occultism. We may remind these that such a diet is said to be required only after a certain stage of development is reached, when the astral or inner man has a certain coherence and power. At this stage the psychic processes may assume control of and modify the physiological functions, and our author has given us a hint as to how this may be done by the paralyzing of the pyloric valve, which, remaining then permanently open, permits the immediate passage of vegetable matter into the bowel where it is normally digested, without its detention in the stomach to ferment. What holds good for the average man is transitional like himself; inner growth develops and transforms outer activities, and meantime Adepts advise us to obey our physicians in all questions of physical health. (*J. H. Vail & Co., New York, \$5.00.*)

EPITOME OF THEOSOPHY, as extended and reprinted in No. 8 of the Theosophical Publication Society's reprints, has a vital misprint. On the 13th page it reads "All lower, material interests being deliberately subordinated to the behests of the spirits": this should read *spirit*, and not be plural. The writers never meant to follow the lead of the spiritualists or recommend dealing in any way with so-called "spirits"; the only spirit they wish to follow is the immortal and unchangeable Spirit in the man himself.

SOME Buddhist students of Kioto, Japan, have established a monthly journal called *The Bijou of Asia*, its first number having appeared in July. The editor is Mr. Matsuyama, a valued correspondent of THE PATH.

THE LOTUS for June is at hand from Paris. It contains a response to H. P. Blavatsky's paper against Esoteric Christianity ; Parabrahm by Amara-vella ; Ancient Egyptian Psychology by Franz Lambert ; A 17th Century Association of Adepts, and other papers.

THE THEOSOPHIST for June is more interesting than it has been in other months. "Travestied Teachings" opens the No. There is a valuable paper by B. Jaya Raji Rau on the Uttaragita which is a part of the great Epic, The Mahabharata. N. C. has an article on the Philosophy of Yogam. Mabel Collins furnishes an all too short instalment of "The Angel Peacock." For deep and wide thinking students the best article is that on "Nature's Finer Forces," one of a series ; many will no doubt pass it by but it has suggestions of enormous value to him who is ready to see. There is yet much unsaid by Hindu students ; we call on them to throw aside reserve and give American readers at least a little more than is usual to find in *The Theosophist*.

THE LITERARY ALBUM, (Bombay S. E., India), is at hand. It contains a portrait of the present Viceroy of India and several selections from European and American Journals.

TEA TABLE TALK.

We were talking, round the Tea Table, of the very evident necessity for careful discrimination in Occultism. Right thought—which may be called, in a real sense, "discrimination of spirit"—is everywhere needed, but especially is it called for here. This is indeed a vital point, that the student should scrutinize every incident, every word ; that he should closely consider shades of expression and assure himself that he understands the inner rather than the outer meaning. Every word of worth bears examination. Every truth has meaning within meaning, until we reach the germ of all.

An excellent instance of such discrimination was given on the occasion instanced above, by the Professor. The incident bears, moreover, upon the fact that in occult directions we have above all to see that we grasp and can follow this inner meaning alone. Else by material interpretation we fall into gross error.

The Professor is a student of the Yoga Philosophy of Patanjali. He had composed himself to fixed thought on the Supreme, and, as sometimes happens at such times, his mind slipped away into a waking vision or trance. This state is of course not that of true concentration ; it is a failure to attain to it. At the same time it is a higher state than the ordinary waking one, and in it he sometimes learns things of value. It is a state which he knows not how to name. Suddenly he seems afar from all known surroundings ; he

is transported into a new experience. Then in another period of time, whose duration he knows not nor has thought of, he becomes conscious that he is seated where he was at first ; he knows he has not slept, but that some vision, which he now remembers well, has swept over him. It may have occurred in a flash or it may have occupied more time ; this is a point he has never cared to verify. Time exists only on the outward plane, and he has been more desirous of understanding the meaning of the visions themselves, and also of knowing what this state is. Certainly he does not go out in the astral body, as so many persons mistakenly suppose themselves to do. Nor is this clairvoyant vision of scenes actually taking place somewhere, for he, the prime actor, is not then in those distant places in reality. It appears more like instruction through pictures, and such pictures can be sent along the astral currents by those whose knowledge permits it. Then all those students who had quieted the outer senses could receive them. We can only conjecture upon a state which we have not ourselves experienced, and even when we have, our ignorance of occult science often prevents a true conclusion. These so-called visions of the Professor, however, bear the characteristics of this last mentioned condition rather than those of the others, and it is to be remembered also that the soul, the Higher Self, teaches us also, and might also project such scenes.

The especial vision of which the Professor told us was this. He seemed to be in some distant cloud place where material surroundings were invisible ; he stood, as it were, in space, and knew, with the psychic sense, that someone asked what he wanted there. In thought he replied that he had come to pledge himself wholly to the guidance of a Master or Teacher. His thought in that land seemed to be both speech and act. His questioner asked in the same silent way, whether he had examined himself carefully, if he was sure that such was his real wish. He said it was. " And do you give yourself up without reservation to such guidance ?" " Yes, I do," was his reply. These thoughts flashed to and fro like vivid, living colors in vibration, and all the clouds trembled with their beauty.

" Have you the power to follow His guidance ?" now asked the invisible questioner.

" I think I have."

" It is well. You have the right granted you to be tried. The first order is this. You must sacrifice that which is nearest and dearest to you. Go kill your mother."

The Professor was grieved and shocked at such a grotesque order. Then he felt a chill ; suppose it was real ! or was it only given to try him ? Should he go away and prepare for a deed which he was sure he would not be allowed to do, which he could not do ? No ! The Master does not institute such grim comedies. Hypocrisy is no part of a disciple's duty, but rather, as in the case of the Pharisees of old (the only persons, mark, whom Jesus unsparingly condemned, and for this vice), to be a hypocrite is a fatal bar to all spiritual progress. So the Professor expressed this thought, and he noticed that its color was faint and cloudy : " That cannot be. The Master would not give such an order."

“It is His order.”

A gleam of intuition sparkled through our friend's dim mind. He thought: “It has been given to you, then, whoever you may be, and that may suffice *you*. It does not suffice *me*. Every disciple must hear the Voice for himself, and must know it to be that of his Guide. He cannot take, from minor tones, any command of that Voice.”

“But if he is not fitted to hear it? If he has not opened up the inner senses so that he can hear it? Then the Teacher speaks through other instruments which work on lower planes. Other men are often such instruments.”

“Then they should bear a token with them.”

“They do.”

“What is it, and where is it presented?”

“It is truth, and it is presented within you.”

Looking deep within his mind, the Professor found with surprise an underlying but extraordinary certitude that the order was a true one. He had denied it hastily, from habit of thought and surface instinct. Sadly he turned away, thinking “I will obey the order, if I can.”

Here was a dreadful dilemma. It was easy to neglect such an order. It was not easy to forego discipleship. His whole heart clung to that. It was his only chance to help his race intelligently. He must obey, but in what sense? He began to study those words.

“Kill my mother? Who then is my mother? My mother, in the ordinary sense of that word, is she who gave birth to this body. *It* is not I myself. So the mother of this body is not meant. Can it mean the earth, the mother of all men? But no; earth merely mothers our grosser elements. Who or what is the mother of my inner self? Before I can know that, I must know what is that self, the *me*. Is it the Spirit? No. The spirit does not say *I*, or *me*,—It knows no separation. This *me*, then, is the personal soul, the human soul, and not even that higher aspect of it which is purified and united to the One. The mother of the personal soul is Nature. It is, then, that passive and elementary Nature which gives birth to mind, in which these false conceptions of myself arise (as being this body, or brain, or mind),—it is that I am to kill. But hold! The Gita says that nature and spirit (Prakriti and Purush) are co-eternal. How then can I kill that nature? Ah! I see. This lower nature is a gross form or sheath of that higher or subtle one; the only way in which I can kill it is to kill it *as such*, as lower nature, *i. e.* to alchemize it. I am to raise it from the lower and passive to the higher and positive state. And since this is my first order, I see well that I am not accepted, for I do not even know how to obey. I must go away and try to find out the Way.”

Here the vision came to an end, and the Professor found himself in his place, looking at the gray stone ledge on which his eyes had rested before he passed off into this other state. It had taught him with a transcendent vividness which words can neither equal nor portray, how necessary is intuitive

discrimination on things occult, and how the disciple gains by a method of which this vision is perhaps a mere symbol or parable.¹

Another lesson conveyed is, that for want of complete concentration a part probably of the injunction was lost,—the very portion, no doubt, in which was contained the explanation of the term “mother.” But the Professor says that he has no doubt he was able to reach the true solution because he found growing up afterwards in his mind the seeds of the explanation left in his memory. This Didymus opined was a part of intuition, and that the greater amount or clearness of intuition found in some men was due to their ability to revive lost memories on such points through their greater concentration, as that enables them to bring back either partly or wholly what they had once learned.

“You mean, of course, in other lives,” said the widow.

“Oh yes,” replied Didymus. “When speaking on these subjects I never look at Man as the mere being who is known in this generation, but as one whose past extends behind him an immeasurable distance.”

Just at this interesting point Sue ran in and said to the Student who had been apparently dreaming :

“Say, I was just talking of Aunty, who was in New York I thought, when she drove up to the door in a carriage. Isn’t that queer!”

The Student looked at her as if she were one seen in sleep, and then, turning to the Professor, remarked that such coincidences were happening every hour of the day, were commoner than any other, and yet science had got no farther than to label them “mere coincidences,” while popular judgment had evolved a statement of the law governing them in the saying “Speak of the Devil and he appears”; “in fact,” he said, “just as Sue burst in upon my devachanic reverie, I was thinking over the strange way in which such coincidences happen. Here the other day, when in Philadelphia, I was walking with Didymus on Chestnut street and talking of our friend Medill who was, as we supposed, miles away. I had just said ‘Well, he is a fine fellow.’ The sound of the last word had not died away when the voice of Medill himself, not one foot away, said, ‘Well, Student, where did you drop from?’ Another ‘coincidence,’ of course. But it is the same as that sort which meet us hourly when we hum a certain tune and around the block we find a boy whistling it.”

These things will never be explained by such terms as *coincidence*, for that is merely a cloak for ignorance. It is a declaration that, because we are so finite that the manifold laws of nature elude us, we have elected to say that here no law reigns and the whole thing is merely coincidence, but don’t ask us, please, to explain what coincidences really are; they happen every moment merely because they do. Theosophists know better than this. They see a multiplication of senses half-perceived by man, through which many events and things are known and noted without our feeling that a hidden sense is used. Our approaching friend, supposed to be far away, propels in all directions about him his own aura which carries with it its own identifica-

¹ In *Bhagavad-Gita* we are told that mind is nature’s first production. Jacob Boehme also says this.

tion and personal suggestion. That strikes upon our aura or sphere, to which Swedenborg referred, and instantly we fall to thinking or speaking of the absent one, who, in a few minutes, comes into our presence.

How easy seem these things to understand when occultism steps in! But science says "Folly; you fit the fact to the theory." What say you, my reader?

JULIUS.

THEOSOPHICAL ACTIVITIES.

THEOSOPHICAL HEADQUARTERS.—Some members of the *Aryan T. S.* of New York have made arrangements for a theosophical headquarters in the business part of the city, which is to be open in the day time. It will contain theosophical magazines, pictures from the East, and an album for photographs of theosophists and of famous occultists. The room is small, as it is intended only for a beginning, but it is hoped that it will induce others to do the same thing in other cities. It will be practically open all day in the business hours of the day, and visiting theosophists will be welcomed. The address can be obtained from **THE PATH**.

As it is thought that the album will be after a time a very interesting thing, and as the room is not for the *Aryan T. S.* alone but for the whole Society, it is suggested by the projectors that members of the different Branches might send their photographs under cover to **THE PATH** to be put in the album. In the headquarters at Madras, India, there are albums of this sort containing not only photographs of members but also those of famous students and of such Yogeas and fakirs as have been photographed.

LOTUS T. S., MICHIGAN.—For more than a year this Branch has met on each Tuesday.

Study of theosophical doctrine and experiments in psychometry have been pursued with results both interesting and profitable. In the psychometric experiments it has been found that better delineations of character have been obtained from photographs than from letters. We would like to hear from other investigators on this point; and we know that there are many good psychometers in the Society.

CHICAGO T. S.—This Branch, presided over by Brother Sexton, has moved its quarters from the rooms so kindly offered by one of its members, to a place entirely the Branch's own. Abstracts of what is done at the meetings are sent to absent members.

JUDGING by the constant appearance in the public prints of small paragraphs touching on theosophy and the Society, some serious but most flippant, it is evident that the influence of theosophical ideas is being more widely felt

than the number of our affiliated members would suggest. This influence has reached spiritualists and caused some of them to print tirades and warnings, the latter on the fearful danger for spiritualism that is said to lurk in theosophy. If this shall cause spiritualists to classify their phenomena and deduce some theories therefrom, great good instead of danger will accrue.

INDIA.

ONE THOUSAND copies of the *Epitome of Theosophy* have been reprinted in Bombay by Mr. Tookaram Tatyā, F. T. S., for free distribution among Indian Branches.

Bro. Tookaram has been always working actively for the Society. He established a fund for printing Theosophical books and translations of valuable Sanscrit works which he sells at low prices, the profits being devoted to the fund. A free dispensary for the poor in Bombay has for a long time been carried on by him and his friends after he had started it, and many patients are treated daily. We were present there once, in 1884, and saw about 50 persons in attendance on one morning.

Among the books gotten out by this Brother is a tiny Sanscrit copy of the Bhagavad-Gita.

AT MORADABAD the journal called *Jamail-uloom*, which was founded by the T. S. there, is reported to be flourishing and widening its influence.

THE BUDDHIST CATECHISM, by Col. Olcott, has been translated and published in the Burmese language at Rangoon, by Mr. Mounḡ Tun Aung B. B., S. C. S., and in Mysore, India, into Canarese by the Editor of the *Karantika Prakasika*. It seems probable that this work will, ere long, have gone the rounds of all the vernaculars of the world.

THE LIBRARY at T. S. Headquarters bids fair to contain most valuable and extraordinary books. The Director has gone to the capital of the great Indian State of Mysore to search for valuable M.S.S. and books, under the auspices of the Dewan of Mysore. India is known to be full of rare and interesting palm-leaf and other manuscripts.

AT OOTACAMUND Col. Olcott lectured in May upon "Ghosts" to a large audience. Several Indian princes and functionaries were present.

"The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes."

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As the ocean is the goal of all rivers, so Thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations.—*Mahimastava*.

God is not to be obtained by Vedic sayings, or by remembrance of what is learned about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.—*Katho-Upanishad*.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE BHAGAVAD-GITA.

CHAPTER THIRD.

Krishna having said to Arjuna that a certain class of men, being without faith, revile the true doctrine and perish at last, bewildered even by all their knowledge, Arjuna sees at once a difficulty growing out of a consideration of what, if anything, induces these men to sin as it were against their will. He sees in this the operation of an unknown force that moulds men in a manner that they would not allow if conscious of it, and he says :

“Instigated by what does this man incur sin, even against his will, O descendant of Vrishni, impelled, as it were, by force?”

To this Krishna replies :

“It is desire; it is passion springing from the quality of Tamas (darkness), voracious, all-sinful. Know that it is hostile to man in this world. As

fire is surrounded by smoke, and a mirror by rust,¹ as the foetus is involved in the womb, so is this universe surrounded by this quality. Knowledge is surrounded by this, and it is the constant enemy of the wise man—a fire which assumes any form it will, O son of Kunti! and is insatiable. Its empire is said to be the senses, the heart, and the intellect. By means of these it surrounds knowledge and bewilders the soul. Therefore do thou, O best of Bharatas! in the first place, restraining thy senses, cast off this sinful impetus which devours spiritual knowledge and spiritual discernment.

“They say that the senses are great. The heart is greater than the senses. But intellect is greater than the heart, and that which is greater than intellect is this passion. Knowing that it is thus greater than the mind, strengthening thyself by thyself, do thou O great-armed one! slay this foe, which assumes any form it will and is intractable.”

Deep reflection upon this reply by the Great Lord of Men shows us that the realm over which the influence of passion extends is much wider than we at first supposed. It is thought by many students that freedom can be quickly obtained as soon as they begin the study of Occultism or the investigation of their inner being of which the outer is only a partial revelation. They enter upon the study full of hope, and, finding great relief and buoyancy, think that the victory is almost won. But the enemy spoken of, the obstruction, the taint, is present among a greater number of the factors that compose a being than is apparent.

Krishna has reference to the three qualities of *Satwa*, *Rajah*, and *Tamo*. The first is of the nature of truth, pure and bright; the second partakes of truth in a lesser degree, is of the nature of action, and has also in it the quality of badness; the third, *Tamas*, is wholly bad, and its essential peculiarity is *indifference*, corresponding to darkness, in which no action of a pure quality is possible.

These three great divisions—or as it is in the Sanscrit, *gunas*—comprehend all the combinations of what we call “qualities,” whether they be moral, mental, or physical.

This passion, or desire, spoken of in the chapter is composed of the two last qualities, *Rajah* and *Tamas*. As Krishna says, it is intractable. It is not possible, as some teach, to bring desire of this sort into our service. It must be slain. It is useless to try to use it as a helper, because its tendency is more towards *Tamas*, that is, downward, than towards the other.

It is shown to surround even knowledge. It is present, to a greater or lesser degree, in every action. Hence the difficulty encountered by all men who set out to cultivate the highest that is in them.

We are at first inclined to suppose that the field of action of this quality is the senses alone; but Krishna teaches that its empire reaches beyond those and

¹ The ancient form of mirror is here referred to. It was made of metal and highly burnished. Of course it was constantly liable to get rusty. And our own silvered mirror is liable also to cloud, owing to the oxidizing of the coating.—[B.]

includes the heart and the intellect also. The incarnated soul desiring knowledge and freedom finds itself snared continually by *Tamas*, which, ruling also in the heart and mind, is able to blunt knowledge and thus bewilder the struggler.

Among the senses particularly, this force has sway. And the senses include all the psychical powers so much desired by those who study occultism. It does not at all follow that a man is spiritual or knows truth because he is able to see through vast distances, to perceive the denizens of the astral world, or to hear with the inner ear. In this part of the human economy the dark quality is peculiarly powerful. Error is more likely to be present there than elsewhere, and unless the seer is self governed he gets no valuable knowledge, but is quite likely to fall at last, not only into far more grievous error, but into great wickedness.

We must therefore begin, as advised by Krishna, with that which is nearest to us, that is, with our senses. We cannot slay the foe there at first, because it is resident also in the heart and mind. By proceeding from the near to the more remote, we go forward with regularity and with certainty of conquest at last. Therefore He said, "In the first place, restrain thy senses." If we neglect those and devote ourselves wholly to the mind and heart, we really gain nothing, for the foe still remains undisturbed in the senses. By means of those, when we have devoted much time and care to the heart and mind, it may throw such obscurations and difficulties in the way that all the work done with the heart and mind is rendered useless.

It is by means of the outward senses and their inner counterparts that a great turmoil is set up in the whole system, which spreads to the heart and from there to the mind, and, as it is elsewhere said, "The restless heart then snatches away the mind from its steady place."

We thus have to carry on the cultivation of the soul by regular stages, never neglecting one part at the expense of another. Krishna advises his friend to restrain the senses, and then to "strengthen himself by himself." The meaning here is that he is to rely upon the One Consciousness which, as differentiated in a man, is his Higher Self. By means of this higher self he is to strengthen the lower, or that which he is accustomed to call "myself."

It will not be amiss here to quote from some notes of conversation with a friend of mine.

"Our consciousness is *one* and not many, nor different from other consciousnesses. It is not *waking consciousness* or *sleeping consciousness*, or any other but *consciousness itself*."

"Now that which I have called consciousness is *Being*. The ancient division was:

<p><i>Sat</i>, or Being ; <i>Chit</i>, or Consciousness, Mind ; <i>Ananda</i>, or Bliss.</p>	}	These together are called <i>Satchitananda</i> .
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“But *Sat*—or Being—the first of the three, is itself both *Chit* and *Ananda*. The appearing together in full harmony of Being and Consciousness is Bliss or *Ananda*. Hence that harmony is called *Satchitananda*.

“But the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.

“The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state’s experiences.

“Thus in waking life, *Sat* experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In *Sushupti*—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen.

“The way to salvation must be entered. To take the first step raises the possibility of success. Hence it is said, ‘When the first attainment has been won, *Moksha* (salvation) has been won.’

“The first step is giving up bad associations and getting a longing for knowledge of God; the second is joining good company, listening to their teachings and practising them; the third is strengthening the first two attainments, having faith and continuing in it. Whoever dies thus, lays the sure foundation for ascent to adeptship, or salvation.”

We have come to the end of the third chapter, which is that upon *Devotion through Action*, or in Sanscrit, *Karma Yoga*. It has in these three chapters been distinctly taught that devotion must be obtained, sought after, desired, cultivated. The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekeshwar Purana*: “While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janârdana, the All-Giver; while lying down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while traveling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunundana; while going, of Vaurana; and in all acts, of Madhava.” All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in

everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

WILLIAM BREHON, F. T. S.

SOME TEACHINGS OF A GERMAN MYSTIC.

V.

FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

Translated for THE PATH.

III.

Conclusion.

The next day, when Mohrland came with the others, Caroline was calm. "How have you slept?" he asked. "The night passed fairly well, only I often felt a strong burning sensation in my feet which would not permit me to sleep."

"It is well," he remarked; "the root of your true life is taking hold; that is a good sign." He laid his hand upon her back and commanded the spirits to manifest themselves. Caroline's eyes immediately began to turn inwards, the gentle spirit sighed and the rough one began to curse. Mohrland asked in severe tones: "You evil excrescence, how much longer do you purpose to dwell in this body?"

"So long as I choose!" was the reply.

"Very well; then you shall choose to sink into yourself, and, robbed of all your strength, serve instead of rule. You are one of the subordinate powers of Caroline; wherefore, then, are you so foolish as to rage against yourself? If you ruin her, then you destroy yourself in that act; but if she regains her true self, then you two can be united in her, and so go the way of life."

"Bah!" was the answer to this.

Mohrland continued: "Choose now! Either do what I say, or I cut you loose from her just as the surgeon cuts a diseased member from the body and casts it away. You are a diseased portion of her life, and you have the choice of but two ways, either to become restored to health or to be amputated."

The spirit gave vent to some howling tones and then became silent. "My dear child," said Mohrland, addressing Caroline, "you have maintained the conflict beyond my expectation! Keep on as you have begun, and soon all will be well. Now bear in mind these additional instructions: I will leave you for four weeks; remain steadfast during this time. The spirits will often attempt to regain their control; therefore be on your guard. Teach your eyes humility,—that is, direct their gaze downwards, that your brain may not be blinded by their rays. Hold your right hand two inches below your stomach and pray to God for grace. Let grace be your prayer. 'Give grace to thy handmaiden, thou great God!' Let this be your unceasing thought; without movements, without stirring your lips, speaking only within, standing firmly upon your feet, seeking from there the throne in your heart;¹ and then let us see if, four weeks hence, we do not sing songs of praise together."

Caroline made trial at once of the prescribed prayer and the attitude. The rough spirit attempted to manifest himself. Mohrland threatened him and said: "I command you to be still, and I tell you that, if these spookish pranks in the house are not stopped and Caroline does not gain the rest for which she is striving, then you must be cast out as the Bible directs." "Oh!" sounded in a hollow tone from the mouth of the afflicted girl, and repose was at once restored to her face and her soul.

Mohrland left the room with the others. Caroline proceeded to practise her task, but was so overpowered by sleep that she felt compelled to recline on the lounge. The physician had many things in mind about which he desired enlightenment, and so he turned to Mohrland:

"Allow me but two questions before you leave us. You appear to work simply upon the members and take no heed of the mind, the intellect, of your patient. Should she not, above all, learn to think aright?"

"How can she," was the answer, "so long as the life, out of which grows the tree of thought, is in disorder?"

"It sounds strangely, but, regarded more closely, I must say that it is the only true way. The plant cannot flourish without the right soil; on the contrary, it gradually perishes. But whence do the obsessing spirits gain power to effect such disorder in the house?"

"Through the person in whose possession they are. They compel and impel that person to actions that are often very difficult and remarkable, so that the average man concludes that it is the work of spirit hands, whereas everything is wrought by the person controlled by them."

"But what causes them to do it?" inquired the physician.

"Mohrland responded: "Ask the somnambulist wherefore he wanders

¹ Note the passage in *Gates of Gold* where it speaks of the pure, the abstract flame being enthroned in the heart of man.

and often seeks the most dangerous places. The spirit compels him and gives him the requisite skill. It knows the time when it can use its instrument without the consciousness of the latter, and its will must be obeyed without the instrument's knowing it or reflecting about it. Believe me! All things exist *within* man, not *without*, and in the event of the most horrible ghostly doings, even their most manifold manifestations, only they are enabled to see them, to witness their doings, whose spiritual powers have been excited, and who, for the time-being, are in a kind of dream or clairvoyant condition."

"If that were the case, then man has only to study himself in order to become cognizant of all phenomena peculiar to his kind, and thereby attain the highest knowledge."

"Do you believe that any other way is possible?" asked Mohrland. "Must you, in order to know a certain species of tree, analyze all the individuals of that species? To be sure not; one suffices. This, however, must be examined from root to crown, from the surface of the bark to the center of the pith, and thereby knowledge of the entire species is gained. What is done beyond this consists simply in the comparison of one with another, a process which is impossible without the thorough knowledge of one example, but which, without that knowledge, is attended with difficulty."

"But the knowledge of man is something different from a knowledge of plants?"

"To be sure," said Mohrland, "in so far as man is a different being; but the knowledge can be attained after the above method. In every individual are found all the characters of the species; each is but a repetition of the other; and we must therefore limit ourselves to the study of that unit which is given us to study. Man is not lord of another, but only of himself, and therefore he can only know others through himself. The matter is as plain as that two and two make four. If, however, we do not perceive this truth so easily as we should, it comes from the custom which we have acquired of looking to others instead of to ourselves; others, however, show us only what they choose to show, and therefore lead us to error instead of truth."

"I comprehend," said the physician, "and see that you are right; indeed, must be right if the investigation of human nature is, after all, possible."

"It is possible; for that, in place of proof, you have first my word. But I now must prepare to go. I leave the patient in your charge. Bodily ills, pains in the teeth and ears, will appear, but undertake no radical cure and content yourself with alleviating treatment."

Mohrland departed the same day. Caroline was pretty free from the trouble of her ghostly guests the first day. She practised the exercises pre-

scribed by Mohrland, and in the course of a fortnight she detected their effect ; her heart gained in strength, she became more receptive of external life, but a roaring sound began to be heard in her ears, and violent pains coursed through her lower jaw as though fire were raging there. The spirits now began to bestir themselves again, but in spite of her suffering she succeeded for the most part in resisting their attacks. At night her sleep became interrupted by an audible knocking and other noises. Several times she was driven from her bed to walk in her sleep. But the spirits had to a great degree lost their old-time foresight, for Caroline's sleep-walking was observed by various other persons who witnessed her do some most remarkable things. When asked concerning these on the mornings following, she remembered nothing whatever of what she had done.

"Mohrland is right," said the physician after several such occurrences, "I now believe that in these matters he possesses more knowledge than we, with our vague systems, and that his doctrine, to seek all things within ourselves, is founded upon Nature."

The maladies predicted by Mohrland occurred exactly as he had said, and with much intensity. The physician followed his directions, and when Mohrland returned he found him in attendance on the patient, prescribing some remedies for the alleviation of her pain.

"I see," said Mohrland, "that my patient has been rightly occupied, else the Doctor would not be with her. What are the unbidden guests about? Are they not yet conquered?" The physician recounted what had happened during his absence.

"Good," remarked Mohrland, "we are near the attainment of our purpose." He took Caroline's hand and asked her several questions which she answered unhesitatingly and intelligently. The voice of the gentle spirit had almost entirely lost itself in that of Caroline, uniting with her natural tones. The rude spirit, on the other hand, would not renounce his roughness ; therefore Mohrland addressed him threateningly and promised him a miserable end. "You are unworthy to remain in life," said he ; "therefore I bid you to abandon this house in which you have usurped a place and prepared your own doom. From this time forth all sustenance will be withdrawn from you ; you shall not command a single tone or glance or movement, and when, hungering and thirsting, you can no longer contain yourself, then leave us in peace and perish in the night out of which you came !"

The spirit made all possible endeavors to resist these commands, but Mohrland looked his patient steadily in his eye, seized both her hands, and inspired her with spiritual forces wherever they might enter.

"The throne is re-established," said he, with solemnity, "and there is nothing lacking but to ascend it. Dear daughter, have courage for but a little while, and you shall see what a reward will be yours! You have

learned to stand, and now you must strive to keep your place. The power thereto resides in the hands. From the finger-points proceed life-flames which nothing that is impure can resist ; seek the life that is there, and, wherever anything that can harm you manifests itself, use that force as a weapon. That which I bid you learn, continue to practice ; and soon your better life will have gained the victory."

Caroline listened attentively, and while he was speaking she felt that her hands and fingers were becoming alive. She made at once several trials, but thereby she became so fatigued that in the presence of Mohrland and the physician she fell into a slumber. The former exclaimed : "You put men to shame ; in a brief time you have acquired a power that astonishes me. In a few weeks you will have proceeded so far that you will have no need of my aid, but will be able to help yourself and bring your powers to ripeness."

It happened as he had said. Caroline had indeed many struggles to withstand ; pains of all kinds raged throughout her body and in her bones, but she remained steadfast and said, "I will either live rightly, or not at all." Two months passed, and one evening she felt the desire to be alone that she might be left to exercise her inner activity. She suddenly felt herself so seized that the floor seemed to sway beneath her feet. She remained firm and thought, "It is, perhaps, the crisis ; let all things leave me that belong not to my true being." The struggle became more violent, and at last it seemed that something loosened itself from her body and vanished in the darkness. Suddenly she felt herself growing so light that it seemed as if she had the power to rise in the air. "O Grace !", she exclaimed, "thou art ever gracious ; I feel that thou hast rid me of my ill !"

The next morning she felt, without being unwell, very much weakened. "I feel so young," she said, "that I scarcely venture to stand upon my feet." This condition lasted for eight days ; at last she felt herself strong again, and for the first time she went about the house in perfect health.

Mohrland, who in the meantime had been absent for two months, drove up before the house. She observed him before the carriage came around the corner, and hastened to the door to welcome him. He saw her, and laid his hand upon his heart to thank her. She lifted her hands toward heaven and said, "There is your reward ; it is beyond human power to give adequate return !"

"Dear child !" he said, stepping from the carriage, "the joy that you give me is beyond description !"

"I am indeed your daughter," she responded, "for you have given me not only life, but a new existence in God. I am free from all my foes, and have the light of heaven within me."

Mohrland remained a few weeks with Ruppert to strengthen Caroline for the future and instruct her how to recognize in its purest light the inner life that she had gained.

One forenoon, as she was engaged in spiritual contemplation, she observed that all the former illusory pictures that she had seen while in such a state appeared either very dimly or not at all. Among these appearances, however, there took shape the image of her mother and absorbed all the rest into itself. She remained long gazing upon it, and when Mohrland and the physician came to visit her she informed them of this occurrence. Mohrland exclaimed, "We have now attained our end. You have seen your ego, your 'Self,' in its origin, in the image of your mother; we may now rejoice and praise the wonders of the Creator."

The physician, who had watched the entire course of Mohrland's treatment, said, "Are these miracles that I have seen, or is this condition so in accordance with Nature that everyone can attain it and again behold himself in his original ego?"

Mohrland reached him his hand and replied: "You have, by your patience and fidelity, acquired a right to an explanation of this apparent enigma. Therefore listen:

"All religions, know you, have their source in an original state which man has forsaken and shall seek again. The Christian must suffer, must die on the cross, must be resurrected, and must gain the Kingdom. The Adamites are expelled from Paradise, and must learn with spiritual forces to make harmless the flaming sword that defends the entrance." The Egyptians cause mortals to seek the ways of life that lead out from the labyrinth. For the Greeks, Cerberus stood in the way of their entrance into Elysium. If you will consider this closely, you will find in nearly all the experiences of our patient the aforementioned conflicts; particularly, however, is the figure of Cerberus made clear by the violent spirit. Universally there are obstacles to the entrance into our real life, and so long as we are not made aware of all these, do not struggle with them and conquer them, whatever their nature may be—whether rude or gentle, kindly or revengeful, white or black—, we are still in the labyrinth, we are yet outside of Paradise, we are not in the Kingdom of Heaven, and without hope of the bliss that is promised to the warrior and victor."

"Can I also gain entrance into the better life as certainly as it has been vouchsafed in the case of Caroline?" asked the physician.

"Why not?" replied Mohrland. "The powers thereto are given, and it were a pity for you to remain outside the house. Therefore seek the entrance, and, even though it may somewhat sharply pain the older man whose being has been warped with years, nevertheless, think that no one not excepting the dweller in sin, passes through this earthly life without

pain. Then why should one not endure to pass through a few storms in order to gain the certainty of life?"

The physician grasped his hand and said, "I will find the entrance, or live no more. Support me when I falter, and come to my aid, as you have to that of our patient, with spiritual powers and instruction."

He kept his word, and learned to know himself. Caroline continued to improve from day to day, and developed a rare purity of soul; she became so certain of right speech and action that she was able to give true counsel to all who sought her help, and she prepared her father for such a genial old age that in his last days of his life he said, "My daughter has called me to a genuine existence, and therein has shown me a happiness that is a part of ourselves and that can never deceive or forsake us."

英文真宗教旨

卐 BUDDHIST DOCTRINE.

There are twelve principal Buddhist sects in Japan. These are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San-Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M. A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A. D.; the Zen-Shiu was started by Ei-Sai in 1191 A. D.; the Shin-Shiu was founded in 1224 A. D. by Shin-Ran; and in 1253 A. D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the Saddharmapundarika as the principal Sutra of it, he altered the substance of the doctrine. For that reason it is called, paraphrastically, "Nichi-Ren's Saddharmapundarika sect."

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation "*by the power of another.*" who is Amita Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gotama Buddha's taking from the heavenly king a flower of golden color and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahakasyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought." Ananda received it from Kasyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brahmana." A later devotee in 729 A. D. came from China to Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem Bhagavad-Gita may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform."¹

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients." They do not exclude the Zen-Shiu, although it would appear perhaps to the aggressive mind of the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-shiu call themselves "the True Sect of Buddhists."

The doctrine of the sect is also called by them "the Doctrine of the Pure Land." The pure land referred to is the Land of Amida Buddha [Amitâbha]: the object is to be born into that land, that is, to obtain salvation. It has been otherwise stated in this manner :

"Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows :—'Some say that we should practise various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitâbha Buddha in order to be born in his Pure Land, by the merit produced from such repetition.' These doctrines are all considered as yet the temporary expedients. To rely upon the power of the original prayer of Amitâbha Buddha with the whole heart and give up all idea of Ji-Riki or 'self-power' is called the truth. This truth is the doctrine of this sect."²

¹ See Bhagavad-Gita.—[Ed.]

² 12 *Japanese Buddhist Sects*, by Bunyū Nanjō.

The eighteenth of the forty-eight prayers of Amita Buddha is the prayer referred to. It is : "If any of living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly claims that this prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amita Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amita himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim—as the Christian does for his dogma—that there is no other way to be saved. They admit that a person may be saved "by his own power"—if he has the requisite strength to hold out—, but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result ; and they assert that besides the lack of strength there will be doubt, for, "Faith by one's own power cannot afford rest to the heart. It is said, 'Shall I surely attain salvation or shall I not?' and thus what is called faith is in reality doubt," but "Faith by the power of another affords rest to the heart. It is said—: 'I am born by the power of that vow ; I shall certainly attain salvation.' There is not the smallest doubt in the heart." Another Sutra says : "Those who follow the method of 'self power' believe in many other Buddhas ; those who follow the method of 'another's power' believe only in the one Buddha, as a faithful servant does not serve two masters."

In a compilation made by direction of the Eastern Hongwanji of Japan it is said "The appellations 'true' and 'popular' are an important matter. Our sect terms the attaining of the rest of the heart the True System ; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed 'the popular system.'

“It is said in the Sutra : ‘*The living beings in the ten regions, be they householders or houseless.*’ * * * Shall the holy path be different for them ? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they are not as the millet seed to the ocean. * * * The sins of the unenlightened are heavy ; if you precipitate them on the three worlds they inevitably sink ; but if you place them on the ship of the vow they assuredly become light. The merit of living beings is full of leaks. Mida’s land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks.”

From a later part of the same compilation :—“Our Founder said : ‘*brothers within the four seas.*’ Faith by the power of another proceeds from Mida. Thus Mida is father and mother ; all within the four seas are brothers. The Chinese call foreigners barbarians ; foreigners call China uncivilized. Both, we consider, are wrong. Those who do not observe the relations of life are the barbarians, without distinction of ‘home’ or ‘foreign.’ Throughout all that the heaven covers, wherever sun and moon shine, what is there that we shall call barbarian or uncivilized ? When the heart is wide as heaven and earth, the discourse clear as sun and moon, then first is attained the equitable and just. Between heaven and earth there is no one to be disassociated, no spot not to be reached. The kindly relations of intercourse make the friend ; two persons the same mind ; their spirit is as disseparated gold. One country the same mind ; as a golden bowl without defect. All countries the same mind ; then first is attained the perfect equitability. The foundation of the same mind is the calling to remembrance of the one Buddha.” * * *

“Zendo has said : ‘We are truly like this : unenlightened we are subject to the evil of birth and death ; for long Kalpas we revolve, sinking and floating in the sea of existence ; there seems no cause of escape’ * * * But He, Amida, Buddha, long kalpas ago putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, *perfected his vow.*”

Hence we find the sect without spells or supplications for the avoiding of trouble. They hold that the trouble and misery of our life are due to causes originated either in long past existence or in the present incarnation. These last are to be carefully avoided, and the “popular system” gives the various rules to follow. But the causes that lie rooted in prior incarnations cannot be provided for in any way. This stored-up Karma it is useless to regret or try to avoid. It will have its course. But we must submit cheerfully, knowing that, by relying on the power of Buddha’s sublime vow and by joining right practice to it, in time all Karma, good and bad, will be exhausted. Hence there are no spells, talismans, or supplications used by the Shin-Shiu. All its followers must follow and imitate the Buddha in his

great love and compassion, and they hold that, if this were the practice in every part of the world, harmony would prevail and prosperity come to all with peace and joy.

EUSEBIO URBAN.

CONVERSATIONS ON OCCULTISM.

Student.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants*, forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the venerated scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the “revealed word of God” has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term “hypnotism,” they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life but in your mental also. These, men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what? ■

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say “These things are true,” while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number.

They must be so taught that the discoveries of science which are unilluminated by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after awhile the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as

when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you

a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millenium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versa*?

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but, under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be

able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold and silver, or is it congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

WHO ARE THEOSOPHISTS?

To the inquiry "Who and what are theosophists?" various answers will be given, according to the relation of him who answers to the subject in hand.

Some will offer the ready answer, "Theosophists are members of the Theosophical Society." This answer, however, has little meaning for those who know, for the lines from the beginning have been drawn so as to ad-

mit all who desire to enter the society, rather than to exclude the unworthy and incompetent. It does not follow, however, that tests are not applied and issues drawn; but by whom? By the candidate himself, who unconsciously embodies within himself the office of judge, jury, and executioner. His life is on trial; indeed, he is on trial for life. The trial and the verdict reached are absolutely just. There can by no possibility be any tampering with either jury or witnesses. No "special pleading" availeth anything. Here is the one ordeal that tries the soul. Hence every person is left absolutely free to enter the lists or to remain outside. Those who enter the society may be divided into three classes. First, they divide as to motive, whether selfish or unselfish, whether enlisting to serve the truth for their own sake or for its own sake; and Second, they divide as to zeal or apathy. This latter quality is determined by temperament rather than by motive, but in this temperament or complexion of the soul motive has already had much to do. It hardly seems to have occurred to the majority, even in the society, that the lines in all directions are drawn by this one word—Brotherhood, and that, in making this the sole test for admission, it is also the touch-stone of all that is to follow. The intelligence with which this principle is conceived, and the earnestness with which it is held, cover the entire ground of the society. But even here judgment is not passed by his fellows upon a member, but by himself alone. If he has the elements of failure, he is sure to fail; if of success, he will surely win. If in place of a right spirit, suppose he is moved solely by a desire for occult knowledge and power; he is then sure to fail, whether his desire be granted or not. If it be not granted, he will ere long drop out from disappointment and vote the whole thing a mistake and a delusion; and this is by far the best thing that can happen to him under the circumstances. If his desire be granted, two courses are open to him, insanity or obsession if he be a weakling, sorcery and black magic if he be strong of soul and unscrupulous; a season of power, working mischief; a return of suffering and despair.

Measure for measure must he pay his debt, and render reward for his evil compact with the powers of darkness. The powers and possibilities in this direction lie, moreover, within narrow bounds, the very substratum of animal existence, influencing only the lowest beings in the lowest sphere of existence. Beyond this realm the black magician is blind and helpless; the merest child is not only beyond his reach, but infinitely superior in power. With feet anchored in mud and slime he is unable to rise, blind and helpless as the beings in Dante's Inferno, and at last overpowered and devoured by the very forces of which he imagined himself once master. The measure of suffering is every cry of anguish, every throb of pain, every drop of blood he has drawn from his helpless, perhaps unsuspecting, vic-

tims. The great body of these sorcerers are as yet unconscious tyros, bunglers. Yet are they in training of their own unholy desires and selfish ambitions. Soon or late they must reach the place where two roads meet, and they will understand the solemn injunction, "Choose ye this day whom ye will serve." Then must they either painfully retrace every step, or, cut off from all retreat, go down to destruction.

In these higher realms one may be an unconscious sorcerer, but he cannot for one moment be unconscious of his purposes of evil and indifference to the welfare of others. Even the exercise of the power of "animal magnetism," or the practice of so-called "Christian Science" for unworthy motives and selfish ends, comes under this very head of sorcery. He who carelessly subdues a weaker will and impresses upon it his own individuality becomes doubly responsible, and, if his motive be selfish, doubly guilty. Disarming the individual of his own natural powers and responsibility, he in turn becomes himself responsible, and is liable to impress on the sensitive his own evil thoughts and impulses, and so engender for himself a double load of evil Karma by compound interest.

Again I say, ignorance of this law can not be urged as excuse, for the motive has already located the act. Fortunately in the Theosophical Society there have been few composed of the stuff of which black magicians are made, and these few are in no danger of sinning through ignorance, for they have been warned again and again. The luke-warm and indifferent, mere curiosity-hunters, comprise the greater number of the few who have dropped off and drifted elsewhere. By and by these will return with fresh discouragement over the "beggarly elements of the world," for another flirtation with occultism, flitting like moths around the light, only to come off with scorched and blackened wings, purposeless, aimless, indifferent souls, good or bad according to the shifting winds of fate or fashion. Nature is kind to such and absorbs them into her maternal bosom, or, "because they are neither hot nor cold, spews them out of her mouth." None of these are in any sense Theosophists, though they join the Theosophical Society with every change of the moon. They bring from the T. S. just what they carried into it, though the harvest may be quickened by contact with the sun of truth, which burns, warms, or destroys, or pushes to quick fruitage.

The Theosophist is he who works patiently, faithfully, and unceasingly for the cause of truth and humanity, and finds his reward in so doing. His course is determined by no fee or reward, no recognition that comes to him or his work, for he rather shrinks from than covets such recognition which hinders and trammels him. He needs it not, desires it not. Nor is his course shaped by the apparent success or failure even of Truth itself or the cause it espouses, for there can be neither success or failure, but only *Truth*. He loves

it because it is truth, and serves it because he cannot help it, just as the flowers open toward the sun, leaning toward its genial warmth and responding to its balmy breath with beauty and perfume. Each is a part of the other. He is often reminded that the veils are getting thinner, and now and then one is blown entirely aside, as a bride uncovers her beauty in the presence of her husband, saying, "It is only my husband and he is myself." He gets glimpses that startle him, yet he sees them as though he saw them not; he does not even try to retain them, for they must have liberty to go and come. Down deep in his soul is the consciousness that he is becoming other than he was; he pauses not either to rejoice or to mourn, but *presses forward*. There is joy in the center of his house, and he knows that darkness is fleeing before him. Yet he pauses not even to covet the light. If he is checked and restrained, he waits; he desires nothing, and all things are at his command. He makes no bluster, creates no noise, but he silently aspires and inspires and encourages by his very presence. The silent clasp of his hand is more than words, and the gentle beaming of his eye is more than pity. He removes obstacles by not seeing them. He feels that Truth relies upon him, and he would rather die than disappoint her. He seeks no power or place and desires none, since he sees that place and pains go hand in hand; and yet he shirks neither, well knowing that with larger place come larger duty and opportunity. If he were selfish, he is wise enough to escape them all, rather than wait blindly for the dead-sea apples which drop from the decayed branches of satisfied ambition.

Such and more is the true Theosophist, and their number is not legion. There were not found ten righteous men in Sodom, and Sodom was destroyed, yet was not righteousness left without a witness.

J. D. BUCK.

THEOSOPHICAL ASPECTS OF CONTEMPORARY LITERATURE AND THOUGHT.

"The Regeneration of the Body," by Annie Payson Call, in the *New Jerusalem Magazine* for February, 1887, embodies true occult principles, and it is remarkable to see how Miss Call has discovered, in her studies of the Delsarte system, that that system has for its basis the same facts of physical training that underlie the Yoga philosophy. She finds that spiritual training and physical training each interact, and that the one can be made to accompany the other. "As the gaining of spiritual strength comes through the full realization that from no selfish effort can we progress

in regeneration, that the first necessity for spiritual growth is the dropping of self and selfish desires, so in this physical work the first object is an absolute letting go of all unnecessary tension,—all tension that has been impressed upon the muscles through an excess of effort in our daily lives, through a feeling of responsibility which is officious and presuming in us, although many times it is purely unconscious; tension that comes through hereditary habit, through needless anxiety, and through causes innumerable, but, hard as it is to say so and harder still to acknowledge, all selfish in one form or another.” The following is a felicitous practical example: “How many trusting, patient souls do we see with the muscles of the forehead strained so that their eyebrows never fall to a normal height? They believe themselves to be trustful, perhaps even at rest. Help them to become conscious of these strained muscles, to become sensitive to the unnecessary physical tension, and, as they learn to drop it, they are invariably led to consider the selfish spiritual tension which is the cause, and new light is perceived and new rest found. The Divine in us meets external truths, and leads them to an internal light from which our lives are renewed. So the external evidences of the misapplication and misuse of our own wonderful machine, as we see them clearly and overcome them, lead us into new acknowledgments of the spiritual causes and new sense of the absoluteness of the Divine power.” Here is the process of physical regeneration as it begins: “First all force must be dropped, the tension must be taken from our bodies entirely, which brings us as nearly to the state of a new-born baby as is possible. This cannot be done all at once; it cannot be done with every part of the body at once. It must be taken piece by piece. First there are motions to free the muscles connected with the head; and it is surprising to find how much force we use to hold our own heads on, proved by our inability to let them go. Nature will hold them on much better than we can, and we only hinder her by endeavoring to assist. The personal endeavor hitherto has been unconscious. As soon as we become conscious of it, how can we cease trying until we have dropped our personal officiousness to that extent?” Here is something about the result, showing the economy of energy attained, and the consequent ability to employ upon higher planes of action the reserve of energy thus effected in other processes. For it must be borne in mind as a profound occult truth, that only through the power generated in the physical state is spiritual progress possible. When the practice has had its effect, “every articulation is trained to use in its fullest natural extent, and with only the force needed to move it. And the force needed decreases to a degree that seems wonderful in itself and wonderful in the realization it gives us of the way in which we have been thumping (I use the expression advisedly) upon an exquisite instrument that will respond to a lighter touch

than we are able to give. It would of course be impossible to take muscle by muscle and rearrange them, and if it were possible we would not wish to do so. We have simply to shun the evils that we see, to make ourselves physically nothing; then nature comes and rearranges us, and in the movements, which are of course most general, the muscles work in perfect harmony because they are left to nature and we only do what we see clearly. So we learn how to allow the body to be perfectly passive in order to react to the activity of the mind; as the mind itself should be passive, reacting to the Divine mind."

A gentleman interested in occult researches, and who has spent much time in the Orient, on meeting Miss Call and witnessing illustrations of the system which she exemplifies, declared that the motions were identical with those of Buddhist temple girls in Japan. Miss Call's ideas agree not only with the Eastern Philosophy, but correspond with the teachings of *Through the Gates of Gold* and of Kernning, the German adept. The former tell us that we must act with Nature, and use the animal in the service of the Divine part of our being, when a profound peace will fall upon the palace; and the latter says that we seem to use the mind, but the mind in reality uses us. There has gone up a great and earnest cry among seekers for enlightenment here in the West for something practical; Miss Call is one of those who offer it to us in the shape of the beginnings, at least, of a method of "Yoga practice" simple and effective, without the strains and dangers involved in the Hatha-Yog, but quite adapted to our Western nature. We trust that enough disciples may be gained for this admirable adaptation of the Delsarte system to apply and introduce it so generally as to meet the demands of Western students of Occultism.

In "Miser Farrell's Bequest," in the *Atlantic Monthly* for June and July, 1888, J. P. Quincy carries to its conclusion the theme of the two former stories in the same periodical, "The Peckster Professorship" and "A Crucial Test." The appearance of these stories in the leading literary magazine of America, written by a man of one of the most eminent New England families, is a fact most suggestive of the tendency of the times. Mr. Quincy makes these stories from beginning to end a plea for the reality of the basis for modern psychical and occult theories, and he loses no opportunity to present the strongest possible arguments in behalf of those ideas. In the present story Mr. Quincy cites considerably from recent theosophical literature, including the appearance of the Master to Col. Olcott in New York, and the leaving by the former of the piece of Thibetan embroidery that he wore, as evidence. By the way, one of the most incredible phenomena related in the first of these three stories, the com-

plete piece of thought-transference from the principal of an academy to one of the pupils, who thus robbed the former unconsciously of the main feature of the anniversary address he was about to deliver, is completely matched by the testimony of one of the editorial staff of the *Boston Transcript*, as narrated a few months ago, concerning a lady of unimpeachable veracity who, in the company of a learned scientist, conversed with such evident thorough information about his specialty, osteology, as to excite his wonder and admiration. It turned out that she in reality had not the slightest knowledge of the subject, but was talking to the scientist with the thoughts she unconsciously received from his own mind.

In the *Century* for July, 1888, the Rev. Dr. J. M. Buckley has another of his papers on psychical subjects, called "Dreams, Nightmares, and Somnambulism." Dr. Buckley has accumulated a large array of facts, but he shows his unfitness for scientific observation by making a distinction in this, as in previous papers, between scriptural phenomena and those based on profane evidence; of the former he asserts, "These, being attributed to supernatural influence, can reflect no light upon ordinary phenomena."! Dr Buckley is apparently a fair collector of facts, but a defective generalizer; he leans towards the piddling methods of the average psychical researcher:—Such and such phenomena might possibly be accounted for in some other way; ergo, they could not have occurred in the way that witnesses testify, and probably the other way in which perhaps they happened must have been the true way! Dr Buckley is evidently a Methodist agnostic, and men like him go further in their influence towards making materialists than all the Huxleys, Tyndalls, or even Bob Ingersolls, could ever accomplish. Is not the motive of many religionists, in their evident anxiety to have nothing proven concerning the reality of psychical phenomena, the desire of permitting nothing to interfere with their own assumed prerogative as custodians of "revealed religion," which they would have the sole basis for belief in the "supernatural"?

In Scribner's Magazine for April is a story called "The Last of the Ghosts," by Barrett Wendell, the author of that interesting story of reincarnation, "The Duchess Emilia." It is a well told story, and true to psychic principles in its narration; it might serve as a good model in this respect to Mr. Besant, Rider Haggard, and other dabblers in the occult for the sake of fiction material.

Students of theosophy will find the writings of Robert Louis Stevenson full of mysticism. That author has some fine and deep intuitions on the great problems of life, and these are manifest here and there in nearly all his works. In the series of short essays which he has been writing for

Scribner's the past year, his "Chapter on Dreams" shows how beautifully and usefully the dreaming faculty may be developed, and in "The Lantern-Bearers" he employs the peculiar boy-sport of carrying a lantern buttoned beneath the coat, invisible to the passer, but giving delight to the bearer by the mere consciousness that it is there, as a powerful simile in showing how, locked within the breast of every person, there is that central flame "that burns wherever it is lit." Stevenson, with his large-mindedness, makes it a noble and forceful piece of imagery.

A remarkable narrative, in which students of occultism will find instruction, is "The Great Amherst Mystery," by Walter Hubbell. It is a narrative sworn to as true by the author, and indeed it bears the impress of truth in every line. Its naive manner gives assurance of thorough sincerity; it would require the highest art to impart such a semblance of truth to a fictitious story. The Psychical Research Society, were it in earnest about finding out anything, might easily collect a mass of evidence about these remarkable phenomena, to which a whole village in Nova Scotia was witness. Mr. Hubbell is a well known actor, and when playing in Nova Scotia one summer he heard of these occurrences; having exposed various spiritistic mediums he thought he would have the satisfaction of exposing this case, but he received such convincing evidence of the reality of the phenomena that he staid some weeks to investigate, which he did very thoroughly. Esther Cox, a young girl, it seems, was obsessed by an elemental of the most powerful kind and diabolical nature, and astounding physical phenomena resulted. She was a girl of strong emotional nature, and while out driving with a young man her nervous system received such a shock from an attempt on the part of her lover to commit an outrage, that six days afterwards the phenomena began to take place, the derangement of her nervous system evidently affording the means for accomplishing the manifestations. The obsessing elemental, who had the guise of a repulsive old man, played the most fiendish pranks. He called himself "Bob Nickle," a name remarkably like that of the young man, Bob McNeal. It is related that the latter, who was a handsome young fellow, but known to have a cruel disposition, became little more than a nonentity after this occurrence. He was a shoemaker, and the elemental, "Bob Nickle," also called himself a shoemaker and would imitate exactly the noises of making shoes. Probably the most rational explanation is that the elemental was generated by the young man in his evil passion, and, when the system of the girl became so deranged, it flew directly to its object and proceeded to feed upon her vitality, fastening itself upon her and detaching itself from the young man. Perhaps the fact that his nature became so changed after this is to be accounted for by the elemental's taking all the energy from his organism and using it to combine with the

vitality of the girl in working the phenomena, which, being of a varied and powerful physical character, must have required great strength. The form of the elemental, that of the horrible, tramp-like old man, might have been the elementary of some person of brutal passions who would be attracted by the existence of such tendencies in the young man, the same elemental force animating the elementaries of other beings in the lowest grade of *Kama Loca* who constituted the other members of the mischievous group that assisted in the pranks, which included the hurling of knives and other missiles through the air, the bringing of objects from other rooms through closed doors, the tormenting of the sensitive in various horrible ways, and the setting of fires in all parts of the house. It is notable that, after the marriage of Esther Cox and the birth of a child, the obsession ceased.

S. B.

TEA TABLE TALK.

To-day we have a chapter of "coincidences," all collected from friends and students who take a kindly interest in the welfare of the Tea Table. One valued friend writes:

"A couple of notes that touch this month's Tea Table go to you. * * * They are coincidences a little different from this month's; but, having received my copy of Patanjali only a little time ago, and being at present engaged in a sentence-by-sentence digest of it, I have only had so far two points to lay aside for hunting up, but have been very anxious to get them, for I don't like to leave forts behind me. One was touching the state of Sushupti; the other was a desire to get a copy of the Sankhya for several references. These desires had hardly been formed a week, when along comes the PATH with an answer to the first question, and a notice that Mr. Judge has the Sankhya for sale."

Bravo, Brother, for that study of Patanjali. It will repay you amply. So deep is it that, no matter how much you perceive in each aphorism, there are still mines below. The best study is done in this wise. After *the mind* has extracted all it can from an aphorism, then hold it in your brain; take it about with you, as it were, into the street cars, while you wait for lunch, or where not else. Simply brood it,—as we say of a bird that she broods the nest. The subconscious mind knows the under side of that aphorism; it is based upon the finer forces; it attracts them and they will enlighten you. This process is mysterious,—that is to say, it cannot be better put into words. It must be experienced to be known. And thus you apply to Patanjali his own method of abstract meditation. Try then to hold your mind to one aphorism at a time. As to the Sankhya; it is a noble work. It does not appear so truly philosophical as the Bhagavad Gita, for, while it considers Nature as the all-efficient Cause, "the rootless root; the unevolved evolver," it nevertheless admits the separate existence of Soul, co-eternal with and unaffected by

nature. Yet it gives the Will to Nature. Here seems an anomaly. This all powerful Nature has one thing—Soul—which resists it and is thus seen to be more powerful; hence the basic Will would seem rather to reside there. The Gita gives us Prakriti and Purush, or Nature and Spirit, as co-eternal and co-operative, and above these the Highest Spirit, the unknown Causal Will. It is well to know that there are the Atheistic and the Theistic Sankhya, as well as the Yoga Schools of Patanjali and the Gita, the Vedantic or controversial and mystic Brahmanical Schools, and some minor ones. The Gita leads all and, so far as our own studies go, reconciles all. Although the mere words of the Wilkins translation are more euphonious, yet the translation of J. Cockburn Thomson, with notes, I consider the best of all.¹ He is himself a philosopher, and his prefatory account and summary of these various schools of philosophy, as well as his notes on the Gita itself, are wonderfully lucid and condensed. As his is the modern Christian point of view, he at times misunderstands the real meaning or the bearing of a text, but if we have developed intuitional discrimination to any extent, we soon learn to discount those mistakes while receiving all that is of value. He, as it were, conducts us within the first door; he enlightens the intellect; then we are prepared to go deeper without him.

I hear that some students are dismayed by H. P. Blavatsky's recent statement that the Vedantic philosophy is not that of the Himalayan Adepts. But the Vedanta School is not that of the Bhagavad Gita. We have been constantly directed to this latter work, and urged to delve deep within it. The Brothers have not yet disclosed Their interpretation to us, because it is needful that we open up our own minds as a preliminary effort. This we are doing. Any one who sees that the tide of general thought is now coming well abreast of that of the Theosophical Society is led to hope that, in virtue of well known laws, some further enlightenment will now be given out through that pioneer body. No doubt the forthcoming *Secret Doctrine*, delayed by Karma until the proper hour, will do this: perhaps also there are other events "in the air."

To conclude, we find the Sankhya of use in clearing up our ideas about Nature, or the natural essence of Divine Being, so long as the one mistake alluded to is clearly held in view. The Gita says: "The supreme Soul creates neither the faculty of acting nor actions, nor yet the desire for the fruits. But each man's own *nature* produces them." The passive Soul Power, or Brahman, is the basis, says Blavatsky; the germ is Prakriti or Nature, which, thrown into the field of neuter non-conscious but absolute and eternal cosmic Force, evolves all the rest through this conjunction. (See "Five years of Theosophy," Page 159.)

There is a young student much beloved by those Theosophists who know her, all the more tenderly because in the very flower of her youth she has been stricken blind. A strange blindness, too, for vibrations caused by very heavy sounds cause colors to pass before her eyes. Apropos of this, we find in the *Lotus*, re-translated from the *Chicago Herald*, an account of a blind man who saw everything "by perception" and went everywhere, seeing along the

¹ So, we understand, does Madame Blavatsky.

astral light ; he called it "my light." The young girl alluded to is a devout student of the Gita, which is read to her until she commits parts of it to memory. Recently her mother wrote to a friend : "She was wishing one day that she could see the book. She was *lost in the thought*, when the book passed before her eyes. She commenced reading, when all of a sudden she remembered that she was blind. She says the book vanished the moment memory returned."

The words which I have put in italics mark the state of complete concentration. Had she remained in it, further enlightenment concerning *the content* of the page would doubtless have followed. The return of memory was a change of vibration, in which synchronous action with the finer force was lost. We have to train ourselves to feel no surprise, to give no inward or mental starts, such as lose us these precious moments. So it is upon awakening from sleep. Almost every one makes some unconscious motion which changes the vibration and breaks the connection.

Still other coincidences. A reader of the PATH of last month tells us that she discovered herself to be a possessor of the mantram power. Some friends showed her a sick stallion, drooping in his stall. An impulse made her go up to him, stroke his head and murmur into his ear certain sounds, she knew not what, cooing and rhythmic. The animal threw up its head, evinced much pleasure, and finally trotted out into the field in great spirits and excitement.

Quickly had a business engagement in the Custom House. Arriving somewhat early he went into a corridor to smoke, but found he had no match. While he was wishing for one, an opposite door opened, and some one unseen tossed a match away and closed the door. The match was a wax one ; it fell, still burning, at Quickly's feet, and he picked it up and lit his cigar with it. Upon another occasion he was drawing up a paper which required the age of the man whom it concerned. Quickly asked his age ; the man hesitated. "I'll make it thirty-two, then," said Quickly. The man stared, and then asked how Quickly came to know his exact age.

A friend of ours wrote that he had a strange dream concerning us. We showed him a cloisonné plate, with a medallion in the centre, which we called "a Buddha plate," and said it was for him. He added that he supposed the medallion was a portrait of Buddha. Note that this supposition was not in the dream. Now we have no such plate, so the story passed from our mind. Two weeks after, on the expected visit of this friend, we were looking about our summer quarters for some souvenir of his visit to give him, which he could use in his new office. There was little else but trash, which we turned over and over until search in a desk brought to light a cloisonné saucer. This we washed off, and only upon bringing it to the lamp to wrap it up did we notice a medallion (without any portrait) upon it ; then for the first time the dream returned to our mind, and both commented upon it at once.

We have served up our dish of coincidences, and we have only to offer to those who have taken this interest in our efforts at inter-communion the best thanks of theirs fraternally,

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

A NEW BRANCH called the *Dharma T. S.* has been formed under dates of July 25th and 27th at Cleveland, Ohio. The President is Bro. Wm. C. Rogers; the Secretary, Bro. Wm. E. Gates, 168 Public Square, Cleveland. In *Dharma* we find inspiration towards duty and true religion, as that is its plain meaning in Sanscrit. It has also started the nucleus of a library.

THE NEW THEOSOPHICAL HEADQUARTERS, of which notice was given in the August PATH, are now open at Room 45, 115 Nassau St., New York. Various friends have contributed the needed furniture, but any appropriate articles of adornment or of Theosophic interest will still be welcomed. Members of the Society, near or far, can certainly contribute their photographs to the album, and it would be well if each reader of these lines would realize that it is *his* (or her) photograph that is particularly desired. Visitors are requested to inscribe their names in the Register. Around the walls, as at Adyar, are shields bearing the names of the several Branches, the motto of the Society surmounts the window, and *the light comes from the east*. The room adjoins that of the General Secretary, who will have sincere pleasure in greeting Theosophists and in making the Headquarters to them a home.

ARYAN T. S.—Late discussions have been upon Avatars, Saviors, etc. There will be no further regular meetings until September.

THE GENERAL SECRETARY reports evidence of spreading interest and of increasing membership.

INDIA.

THE prospects for obtaining manuscripts of value for the Adyar Library are, as we said last month, very encouraging. The Director reports from Mysore that he has inspected the Royal Manuscript Library there, and has selected a number of rare works to be copied for the Library at the cost of the State. He will remain in Mysore until he has finished inspecting all the great libraries of ancient books in that State.

AT UDAMPALPET a new Branch T. S. was formed in June. The President is Kandasami Mudaliar; the Secretary, T. N. Subbia.

ANOTHER BRANCH was also formed in June at Pollachi. President, L. Ramachendra Aiyar; Secretary, T. R. Venkatarama Aiyar.

A NEW HINDU COLLEGE is proposed at Madras. This is the outcome of the alleged great *exposé* of Theosophy by the directors of the Christian College, and of the interest excited among their students by the Theosophical Society in 1884.

THE BUDDHIST CATECHISM has been translated, since our last report, into Urdu. This is the tenth language into which it has been translated.

BABU DEVI PRASAD of Dumraon has paid his subscription in advance for thirty years from 1883. He expects our Society to last at least until 1912.

AT GOOTY an interesting meeting of the local Branch was held in July, when Mr. A. L. Narasimhan, whom we met there in 1884, delivered a lecture on Theosophy.

COL. OLCOTT got back to Madras June 12, and resumed work there after his short vacation at Ootacamund. He is restored in health. On the way down he visited several places. At Palghat, although heavy monsoon rains were falling, for two evenings the largest hall in the place was crowded to hear him.

THE THEOSOPHICAL PUBLICATION SOCIETY'S work should be noticed as one of our important lines of action. It was projected by Bro. R. Harte, who for a long time was an active member of the Aryan T. S., and also its President. He is now Secretary of the T. P. Society. They have issued nine reprints up to date, as follows:

- No. 1—"Theosophy and the Churches."
- 2—"Psychic Bodies" and "Soul Survival."
- 3—"Philosophie der Mystik."
- 4—"The Theosophical Movement," etc.
- 5—"What is Matter and What is Force?" etc.
- 6—"Re-incarnation," etc.
- 7—"Practical Occultism," etc.
- 8—"Epitome of Theosophic Teachings."
- 9—"Keely's Secrets."
- 10—"Elementals and Elementaries."

COL. H. S. OLCOTT, President—Founder of the Theosophical Society; is now daily looked for in London. He goes there to summon a European Convention and arrange a Council and other details for a European Section of the T. S., the general plan being like that now in full working order in America. We hope to present further facts in the October PATH. He will return to India in time for the December Convention at Adyar.

IN FRANCE the *Revue des Deux Mondes* gives an important article by Emile Burnouf on Buddhism in the West, wherein he classes The Theosophical Movement as one of three great ones—Buddhism, Christianity and The Theosophical Society. Have hope, Theosophists!

"I only hand on, I cannot create, new things; I believe in the ancients, and therefore I love them."—*Confucius*.

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That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light desire and no desire, anger and no anger, right and wrong, and all things.—*Bṛihadaranyaka-Upanishad.*

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE BHAGAVAD-GITA.

CHAPTER FOURTH.

In the third chapter Krishna approached the subject of Yoga—or Union with the Supreme and the method of attainment—, and now in the fourth openly speaks of it. He had told Arjuna that passion is greater than either heart or mind, having power to overthrow them, and advised Arjuna to strengthen his hold on his real self, for by means of that only could he hope to overcome passion.

In the opening of this chapter we come across something of importance—the doctrine that in the early part of a new creation, called Manwantara in Sanscrit, a great Being descends among men and imparts certain ideas and aspirations which reverberate all through the succeeding

ages until the day when the general dissolution—the night of Brahma—comes on. He says :

“ This deathless Yoga, this deep union,
I taught Vivaswata, the Lord of Light ;
Vivaswata to Manu gave it ; he
To Ikshwáku ; so passed it down the line
Of all my Royal Rishis. Then, with years,
The truth grew dim and perished, noble Prince !
Now once again to thee it is declared—
This ancient lore, this mystery supreme—
Seeing I find thee votary and friend.”

Exoteric authorities agree that Vivaswata is a name for the sun ; that after him came Manu, and his son was Ikshwáku. The latter founded the line of Solar Kings, who in early times in India were men of supreme knowledge. They were adepts every one, and ruled the land as only adepts could, for the darker ages had not come on, and such great Beings could naturally live among men. Every one respected them, and there was no rebellion even in thought, since there could be no occasion for complaint. Although “ Vivaswata ” as a name for the sun reveals nothing to our western ears, there is a great truth hidden behind it, just as to-day there is as great a mystery behind our solar orb. He was the Being appointed to help and guide the race at its beginning. He had himself, ages before, gone through incarnation during other creations, and had mounted step-by-step up the long ladder of evolution, until by natural right he had become as a god. The same process is going on to-day, preparing some Being for similar work in ages to come. And it has gone on in the limitless past also ; and always the Supreme Spirit as Krishna teaches the Being, so that he may implant those ideas necessary for our salvation.

After the race has grown sufficiently, the Being called “ The Sun ” leaves the spiritual succession to Manu—whether we know him by that name or another—, who carries on the work until men have arrived at the point where they furnish out of the great mass some one of their own number who is capable of founding a line of Kingly Priest Rulers ; then Manu retires, leaving the succession in the hands of the Royal Sage, who transmits it to his successors. This succession lasts until the age no longer will permit, and then all things grow confused spiritually, material progress increases, and the dark age, fully come, ushers in the time before dissolution. Such is the present time.

Up to the period marked by the first earthly King called Ikshwáku, the Ruler was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. He lived an immense number of years, and taught men not only Yoga but also arts and sciences.

The ideas implanted then, having been set in motion by one who knew all the laws, remain as *inherent ideas* to this day. Thus it is seen that there is no foundation for the pride of ideas felt by so many of us. They are not original. We never would have evolved them ourselves, unaided, and had it not been for the great wisdom of these planetary spirits in the beginning of things, we would be hopelessly drifting now.

The fables in every nation and race about great personages, heroes, magicians, gods, who dwelt among them in the beginning, living long lives, are due to the causes I have outlined. And in spite of all the sneers and labored efforts of scientific scoffers to show that there is no soul, and perhaps no hereafter, the innate belief in the supreme, in heaven, hell, magic, and what not, will remain. They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas.

Arjuna is surprised to hear one whose birth he knew of declaring that Vivaswata was his contemporary, and so asks Krishna how that can happen. Krishna replies, asserting that he and Arjuna had had countless rebirths which he saw and recollected, but Arjuna, being not yet perfect in Yoga, knew not his births, could not remember them. As in the poem Arjuna is also called *Nara*, which means *Man*, we here have an ancient postulation of Reincarnation for all the human family in direct and unmistakable words.

Then very naturally he opens the doctrine, well known in India, of the reappearances of Avatars. There is some little dispute among the Hindus as to what an Avatar is; that is, whether he is the Supreme Spirit itself or only a man overshadowed by the Supreme to a greater extent than other men. But all admit that the true doctrine is stated by Krishna in the words:—

* * "I come, and go, and come. When Righteousness
Declines, O Bharata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succoring the good, thrusting the evil back,
And setting Virtue on her seat again."

These appearances among men for the purpose of restoring the equilibrium are not the same as the rule of Vivaswata and Manu first spoken of, but are the coming to earth of Avatars or Saviors. That there is a periodicity to them is stated in the words "from age to age." He is here speaking of the great cycles about which hitherto the Masters have been silent except to say that there are such great cycles. It is very generally admitted now that the cyclic law is of the highest importance in the consideration of the great questions of evolution and Man's destiny. But the coming of an Avatar must be strictly in accordance with natural law,—and

that law demands that at the time of such an event there also appears a being who represents the other pole—,for, as Krishna says, the great law of the two opposites is eternally present in the world. So we find in the history of India that, when Krishna appeared so long ago, there was also a great tyrant, a black magician named Kansa, whose wickedness equalled the goodness of Krishna. And to such a possibility the poem refers, where it says that Krishna comes when wickedness has reached a maximum development. The real meaning of this is that the bad Karma of the world goes on increasing with the lapse of the ages, producing at last a creature who is, so to say, the very flower of all the wickedness of the past, counting from the last preceding Avatar. He is not only wicked, but also wise, with magic powers of awful scope, for magic is not alone the heritage of the good. The number of magicians developed among the nations at such a time is very great, but one towers above them all, making the rest pay tribute. It is not a fairy tale but a sober truth, and the present prevalence of self-seeking and money-getting is exactly the sort of training of certain qualities that black magicians will exemplify in ages to come. Then Krishna—or howsoever named—appears “in visible shape, a man with men.” His power is as great as the evil one, but he has on his side what the others have not,—spirit, preservative, conservative forces. With these he is able to engage in conflict with the black magicians, and in it is assisted by all of us who are really devoted to Brotherhood. The result is a victory for the good and destruction for the wicked. The latter lose all chance of salvation in that Manwantara, and are precipitated to the lower planes, on which they emerge at the beginning of the next new creation. So not even they are lost, and of their final salvation Krishna speaks thus :—

“ Whoso worship me,
Them I exalt ; *but all men everywhere*
Shall fall into my path ; albeit, those souls
Which seek reward for works, make sacrifice
Now, to the lower gods.”

He also declares that the right and full comprehension of the mystery of his births and work on earth confers upon us Nirvana, so that rebirth occurs no more. This is because it is not possible for a man to understand the mystery unless he has completely liberated himself from the chains of passion and acquired entire concentration. He has learned to look beneath the shell of appearances that deceives the unthinking mind.

This brings us to a rock upon which many persons, theosophists as well as others, fall to pieces. It is personality. Personality is always an illusion, a false picture hiding the reality inside. No person is able to make his bodily environment correspond exactly to the best that is within him, and others therefore continually judge him by the outward show. If we

try, as Krishna directs, to find the divine in everything, we will soon learn not to judge by appearances, and if we follow the advice given in this chapter to do our duty without hope of reward and without trimming ourselves with a desired result in view, the end will be peace.

Krishna then adverts to various systems of religious practice, and shows Arjuna that they all lead at last, but after many births, to Him, by reason of the tendency set up. The different schools are taken up in a few sentences. His dictum is that they "destroy sins," meaning that a certain purification of the nature is thus accomplished, which is followed upon death by a longer stay in Devachan, but it is only to one single practice he awards the distinction of being that which will bring about union with the Supreme Spirit. After enumerating all, not only the performance but also the omitting of sacrifice, he shows Arjuna that spiritual knowledge includes all actions and burns to ashes the binding effects of all work, conferring upon us the power to take Nirvana by reason of emancipation from the delusion that the lower self was the actor. The perfection of this spiritual knowledge is reached by strengthening faith and expelling doubt through devotion and restraint. Then occurs a verse, almost the same as one in the New Testament, "the man of doubtful mind enjoys neither this world nor the other, nor final beatitude."

WILLIAM BREHON, F. T. S.

(To be Continued.)

TALES OF THE ANCIENT RAJPUTS.

There is an old tradition, so old that it has almost died from the memories of men, that veils eventful epochs in the archaic history of India.

The Rajputs, afterwards the Kshatriyas, or warrior caste, were, according to this legend, the aboriginal dwellers in the sacred land of India. They had strong cities and powerful dynasties, and had already grown old in the land, when a newer race came to share their inheritance. The newer race were the Brahmans, who crossed the mountains of eternal snow, the Sacred Himavat, from lake Mansarawar the divine, on whose holy shores the Lord first came to Earth and taught to the Seven Rishis the archaic wisdom. The Brahmans had dwelt long by lake Mansarawar; they had learned the secret wisdom from the glowing lips of the children of the Fire-Mist in the Sacred Island.

Their lore was holy; its end was the attainment of spiritual bliss. But the Rajputs, the early dwellers in the land, had learned the darker lore, which bent to their power those subtle and tremendous forces which Nature

ever seeks to keep concealed. And the Brahmins came to the Rajputs to learn their wisdom ; for the Brahmins were then the pupils of the Rajputs.

Such is the old legend, which Echo has almost forgotten to whisper along the corridors of Time.

But in the Sacred Books of India are still found traces of the time when the Rajputs were greater than the Brahmins, and the Brahmins sat at their feet to learn their wisdom.

These two races have doubtless changed but little since that archaic time, ages ago .

Doubtless even then the Rajputs were, as they are now, "bronze-cheeked, large-limbed, leisure-loving" ; while the Brahmin was, as now, "tall and slim, with finely modelled lips and nose, fair complexion, and high forehead." But the Rajputs have lost that superiority which the Brahmins have gained.

The Sacred Books of India still preserve traces of Rajput supremacy in might and wisdom, and a few stories from the Scriptures to illustrate this may be collected here. The first is from the Kaushitaki Brahmana Upanishad ; it is as follows :¹

There was a certain Gargya Balaki, learned in the holy Vedas. He dwelt among the Matsyas, the Kurus, and the Videha. This Brahmin, coming once to Raja Ajatasatru, a royal Rajput, addressed him thus : "Let me declare to thee divine knowledge, oh king !" The king replied, "We bestow a thousand cows on thee, oh Brahmin, for this word of thine." The Brahmin, deeply versed in the Vedas, then expounded the doctrines of his religion. But though the Brahmin was wise, the Rajput king was wiser than he ; and in all things it was seen that the sacred wisdom of the Rajput was greater than the love of the Brahmin. Finally the royal Rajput Ajatasatru, perceiving himself to be more wise, thus addressed the Brahmin : "Dost thou know only so much, oh Balaki ?" "Only so much," he replied. The king rejoined, "Thou hast vainly proposed to me ; let me teach thee divine knowledge."

Then the Son of Balaka approached the king with fuel in his hand and said, "Let me attend thee as thy pupil." The king replied, "Contrary to rule is it that a Kshatriya should initiate a Brahmin in divine knowledge ; nevertheless, approach, I will make thee to know the divine wisdom." The King, taking him by the hand, departed.

Another story is from the Chandogya Upanishad.

Svetaketu came to the assembly of the Panchalas : Pravahana Jaivali asked him, "Youth, has thy father instructed thee ?" "He has, sire," replied Svetaketu. "Dost thou know," asked the King, "whither living

¹ This, and the quotations that follow, are not literal translations, but summaries of the Sanskrit text.

creatures go, when they depart hence?" "No, sire." "Dost thou know how they return?" "No, sire." "Dost thou know," again asked the king, "the divergences of the two paths whereof one leads to the gods and the other to the pitris?" "No, sire." "And hast thou then said, 'I have been instructed'; for how can he who knows not these things say he has been taught?" The young man returned sorrowful to his father, and said, "Thou saidest 'I have instructed thee,' but this Rajanya (Kshattriya) proposed to me many questions which I was not able to answer."

The father replied, "If I had known the answer to these questions, would I not have told them to thee?" Gautama¹ went to the king, who received him with honor. In the morning he presented himself before the King, who said, "ask, oh reverend Gautama, a boon of human riches." He replied, "To thee, oh King, belongs wealth of that kind. Declare to me the questions thou hast asked of the youth." The King desired him to make a long stay, and at last replied, "As thou hast declared to me, Oh Gautama, that this knowledge has not formerly reached the Brahmans who lived before thee, it has therefore been among all people a wisdom taught by the Kshattriya class alone." He then declared it to him. [But the most famous of all these legends of Rajput supremacy is that which tells of the strife between Visvamitra the Rajput, and Vasishtha the white-robed Brahman. Many of the Rig-Veda hymns are attributed to the seership of the Vasishtas. Visvamitra is also the seer of many Vedic hymns.

In the Mahabharata is found the "ancient story of Vasishtha" thus narrated: Visvamitra was the son of the Raja of Kanyakubja (Kanouj), a royal Rajput. Visvamitra, when hunting in the forest, came to the hermitage of Vasishtha the Brahman, where he was received with all honor, entertained together with his followers with delicious food and drink, and presented with precious jewels and dresses obtained by the Sage from his wonder working cow, the fulfiller of all his desires.² The cupidity of the Rajput Visvamitra was aroused by the sight of the cow. He offered a million cows in exchange for her, but Vasishtha would not part with her, even on promise of a kingdom. Visvamitra was angry; "I am a Kshattriya, a warrior," said he, "have I not more power than thou, a Brahman, whose virtue is submissiveness? I shall not abandon war, the virtue of my caste, but shall take thy cow by force."

Vasishtha challenged him to show his power, and Visvamitra seized the wonder-working cow. But she, though beaten with a whip, would not be moved from the hermitage. Witnessing this, Vasishtha asks her what he, a patient Brahman, could do.

1 Vide "The Secret Doctrine," for the doctrine of the lunar Pitris.

2 Not Gautama the Buddha, but ages earlier.

3 Called *Kamaduk*.

She asks why he overlooks the violence she suffers; Vasishtha replies, "Force is the strength of Kshatriyas, patience that of the Brahmans. As patience possesses me, go if thou pleasest." The cow prays Vasishtha not to abandon her; for, till he forsakes her, she cannot be taken away. Vasishtha promises he will never forsake her. Hearing these words of her master, the cow tosses her head aloft and assumes a terrific aspect, her eyes become red with rage, she utters a deep, bellowing sound, and puts to flight the whole army of Visvamitra. Being again beaten with a whip, she becomes more incensed, her eyes are red with anger, her whole body, kindled by her indignation, glows like the noonday sun; she discharges firebrands, and creates bands of warriors,—Pahlavas, Dravidas, Sakas, Yavanas, Sabaras, Paundras, Sinhalas, and Kiratas; these warriors defeated Visvamitra's army, and put it to flight. Beholding this great miracle, Visvamitra was humbled at the impotence of a Kshatriya's nature, and exclaimed, "Shame on a Kshatriya's force; the might of a Brahman, this is force indeed!" Examining what is and what is not force, and ascertaining that austere fervour is the supreme force, he abandoned his prosperous kingdom and all its brilliant regal splendour, and, casting all enjoyments behind his back, he devoted himself to austerity. Having by this means attained perfection and Brahmanhood, he arrested the worlds by his fiery vigour, and disturbed them all by the blaze of his glory; and at length this Rajput drank Soma with Indra.¹

If one is permitted to speculate on the meaning of this legend, the conjecture may be put forward that Vasishtha and Visvamitra stand for the Brahman and Rajput tribes respectively, having their territories probably on the upper waters of the Indus and Ganges. For it is only since 1200 A. D. that the descendants of the Kshatriyas have dwelt in the sandy jungles of Rajputana. Visvamitra probably represents an expedition of Rajputs to the Brahman country typified by the cow of Vasishtha,—a "land flowing with milk." This cow, the source of fertility, supplies a wealthy booty to the Rajput if he will consent to be bought off: but the Rajput wants the Brahman's country for himself, and the wealth offered him only stimulates his cupidity. The Brahmans refuse to give up their territory, and the Kshatriyas begin the attack. The Brahmans summon to their aid the non-aryan tribes of Dravidas, Pahlavas, and Sinhalas. By their aid the Rajputs are defeated. This is, perhaps, a not improbable interpretation of the legend.

Let us return, however, to the austerities of Visvamitra, taking up the story in the Ramayana. Visvamitra the Rajput, being utterly vanquished by Vasishtha, placed his son on his throne and travelled to the Himalayas, where he betook himself to austerities and thereby obtained a vision of

¹ In other words, he went to Devachan.

Mahadeva,¹ who at his desire revealed to him the science of war in all its branches and gave him celestial weapons, with which, elated and full of pride, he consumed the hermitage of Vasishtha and put all its inhabitants to flight. Vasishtha threatened Visvamitra, and raised on high his Brahman's mace. Visvamitra, too, raised his fiery weapon, and called to his adversary to stand. Vasishtha cried out, "What comparison is there between the might of a Kshattriya and the might of a Brahman? Behold, base Kshattriya, my divine Brahmanical power." The dreadful fiery weapon, uplifted by Visvamitra, was quenched by the rod of the Brahman, as water quenches fire. Many other celestial weapons were used by Visvamitra—the discus of Vishnu, the trident of Siva, etc., but the Brahman's mace devoured them all. Finally, to the terror of the gods, the Rajput shot off the terrible Brahmastra, the weapon of Brahma. But it availed not against Vasishtha the sage. Vasishtha grew terrible in appearance, jets of fire issued from his body, the Brahmanical mace blazed in his hand like a smokeless mundane conflagration, or a second Sceptre of Yama, lord of death. But the devotees besought him, and his vengeance was stayed. Visvamitra cried, "Shame on a Kshattriya's strength; the strength of a Brahman is superior."

This tale is doubtless the echo of a tremendous conflict between the Rajputs—bringing to their aid their darker magic powers and the control of the terrible occult force which they had learned from the Atlanteans of the South—and the Brahmans, strong in the holy wisdom of the Sacred Isle. At first Visvamitra's devotion only obtained for him the position of Rajarshi, a royal Rishi, while he aspired to the higher rank of Brahmarsi, —divine Rishi.

That he gained great power, however, the following story from the Mahabharata clearly shows.

King Trishanku desired to ascend alive to heaven. He came to Visvamitra to ask his aid. Visvamitra sacrificed, and addressed him thus; "Behold, oh monarch, the power of austere fervor acquired by my own efforts. I myself, by my own power, will conduct thee to heaven. Ascend to that celestial region, difficult to attain to in an earthly body. I have surely earned some reward of my austerity." Trishanku ascended to heaven in the sight of the assembled saints. Indra ordered him to be gone, and to fall to the earth. Visvamitra again exerted his power, and the king obtained a place amongst the stars.²

Visvamitra, still yearning for Brahmanhood, fasted and took a vow of silence. As he continued to suspend his breath, smoke issued from his head, to the great consternation and distress of the three worlds. The

¹ The great God of All.

² This has reference to a very obscure, but not the less important, doctrine "Concerning the Star-Rishis." It has to do with the selfishness and materiality of our nature, and is not explained because dangerous. It will be known, however, quite soon enough.—Ed.

gods and Rishis addressed Brahma : "The great Muni, Visvamitra, has conquered many trials, and still advances in sanctity. If his wish be not granted, he will in wrath destroy the three worlds by his austere fervor. All the regions of the universe are confounded ; no light anywhere shines ; all the oceans are tossed, the mountains crumble, the earth quakes, the wind blows confusedly. We cannot, oh Brahma, guarantee that mankind shall not become atheistic. Before the great and glorious sage of fiery form resolves to destroy everything, let him be propitiated." The gods, headed by Brahma, addressed Visvamitra thus : "Hail Brahmarshi ! we are satisfied with thy austerities ; thou hast through their intensity attained to Brahmanhood." The sage, delighted, made his obeisance to the gods, and said ; "If I have obtained Brahmanhood and long life, then let the mystic syllable (*omkāra*), and the sacrificial formula, and the Vedas recognise me as a Brahman. And let Vasishtha the Brahman, the greatest of those who know the Rajput knowledge and the Brahman knowledge, also recognise me." Vasishtha, being propitiated by the gods, became reconciled to Visvamitra, and hailed him, though a Rajput, with the title of Brahmarshi. Visvamitra also, having attained the Brahmanical rank, paid all honor to Vasishtha. Before Visvamitra thus attained the pinnacle he had longed to reach, he performed many wonders, recounted in another part of the Mahabharata.

He destroyed Vasishtha's hundred sons by the power of austere fervor ; when possessed by anger, he created many demons, fierce and destructive as death ; he delivered the son of Richika from being offered in sacrifice ; he cursed his fifty sons, and they became outcasts ; he elevated Trishanku alive to heaven ; he changed a troublesome nymph into a stone.

(To make the meaning of this clear, it should be explained that, when the gods had reason to dread the too great austerity of any saint, they used to send a "troublesome nymph" to disturb his orisons. Kāma the love-god, when taking part in one of these expeditions, which had for its object the destruction of Siva's *Samādhi*, through the charms of Umā, daughter of the Himavat, lost his body, which was turned to ashes by Siva's glances, and is thenceforth known as Ananga, the bodiless god.) Besides this, Visvamitra induced Vasishtha to bind and throw himself into a river, though he emerged thence unbound. He also made himself invisible, and caused Rakshasa demons to obsess his enemies. He also incited the demon to destroy the sons of Vasishtha. On hearing of the death of his sons, Vasishtha supported his misfortune as the great mountain supports the earth. He meditated his own destruction, but thought not of destroying the Rajput Visvamitra. He hurled himself from the summit of Mount Meru, but fell on the rocks as if on a heap of cotton. Escaping alive from his fall, he entered a glowing fire in the forest ; but the fire, though blazing fiercely,

not only failed to burn him, but seemed quite cool. He next threw himself into the sea, with a stone tied around his neck ; but the waves cast him up alive on the shore. He sought death from the Sutlej alligators, but they fled from the Brahman, seeing him brilliant as fire. Seeing that death would not receive him, he returned to his hermitage. But at last Visvamitra attained to Brahmanhood, and Vasishtha was reconciled to him. How many other Brahmans came to the feet of the Kshatriyas to learn wisdom, and how the Kshatriyas triumphed over the Rajputs, and how Parasurama made a mighty slaughter of the Kshatriyas, must here remain untold.

CHARLES JOHNSTON, F. T. S.

KARMA AND PROVIDENCE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK BY ALEXANDER FULLERTON.]

Theosophy is reconstructing our conceptions of the universe, and reinterpreting the facts and tendencies and laws of life. When it first appeared on the outskirts of Western thought, an alien in origin and sentiment, it seemed a curious product of Oriental dreaminess, a trifle fantastic as to garb, a little uncouth in its bearing before the wonders of our gifted age, and very far from practical in its ideas of either duty or aspiration ; but because of its difference from all familiar figures, and because, too, it held in its hands the Wand of Magic and was known to have used it with most unaccountable results, certainly a subject for interest, perhaps for study. Not very many years have passed, and yet the newspapers are reporting it, the public turns an ear to it, literature is discussing and fiction appropriating it. The eyes which first inspected it with curiosity are now examining it with interest, and the minds which then surmised that it might hold some truth are now reverent as before an oracle. More than this, hearts weary and sad, weary of explanations which did not explain and of consolations which did not console, sad because finding that the ills of existence are not to be salved with arbitrary beliefs or distant hopes, rallied under the influence of that reviving touch, and demanded fuller, richer knowledge. Most of all, the awakened spirit, realizing that conventional tenets were an opiate and not a tonic, hurled them away and arose in the vigor of a definite and intelligible aspiration. And all classes of inquirers, just in proportion as the inquiry was sincere and its pursuit continued, found a singular dwarfing of all other topics, a spontaneous, increasing concentration upon this as the one before which the rest were insignificant.

As Theosophy advanced from the outskirts to the centre of thought in the West it was confronted, one after another, with the great problems

which in every age and in every land have engrossed the energy of the thinker. The meaning and end of existence, the nature and direction of responsibility, our future in the world beyond death,—these and kindred questions lie at the door of the soul and meet it on its first excursion into the universe of inquiry. The primary duty of every religious system has been a reply to them, and if that was unsatisfying, men would have none of it. Theosophy undergoes the same rigid interrogation as the rest, and if it has encroached upon the preserves of other faiths and is giving answers to queries on later subjects, we must believe that this is because its first responses were convincing.

Very early in its course it is brought face to face with the great question of Providence, and must give its own interpretation of it. There is one already on the ground. It may not be logical or even rational, but it has the advantage of being in possession and of calming some of the strongest, if not the most meritorious, solitudes of the soul.

The demand for an active, supervising Deity is almost as universal as a demand for any Deity at all. A Creator withdrawing from care over his creation seems a contradiction in thought. The term "Father" voices the soul's need for a guardianship which shall be both authoritative and paternal. In his "Philosophy of Religion," Morrell found that the last analysis of the religious sentiment is into a sense of dependence. But this almost necessarily implies the converse qualities of provision, oversight, supply. Then, too, the emotional faculty calls for satisfaction. Faith needs a sympathetic ear, a responsive touch, a readiness to use every power of nature for the relief of an appealing sufferer. Thus instinct and devotion unite to cause belief in Providence, and the difficulty of supposing that the Supreme Being looks after all the petty affairs of each of us is met by the fact that to the Infinite all are practicable, and, indeed, that in such a presence gradations in importance disappear.

There is, hence, a stage of religious experience in which every incident in the world of things and men is supposed to express a Divine purpose. God is present everywhere, acting everywhere, adjusting everywhere. "Even the very hairs of your head are all numbered," said Jesus. But in time comes an inevitable change. It is seen that the actual system, however ordered, by no means provides universal good. There are great wastes of sickening sorrow, vast and recurring areas of destitution, bitter cries from weariness and loss and agony. The intellect follows this up by its discovery of the reign of law. Events are not disconnected revelations of as many Divine intentions, but effects rigorously joined to their antecedent causes. As causation is better and more extensively perceived, the domain of admitted law expands, absorbing steadily the territory of Providence, and displacing the conception of ordering with the conception of order. At last

no ground is left. Law is seen to pervade the universe, and to be the condition of all science, all foresight, all business. A life-insurance policy assumes the whole scientific doctrine of the reign of law.

But the sentimental want, though baffled, is not extinct. "There may be truth," it urges, "in the theory of causation and in the belief that the universe is a great machine, wisely contrived, endowed with sufficient impetus, and working automatically along. Yet all machines are liable to disarrangement, and exigencies arise for which the most perfect do not provide. It may very well be, then, that at grave crises, or for particular purposes, or to avert an evil, interposition may be proper. Let it be admitted that the usual administration is by law, if only is made concession that a Providence is sometimes possible." But even this the stern man of science must refuse. He is forced to answer that, whatever may be true of imperfect machines of human make, no breakdown is conceivable in one of celestial origin; and that, even if we could conceive of a universe conducted partly by law and partly by manipulation, we could never define their limits or foresee which would act.

One more plea remains. "I will not contest," says the sentimental want, "the doctrine of uniformity in physical things. But they are not the whole of life. Moral ends are more important. In the interest of morals, Providence is a necessity. To teach a lesson, to emphasize a warning, to recall from recklessness or frivolity or sin, interpositions are essential. A blind material universe, mechanically turning out its infants and swallowing up its dead, is no fitting expression of a Divine fulness. There must be some higher aim, some better purpose." "There is," replies the thinker, "but not as you imagine it. All nature is crowded with moralities; its very uniformity ensures their exhibition. But even if it did not, if occasional interferences were more impressive, how are you to interpret them? You have not the clue to their meaning, and your prophets expound it differently. They do not even expound it fairly. For, as it would jar on the religious sentiment to attribute to Providence the harsh and bitter things, it is mainly the good things with which they credit it. The sickness overcome, the life saved, the steamer rescued, the boon secured, the peril escaped are providential; not the sickness fatal, the life lost, the steamer wrecked, the boon forfeited, the peril triumphant. But if the one is, the other must be. If it is a Providence which brings one vessel safely through the violence of a tempest, it must be a Providence which abandons another to its fate. If it is a Providence which puts a Washington at the head of one nation, it is a Providence which puts a Louis Napoleon at the head of another. If a skater, breaking through the ice, is saved by Providence, the drowning of his comrade must be by Providence; if Providence accounts for a fortunate investment, a fulfilled presentiment, a happy marriage, it

must also be accountable for the broken bank, the discredited prediction, the annals of the Divorce Court.

Nor have we any clue to the interpretation. It will not do to say 'The Moral Lesson,' for we do not know what the lesson is, nor whether it is a lesson at all. A boy swimming on Sunday is drowned. 'This,' urges the religious press, 'expresses the Divine displeasure of such mis-use of Sunday.' 'But,' replies the logician, 'it can hardly do so unless you are prepared to show that all boys swimming on Sunday are drowned, and none on other days.' *Purpose* is the very essence of Providence. If we have no clue to the *purpose* we have no clue to the Providence; for us it does not exist. Nor can you escape the difficulty by saying that it is inscrutable, for that vacates the whole position. If we are unable to scrutinize Providence, we are unable to make assertions about it, much more to expound it. So long as it keeps utterly in the dark, we cannot even prove that it is there."

Thus, step by step, relentless reason forces back the struggling theory of an interposing power ever at work in manipulation, adjustment, the rectification of error in the machine of its own construction, the insistence on truths which it does not enable us to discover, the mumbling of unintelligible warnings which we have no power to make clear. Baffled, confused, exhausted, the old doctrine is now near its end. But the spirit which has informed it is vigorous as ever. Not a whit depressed, it still asserts the need for the perpetual presence of a moral force, for a Providence outside of which not a sparrow shall fall, not a wrong escape.

And it is right. No such sustained cry of the human heart could well be fallacious. It is one of the vindications, one of the glories, of Theosophy that it gives the frankest, most ungrudging welcome to every want, intellectual or sentimental, of humanity, and then provides for it. To me it seems that this is peculiarly true in the matter of Providence. The religious instinct will never give up its demand for a Providence. It revolts at the thought that there is no moral order in the world, that good and bad fare alike, that character goes for nothing. An elaborate system in which the Supreme Being has expressed all the qualities but those most strongly called for, is to it a monstrosity and a contradiction. You may wrench away from it its theories and its whimsical or unsatisfying methods of interpretation, but it will construct new ones at once. With what amplitude of recognition Theosophy steps forward to greet this instinct! "You are entirely right," it says. "I am with you in fullest sympathy. You cannot insist more than I that the moralities exact an agency by which their vindication shall be assured. But such an agency must be intelligible and consistent. It must be so comprehensive that not a right or a wrong shall go unrewarded, so impartial that it handles all men with absolute equality, so precise that its

equations shall exactly balance. You can never invent such, you can never discover it. But you do not need to. The doctrine of Karma, the treasured possession of the Wisdom-Religion, fulfils all the requirements you insist upon, avoids all the difficulties which embarrass you, and responds to every call of reason, justice, and the moral sense."

The vast superiority of Karma as a substitute for the conventional idea of Providence is evident from every point of view. It is not a negation of Providence, it is an enlarged affirmation of it. Instead of a fitful, capricious, inconstant, purposeless, mysterious, undecipherable force, it is a lucid, inerrant, steady, and meaningful adjuster. For what, after all, is its definition? *The law of ethical causation.* Law, not whim; causation, not accident; and this, which the most orthodox now admit in the worlds of physics and of mind, extended to the noblest region, that of morals. Not that every incident of every life is to be read as a revelation of immediate desert, for that would be to forget the correlative doctrine of Reincarnation; but that the sum total of experiences in the chain of lives cannot err, and that the significance of the items in any one link may measurably be inferred. The conception of Providence expands till it covers everything. The religious instinct is satisfied, the claims of reason are allowed, the demand of justice is fulfilled.

I think that the devotional books of the future will print "Karma" where they now print "Providence." The concept is so much richer that the poorer one will not long content. The word "Karma" is not as strange as it was formerly. Sometimes we see it in improbable quarters. By and by it will be domesticated into the language, for Theosophists constantly employ it, and though—to transpose Gladstone's definition of a deputation—they do not signify many, they certainly signify much. After it is domesticated people will not be afraid of it. Then they will come to like it, as we all like what is familiar. In time the meaning will filter into them. It will displace the old narrow conception and establish itself as a broad and healthy philosophy of life. And when Karma is recognized, not merely as an ever-acting principle, but as an ever-forming fund, what may not be hoped for in the melioration of mankind?

CONVERSATIONS ON OCCULTISM.

Student.—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

Sage.—You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their

actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

Student.—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

Sage.—Not only so, but also that they have not even a shadowy, vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

Student.—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

Sage.—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

Student.—Is this how we may accept as true the story of Luther's seeing the devil?

Sage.—Yes. Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with the old image reared and solidified in his mind; and he called it the Devil.

Student.—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

Sage.—In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical and mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

Student.—But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regularly recurring appearances. How were those produced, since the persons never had such a picture before them?

Sage.—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.¹

Student.—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

Sage.—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

Student.—In what way should I figure to myself the essence of an elemental and its real mode of existence?

Sage.—You should think of them as *centres of energy* only, that act always in accordance with the laws of the plane of nature to which they belong.

Student.—Is it not just as if we were to say that gunpowder is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

Sage.—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent, or burn the property of the good as of the wicked man.

Student.—What next?

Sage.—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

Student.—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

¹ See *Isis Unveiled* in the chapter on Teratology. [ED.]

Sage.—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

Student.—Do they perceive these objects obstructive for us, through which they thus float?

Sage.—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

Student.—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air.

Sage.—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that “hardness” for us is not “hardness” for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

Student.—I thank you for your instruction.

Sage.—Strive to deserve further enlightenment!

A PLEA FOR THE CHILDREN.

A few years ago, the interest of the “average man” in occultism was *nil*. Now, to quote Molière the witty, “we have changed all that.” Many an honest man is an unconscious theosophist, and we have innumerable new versions of “*Le Philosophe sans le savoir*.” Little by little the stealthy tide has stolen in, until the public in general takes its daily rations of occultism in novels, essays, and experiences, and has even adopted its expressive phraseology. In a word, the average man is coming abreast of the theosophical student. This sign is favorable. It marks the moment when a fresh impulse from higher spheres may be expected, and which will impel the advance-members of our era further still. These advance-members, in the present respect of which we write, are the theosophists.

One step, of greater present importance than any other, now remains to be taken and promptly taken. Opportunity is a fruit which will not keep.

It is a vital truth that real knowledge, if unused, injures the mind that keeps it locked-up and barren. Knowledge is not a dead thing like the fruit of the loom and the easel. Knowledge is a seed, a living germ ; it should be sown, it should be active, should fructify. He who stores up spiritual truths as mere intellectual acquisitions soon has a mental and moral plethora, and ends by turning from his normal food. The mind has its indigestions as well as the stomach, and of a more deadly order, for all things have more power as we proceed inwards. In the natural procedure of life, we learn one thing at a time, and it is learned by living it. A truth may first be intellectually perceived (so far as our consciousness of its entrance goes), but if it is not then lived out, it remains as a point of stagnation in the mind and more or less impedes the circulation of Thought. It is thus that our mental limitations accrue by degrees. To live a truth, we naturally begin by conforming our daily actions to it. Its overflow is first felt by those nearest to us ; they are blessed or banned by our use or misuse of it. Equally, if we withhold it, they are deprived of a benefit to which they have a moral right. Although they may be unconscious of the loss, we have injured them in direct proportion to the value of the truth withheld. The theosophist is, as a rule, ready and willing to impart this gracious knowledge which has radiated into his life from hidden spheres and touched it with a glory which escapes the mould of words. But how many theosophists realize that the persons nearest to us, our rightful heirs, are the children ? Do they say that these mutinous heads clustering and tossing about us are too full of toys and the glee of a perpetual springtime to find room for larger learning ? No observer of children, no nursery eavesdropper, will maintain it. In their butterfly flight they pause, poised just out of reach, let fall some reflection or question full of mysticism, and are gone, swifter than the winged answer. They are sturdy witnesses to the reality of the unseen. They sense it, they ruminate upon it ; they turn some theory of their own over and over as the young calf chews its first cud. They find it and use it in their games. They project their knowledge tentatively upon their older friends, in whose conversations they do not find it figured. They are full of naïve wonder at this omission, but, once lightly dealt with, once mocked, they shut fast those rosy lips and dream on in silence. They are nearer than we to the Unseen from which we have all come : to us a speculation, to them *it is a memory*, and they resent its profanation instinctively.

Instances of astral and spiritual experiences on the part of children may easily be multiplied, but in the Tea Table of this magazine they have been sufficiently outlined.

The pressing question then for theosophists is this : Shall we leave the children to these vague foreshadowings of truth, until the pressure of material life has dimmed the prophecy of pure youth and eradicated the

finer impulse? Or, where the psychic nature is strong, shall we leave them balanced between dread of these sights unseen by others about them, and the keener dread of their own sanity and health? Shall we leave them tossing there, or shall we put a rudder in their hands? The budding form, the starry gaze, the blossom-tinted cheek are so dear; are the hearts, the minds less precious to us? Do we say that these truths are too grand for them? They are not truths if they are not of a pristine simplicity. The limpid purity of the child reflects the True better than our troubled soul can do, and "heaven is near us in our infancy." Springtime is seed time the world over. While the parents are reaching out for Truth, shall the children go on imbibing error? Let us give them the bread of life, not the stone of materiality: let us give them the teachings of universal Justice, of Love. Let us show them how all things move by Law; the rebound of good and evil; the magnificent reaches of Life from world to world, from form to form. When we trace out Karma and Reincarnation to them, first in natural and afterward in ethical symbol, we shall endear the universe to them as they find it welded in links of harmony and love. This joy we owe them, and it is owed higher still; it is a debt to the Supreme.

There should be Sunday Schools for the children of theosophists who believe and practice what they profess. Each Branch could start one. In progressive Boston the *idea* has already taken root. We seem to be irresolute for want of a practical method. Catechisms could be compounded from those of Colonel Olcott. Interesting dialogues and tales might be written by those versed in the labyrinths of these young minds: we all hold a clue to them; this clue is Love. Let us pay our debt to the children.

AUGUST WALDERSEE, F. T. S.

A GERMAN MYSTIC'S TEACHINGS.

In the last three numbers of the PATH we have given a story by the German Mystic Kernning of the experiences of a sensitive. The story is called advisedly "From Sensitive to Initiate." We did not think that it was intended to show what the final initiation is, but only one of the many initiations we have to undergo in our passage through matter. The trials of Catherine illustrate those we all have, whether we know them as such or not. She had a presence to annoy her; we, although not sensitive as she was, have within us influences and potential presences that affect us just as much; they cause us to have bias this way or that, to be at times clouded in our estimate of what is the true course or the true view to take, and, like her, so long as we do not recognise the cause of the clouds, we will be unable to dissipate them. But Kernning was a theosophist, and one of those men who knew the truth in theory and at the same time were able to make

a practical application of what they knew. There are many cases to-day in which sensitive people do just what Caroline did and have "presences" to annoy them; but how many of our theosophists or spiritualists would be able to cast the supposed obsessor out, as Mohrland did in the story? They can be counted on one hand. The simplicity with which Kernning wrote should not blind us to the value of his work. In the preceding articles by him which we have from time to time given, there is much to be learned by those who look below the surface. We therefore add the following as a note to the last story in order to try to show its theosophic meaning.

The conversation about "Mantrams" between the Sage and the Student in the PATH for August involves an occult truth so important that it is worth while to recall that the power of mantrams is recognized by the school of German occultists represented by Kernning. Readers of the PATH who have attentively read "Some Teachings of a German Mystic" have observed that in nearly all instances the pupils achieve an awakening of their inner self, or the "spiritual rebirth," by means of a particular word, a sentence, or perhaps even a letter of the alphabet, and that, in cases where persons are involuntarily awakened, it is by continued thinking upon some object or person, as in the case of the young sailor whose mind was continually dwelling on his absent sweetheart and was thereby released from the limitations of his own personality. Caroline Ruppert was aroused by a morbid dwelling on her disappointment in love and by remorse for her conduct towards her invalid mother, until these thoughts gained a mantric power over her, and it required intelligent exercise with other mantrams, given her by the Adept Mohrland, to restore her self-control and give her a symmetrical development. Out of a medium, or mere sensitive, she thus became an initiate, able to control the psychic forces by her own will. Every hapless "medium" who is obsessed by elementals and elementaries that make life a torment, and who is compelled to do the bidding of these forces generated by personal vitality, and whose conflict obscures the true self—like a spring whose waters, finding no adequate channel, rise to the level of their source and thus drown it—, has it in his or her power, by intelligent exercise of the will, to obtain command over what they are now obliged to obey. But, in doing this, "right motive" must be kept constantly in view; care must be exercised to keep absolutely free from all mercenary or other selfish considerations, else one will become a black magician. The condition known as "mediumship" has been the subject of too much indiscriminate condemnation; it can be made a blessing as well as a curse, and the aim should be, not to suppress it, but to develop it in the right direction. The psychic powers, like all other natural forces, can be made either a good servant or a terrible master, and, in proportion to their subtlety as compared with other forces, so much greater is their power for good or for evil.

In psychic work the power of united endeavor has often been emphasized, and it is easy to see that the power is developed whether consciously or unconsciously exercised. Thus, with thousands thinking unitedly in one direction, as in the present Theosophical awakening, they all help each other, lending strength to each other's will, whether they are aware of it or not. According to this principle it would seem that a word used commonly for mantric purposes has a greater potency over the forces of the spirit, owing to the impression it has made upon the *akasa*, than a word not commonly used, for in the case of the former the user has the aid of the wills of all others who have used it.

In one of his works, "The Freemason," Kernning gives a good explanation of the power of mantrams, in replying to the strictures of a rationalistic critic, who says that such a use of words is made by the bonzes (yogis) of India, and therefore must be wholly nonsensical! Says Kernning: "Whoever has a great love for an art or science not only finds delight in the results, but their very names have a sort of magic power with him. Whoever feels a love for another person is moved whenever he thinks of that person or repeats the name of that person. The gambler, in spite of all the arguments against his infatuation made by others, and often, indeed, by himself, always beholds dice and cards before his eyes. The drunkard only needs, in order to be made thirsty, to hear the name of wine. The miser lives in the vision of his ducats and dollars, the ambitious man upon the insignia of fame and the plaudits of the multitude, the courtier upon his orders and titles, and in all these cases, not only are the things themselves concerned, but the names have become idolized. Now suppose that one should, instead of swimming in the depths, fill spirit and soul with exalted and divine ideas and names, can other than most beneficent results follow? Indeed, could a person be a genuine Christian without the life of Christ, and even his name, becoming animate in spirit and soul? Therefore there is no nonsensical or unreasonable practice in this; on the contrary, every one should be made aware of this simple method, which is founded upon human nature and is confirmed by experience, that he may attain the means of ennobling his nature, of directing his energies towards the highest end of his life, and reaching this end with certainty."

TEA TABLE TALK.

Once again our friends have taken my task from my hands. The following letters, depicting their experiences touch the heart with a sense of their truth, and may perhaps encourage others suffering in silent from experiences deemed by them to be unreal hallucinations; whereas they are only abnormal, that is, they are products of a state other than the ordinary, average state of

present humanity. This state is none the less real, for all that. Those who undergo it would not doubt this,—and, speaking truly, in the depths of their hearts they *do not* doubt it,—were they not judging themselves by the verdict of others instead of their own. Because the average man sneers at such things, having no inner sense developed whereby he may cognize them, and because the average man is in the majority, many persons suffer agonies of doubt and self distrust in silence. Listen to this speaker.

“For many years of my life I saw at different times spectral persons and animals gliding about me. They looked like real persons, only that their movements had no jar; they seemed to pass swimmingly from point to point. Sometimes they had a wraith-like, misty appearance; more often they were solid and strong in color. The animals occasionally wore shapes unknown to me. These creations were first seen by me during an illness occasioned by a severe blow upon the head, received in a moment of great danger, and while my health was in a critical condition. I spoke freely of them to my physicians, who gave it as their opinion that my brain was disturbed by the blow. In other words, for a few months I was considered insane, or partly so. I soon recovered my health and was able to leave my sick room, to travel, to study, to re-enter life, and to engage successfully in business. Yet I was a most wretched person. Why? Because I still saw these appearances. Not always, but from time to time, especially if I felt below par, or if the nervous headaches to which I became subject after this blow were coming on. Now I knew myself to be in all respects, — in all *other* respects, — a perfectly sane person, and I held a high place, socially and intellectually, among my fellows. To make such an admission was to cast upon myself the slur of insanity, cripple myself for life, and give distress to some, at least, of my friends. The fact that a connection of mine was hopelessly insane would also go to overshadow my own case. I determined, naturally, to keep silence. But oh! the doubts of myself, the secret fears when, in company with others, I would see these creatures glide about us and knew that I alone saw and felt them. I almost believed that my brain was fatally injured, in this respect. at least. In all others it was sound as a bell. One day relief came. I was talking with a friend, and one of the creatures passed through the air. I glanced at him askance to see if he noticed my slight start upon seeing it. To my amazement, my delight, my extraordinary joy, he glanced at *it*; his brows contracted slightly, then he glanced at me and abruptly resumed his broken sentence. ‘Hurrah!’ thought I, ‘there are two of us then.’ I felt really ashamed of myself to see how truly ‘misery loves company.’ I resolved he should confess. Imagine the way we fenced, doubled, and twisted! But not for so long. My friend was a student of occultism; he knew the rationale of these shapes. He had no lurking, horrid fear of his own sanity to combat. He only did not wish to cast his knowledge before the ignorant. What a blessed relief! I felt pounds lighter, years younger. Soon I found other persons who had the same experience. When I found them accurately describing the object seen by me at the same moment, I could not doubt that this object was real, and not a figment of my brain. Most of these persons were in perfect health and had never met with

any nervous shock or accident. I may say that my life has been renewed since the hour in which that blessed creature—it was a translucent man!—appeared to me at just the right moment, when I happened to have an occultist to my hand. I find fear, or the burden of silence, afflicting most of these seers. ‘You do not know what it is,’ said one to me at a T. S. meeting, ‘to see these things all about, and hear people denying that they exist, and to have to keep still for fear they will call me crazy, or do worse. Sometimes I see these shapes sucked right up into the aura of those who are saying there are no such things. Their thinking about them with scorn and hatred seems to attract them more than desire does. And sometimes people come here and talk so good, and all the time I see such horrible things about them; pictures of dreadful things they have done; or a horrible order of decay about them that comes from the foul astral body inside, which I can see all putrified; or bad elementals that come and go and are servants to their wicked thoughts. It is hard then to listen to their fine declarations.’”

In the *Lotus* (Paris) for May there is a fine article upon Hallucination (so called) to which *Lucifer* has just called attention, while mistakingly attributing it to the June number. It reminds us that “The ordinary or normal eye seizes a certain state, or series of states, of luminous vibrations of the ether. It perceives material objects by the modifications which these objects impart to the etheric vibrations. If they did not set up this modification for our eye, we could not perceive them, any more than the fly can see the pane of glass against which it buzzes obstinately, without any visual perception of the obstacle which it feels. Normal sight, so called, is that which perceives the modifications which material objects impart to luminous vibrations.” (On the principle that every object and every atom try to impart their special rate of vibration to all their surroundings, just as each ordinary human being wants all others to think as he does.) “If other objects exist which are also capable of modifying the etheric vibrations, normal sight cannot perceive them; it ignores them; for it they do not exist. They can only be seized by an eye which is differently organized, which seizes readily such modifications of the luminous vibrations as are imperceptible to normal sight. Like all which is human, normal sight is vain. It is persuaded that nothing can be more perfect than itself. If those who do not see objects normally invisible, admitted that those who do see them perceive real objects, they would by this admission confess that their faculty of sight is not perfect. Common sense—and common in both senses—having concluded that the seer was an individual possessed of a deranged nervous system, only needed to find a word to indicate this derangement or this disease. The word ‘hallucination’ was found, and all was said. But a fact of sight cannot exist without at least two conditions,—the organ of vision and the object seen. There is a simple means of proving the regular or irregular working of the organ of sight. It will be evident that it works regularly if, besides these invisible objects, it also perceives the objects seen by all the world.” Mr. Guymiot then goes on to consider matter and its states. “Matter escapes the finger

and the eye ; it passes from the solid state to the liquid, from the liquid to the vaporous, from the vaporous to the fluidic or etheric. The most determined materialist is forced to admit that the etheric state is *something*, since it can contain all the matter hitherto contained in the solid state. If matter in the solid state forms beings, the only beings perceived by normal sight, who dares affirm that it does not also form others in the liquid state (undines), in the gaseous state (sylphs), and in the etheric state (salamanders) ? It is not capriciously, it is not by hazard that matter passes from the invisible into the visible state ; crystallization demonstrates this. To do this, matter obeys what we call laws, a vague expression whose signification would be more precise if we said that matter obeys Will." Our author then demonstrates that all we know of such laws is that they have an action analogous to the human will-power, and by a series of excellent arguments he deduces the presence, in Nature, of great conscious powers called "gods" in occult literature. We are told by *Lucifer* that "this article has special value as, in a measure, preparing the reader's mind for this theme as treated of at length in Mme. Blavatsky's forthcoming *Secret Doctrine*."

A friend whose experience has been rich writes us :

"Your Tea Table attracted me. It made me feel like inviting myself to join it. I have never had the society of a theosophist, never known one personally. A friend sent me a copy of the *Wilkesbarre Letters* which proved the key to my own experience. This has been so peculiar as to make me the subject of persecution in which I lost home, friends, and fortune. Still I hold that which cannot be taken from me, and have retrieved more than was lost, without the sacrifice of a principle. A kind of figurative language, in which every natural object is the exponent of something in the world of mind and morals, was given me, by which I read many things not found in the books, and learned to ask and answer questions. Not quite satisfied with intangible evidences, I longed for something more, some proof of the many things which were borne in upon my spirit vision and my spirit ears. So also this was given me. The outward sense of touch corresponded with the hearing ear and seeing eye, so that I tried to lay hold upon objects which appeared before me. In some instances I knew of the presence of persons whom I never saw in life, and have been advised by them ; and, unlike the spirits who answer by raps, I have never once failed when following the directions given me through this symbolical or figurative language. Though I may wait for the power to use for the good of others the riches of this interior world as given me, still I realize the truth that "one day with the Lord is as a thousand years," and I am very happy in the light that is around me, *a light which may be felt*, and humble my naturally proud spirit, since I am debtor to Celestial Truth for all my soul-wealth. Her ministers are many and her messengers are divine."

It is necessary to discriminate in experiences. Those of this friend are true ; some are very high ones (as since given to us), others again are of the astral plane. This is natural ; the being is growing all at once, equally in all parts, and has experience of various planes or portions of his vast

organism which has touch with the whole universe. This is the great value of Theosophy, or the *science* of Wisdom. It enables us to classify, to range, to understand our experiences, to cultivate some and disregard others until our judgment has ripened. Where this friend speaks of the "spirit eye and spirit ear," it is really only the astral sense. In spirit, the senses are not; they are blent to one thing, *Knowledge*; this is not subdivided into various kinds of sensation; it is one whole. Again, the reason those teachers proved reliable was because they are probably the messengers of the Higher Self, or reflections from that Self, sent to teach one of pure motive *who did not mistake them for the spirits of the dead and so degrade them to a lower form in the mind*, but whose spiritual sense was sufficiently quickened to know that they had a *real* source of Being. Where the "light that can be *felt*" is mentioned, (the italics are mine), it is evidence that this light is material, substantial, although it is so by means of the developed astral senses which convey its impressions to the gross outer body *from within*. It is the ether in the fourth, or perhaps the fifth, state, which last is "protyle," the latest "scientific discovery" of Mr. Crookes, and it is felt by the above student in the state to him normal, e. g. without going into trance. In other words, the astral body is sufficiently developed to be in continuous synchronous vibration with that state of matter, which therefore becomes visible to the student. Scientists forget the spiritual aspects of rarefied matter, and often theosophists also neglect the fact that "Purush and Prakriti (Nature and Spirit) are always conjoined." They think the word matter, or substance, degrades their experience, whereas some substance, however rarefied, is necessary for manifestation, until we pass into the regions where thought itself ends. If we will ask ourselves what part of our nature is affected by a given experience, we obtain a clue to the nature of that experience; we know its plane and order, provided we ask with sufficient concentration, or have opened the spiritual perception. Those who have never known this often think they have; they confound it with the keen astral sense. Once known, it can never be mistaken for aught else; in that state, to *see* is to *be*. A contemporary gives "instructions" how to develop "light and understanding." To force the astral senses thus in advance of the spiritual perception which interprets and governs these others, is as dangerous as giving a child a loaded fire-arm to play with; and, moreover, such acquirements belong to the astral body and are not sure possessions of the soul.

JULIUS.

LITERARY NOTES.

THEOSOPHIST for July shows the hand of Col. Olcott. The first article is upon "Precipitated Pictures." In view of the account given of Mme. Diss Debar's alleged precipitation of pictures in oil and crayon, Col. Olcott refers to his own experiences in New York with precipitations. He also gives a good explanation of how by strong biologizing a canvass might be removed from the room, the sitter made to see a duplicate in its place, the picture be painted by hand in the next room, and then put in place of the illusion in such

a way that the sitter would think it had been precipitated on the spot. Next follows an article on "Suggestion" in hypnotic experiments. In "The Revival of Hinduism" it is justly claimed that the theosophical Sun has risen, and in the words, "When some of the apparently unmeaning ceremonies and observances of Hinduism were scientifically expounded by the Society * * * the Hindu mind * * * reawoke to appreciate the glories of "Hinduism, throwing off the lethargy that oppressed it," we find an expression of the effect on the Hindus of our work there. Another short installment of the *Angel Peacock* follows. There is a long account of the last American Theosophical Convention, and other articles are continued. An interesting account is given of the celebration of Buddha's Birthday in Ceylon, which, among other things, shows what an influence the Theosophical Society has had in the revival of Buddhism, as testified to by the High Priest at Colombo. It is important to know that through Col. Olcott's efforts in England in 1884 this day has been made a governmental holiday in Ceylon.

THE LOTUS (Paris) for July is at hand. Among other interesting articles it contains one upon the "Psychology of Ancient Egypt" by H. P. Blavatsky, and a continuation of Amaravella's strong discourse upon Parabrahm. The troubles in the Isis Society appear to be quietly settling down in favor of the new President, Monsieur Gaboriau. The Society has been favored by a special visit of Mr. Archibald Keightley of London, as delegate from H. P. Blavatsky. The August No. contains a translation of Massey's "Opinions of the ancients on psychic bodies," "Theosophy," by Hartmann, the conclusion of Du Prel's "Scientific standpoint of the post-mortem state," Subba Row's admirable "Notes on occult philosophy," "Astrology" by Barlet, "Dreams" by Guymiot, "The destruction of life" by Meroyne, and a charming bit of verse on Labor, by Rameau. Among the "divers facts" with which this magazine always concludes, is the following interesting experiment, which the writer says "may be traced to magnetism or spiritism; I rather incline to magnetism." He had read in Jacolliot's "Travels to the country of the fakir—charmers" an account of a fakir who was able to make water boil by means of the magnetic fluid emitted from his hands, without touching the water. The writer resolved to try this experiment, and did so by placing three persons of different degrees of sensitiveness around a porcelain basin full of water, over which their hands were held at a height of from 2 to 3 inches, the little fingers touching to make a chain. In ten minutes the water began to boil, at first imperceptibly, then "as if little fishes were playing about in it." The magnetic fluid seemed to come in gushes, and the boiling decreased or increased as the hands were raised or lowered, although they never touched the water, which had a slightly acid taste with a flavor of sulphur. The séance lasted half an hour, and seems well authenticated.

JUSTICE A HEALING POWER, (*Carter & Karrick, Boston, 1888. 25 cents.*) is a brochure by M. J. Barnett, intended to enforce the necessity of justice, not only in its own peculiar field, but also as a means of getting health and keeping it.

HESTIA is a new magazine started in New Zealand, and is devoted to the teachings of the ancient sages, philosophy, and science. A theosophist is the founder, and later on it is intended to boldly proclaim its theosophical character. For ourselves, we believe in telling people of theosophy, whether it seems they are ready for it or not. This Journal is well printed on good paper, and its first two numbers promise well. At present it is free. Address Edwards & Co., Brandon St., Wellington, New Zealand.

THE LIFE OF JEHOSSUA THE PROPHET OF NAZARETH. This new book by Dr. F. Hartmann is just at hand. It is "An occult study and a key to the Bible." The author says in the preface: "The only object of the following pages is to aid in dispelling the mists which for many centuries have been gathering around the person of the supposed founder of Christianity, and which have prevented mankind from obtaining a clear view of the true Redeemer * * *, but who can only be found within the interior temple of the soul by him in whom his presence becomes incarnate"; and yet we are sorry to find the book marred by a great deal that seems to us nonsensical, as in the repetition of a quantity of matter about supposed "initiations," which is given in all seriousness and which is taken from the French of Christian and other unreliable sources. Then the old story, from the Talmud, that Jesus was stoned to death, will hardly do at this time. It is not true, either, for he was not stoned nor was he initiated in the manner given. We do not think that the true history of this great Initiate has yet been given: it will have to be written by one of his contemporaries, and that true historian will at the same time be able to explain about the Karma of Jesus, now very heavy and of a sort which an Initiate even could not wipe out nor divert. (*Occult Pub. Co., Boston, 1888. \$1.50*)

THE KALEVALA.—Translated into English by Prof. J. M. Crawford, (*1888, J. B. Alden, New York.*) It is a matter of congratulation that the first complete English translation of the great Finnish Epic has been made by a Cincinnati man. Though the books are hardly yet dry from the hands of the binder, scarcely two weeks having passed since the advance copies appeared, the Eastern papers have found time to give most elaborate reviews, ranking the work of Dr. Crawford very high for its literary merit, poetic imagery, and faithful rendering of the great Epic into English. The *N. Y. Times* recently devoted a whole column editorially to the poem and the mythology of the Finns, and its literary editor, Mr. Chas. DeKay, has written a most elaborate and classical paper on the subject which is soon to appear. It is everywhere admitted that the appearance of the poem is a very important event in English literature.

The first feeling on taking up these two beautifully printed volumes is one of profound surprise that a poem of such magnitude and beauty could so long have remained unknown to English readers, and this feeling is only deepened as, with unlagging interest, the reader pursues his way through the poem itself. The magic of nature and the most intense poetic feeling give voice and character to a people but little known and by many supposed to be rude and uncultured. To the Finn the epic is a sacred inheritance, and to alter a word from the original form is considered sacrilege. While, therefore, the recital of the poem by old gray-beards served to impress it deeply on the memory of the young; and while its recital served as a solace to while away the long, dark, dreary winter-days; it also served to preserve the poem itself and at last to transmit it to other generations and other climes.

It is admitted by competent critics like Prof. Sayce, Canon Taylor, and Mr. Chas. DeKay, to be purely pagan in origin and of great antiquity, having been orally transmitted from father to son, generation after generation, for at least *three thousand years*, never having appeared in print

in any language until within the last half century. This fact gives a romantic interest to the great epic unequalled in modern times. It is doubtful if any other great epic is so distinctly national in character. It shows at once the legendary lore, the peculiar beliefs, and the daily life of a people who have been but little changed by outward influences. The deeds of fabled heroes, the magical incantations, and the commonest things of daily life, are so woven together as to give one in a single picture the genius of the Finnish race. It is by no means strange that a people who patterned their lives after such high ideals, where simple truth, justice and simplicity of life were held as the supreme good, should be found possessed of these very qualities. The first article of faith with every Finn is that he owes it to *himself* to be absolutely truthful, just, and kind. This to-day is their characteristic. To give any detailed analysis of the poem itself would require more space and time than we can at present spare.

We have read the poem because it is full of Occultism and Magic, and shows the ancient Finns to have been believers in Reincarnation and such theosophical doctrines. There is much in it drawn from ancient magic that will not be understood except by those who really know what true occultism is. Part of it is obscure for the every day scientist and archæologist, because it really deals with periods of evolution long anterior to the appearance on earth of the present human race; with a time, in fact, when the coming human beings were in constant intercourse with the Deva world, the same period spoken of in the Old Testament when the sons of God married the daughters of men. The trials of the neophyte are well shown in the story of Lemminkainen and the advice of the Guru in the mother's advice "to give half away, to take but half a stride, and occupy only half of a seat." Similar things can be found in the Indian books. There is also an "Isle of Forgetfulness" where one is safe and enjoys great pleasure for a period, after which he returns home (to rebirth). This is Devachan. In Kullervo's story, Reincarnation is plainly told about. These two volumes are full of interest and profit for the student of occultism who draws from the study of ancient beliefs and religions much that in his long flight through rebirth since that old time he had forgotten.

SPIRIT COMMUNION is a beautifully printed and bound volume of 260 pages, containing the inspirational utterances of the late H. B. Champion who died in August, 1887. It is compiled by M. C. C. Church. Only one hundred copies were printed, and we desire to return thanks for No. 84. There are many inspiring thoughts in the book.

NOTICE: THE SECRET DOCTRINE.—It is fully expected that the first, and probably the second, volume of *The Secret Doctrine* will be ready for mailing about October 26th. We do not usually recommend to Branch Libraries the purchase of any particular book, but the great importance of having this extraordinary revelation of Theosophic doctrine within the reach of every member justifies the suggestion that the members of each Branch should contribute funds for its purchase as a permanent possession of the Branch. And we refer to the subject at this time because, under the arrangements made by the London publishers, the privilege of securing it at the reduced rate ceases upon its issue.

CORRESPONDENCE.

AHMEDABAD, INDIA, 12th August, 1888.

TO THE EDITOR OF THE PATH:

Dear Sir and Brother:—In the June number of your valuable Journal there has been published a letter, signed by myself and other Indian Theosophists, to the effect that, if Madame Blavatsky consented, her forthcoming

great work would be revised by competent Hindu students in India who would be able to throw a great deal of light on Indian Philosophy. When that letter was written we were under the impression that a learned gentleman here, who had expressed his willingness to revise the "Secret Doctrine" under certain conditions, would really do so. Myself and another friend represented all the facts to Madame Blavatsky, who at once agreed to place her volumes into the hands of the said Indian scholar and to abide by his conditions. For reasons, however, best known to himself, the said student of Indian Esotericism refused to undertake the task of revising the book or even parts of it.

Madame Blavatsky, therefore, can no longer be blamed for not taking the assistance of Indian scholars. Perhaps it is after all for the best that her marvellous and unique work should come out as originally written by herself.

I have thought fit to write these few lines lest our former letter might create some misunderstanding. Yours fraternally,

N. D. KHANDALVALA, F. T. S.

CEYLON, COLOMBO, 14th August, 1888.

MR. W. Q. JUDGE,

Gen'l Secretary, Theos. Society, New York.

Esteemed Brother :--We are thankful to you for the occasional announcements that you make in the PATH about the work of our Society in Ceylon. No other Society of Western origin in Ceylon has ever been so popular as that of ours, and no other Society has done so much good within these few years as ours. This ought to make you glad, for you were one of the founders of the Parent T. S. The Society has been a beacon light to shipwrecked souls. It has led them to think of the incalculable importance of unselfish work. The few devoted souls who are working in its interest have received much encouragement from unseen quarters. The progress of the Society has been gradual, and at the same time steady. The work that we have in view is of enormous magnitude; little has been done and much remains to be done. The most important work that we have commenced is the establishment of schools for the education of our boys. Hundreds of addresses have been delivered in almost every town and village in stirring up the Buddhists by our beloved President, and the nucleus of a National Fund was created by him. About £1,000 have been collected and deposited in the Bank. For the accomplishment of this great work a sum of £25,000 is required. How shall we be able to realize this grand object? Our little island cannot arise this amount, and we have to appeal to our Buddhist Potentates and sympathising co-religionists of all countries for help. Christian Missionaries are trying their best to undermine our religion, and they succeed in making converts of our people. Christianity has been the bane of Ceylon. It is responsible for the crimes that are being committed in Ceylon by our people. Vice and drink were unknown in Buddhist Ceylon, and the historical records testify to this assertion. With the advancement of European civilization crime of course increases.

Our beloved colleague, Mr. Leadbeater, permanently resides in Ceylon, and his presence is of the greatest use to us. We want two or three more European Buddhists to keep up with the increasing work. I have sent a copy of the specimen of the "Buddhist" which we hope to bring out next November. The "Sarasavisandaresa" is the organ of our Society, and the *Buddhist* will be published as a supplement to the above Paper. There is plenty of work to be done, in Ceylon, and we would gladly welcome willing workers. I ask your sympathy and your co-operation to the good work that

we are doing for the dissemination of the life-giving and soul-consoling DHARMA of the *Tutthagato*.

Invoking the blessings of the Lord, the Law, and the Order, I am ever yours, Sincerely,

DHARMAPÁL HEVÁVITARANA,

Asst. Secretary T. S.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE New York *Morning Journal*, under date of Sept. 5th, devotes three-quarters of a column to a minute description of our new Theosophical Headquarters. The account is especially interesting because of its fulness, and will doubtless draw increased public attention to the fact that Theosophy is not a visitor to, but a resident of, the West. We cannot engage to procure copies of this article, but presume that they may be ordered from the editor.

THEOSOPHICAL ACTIVITY is shown in the purchases of Indian books since July. During the last three months the entire consignment of Patanjali's Yoga Philosophy and a large number of the Wilkins Edition of Bhagavad-Gita sent here by Bro. T. Tatyá of Bombay have been taken up by theosophical students.

CALIFORNIA.—This coast will one day be a powerful Theosophical centre. The Branches there are active. Some theosophists in Los Angeles last month held public meetings at which theosophy and mysticism were boldly proclaimed, much to the amusement of the press, but to the profit of those who seek. Bros. J. M. and Jno. Pryse were the prime movers. The programs contained many quotations from the Upanishads, the Buddhist Suttas, and the many books due to the T. S.

IN BOSTON the project of starting a Theosophical Sunday School has been mooted. It ought to be carried forward. Members should not allow their children to go on imbibing error in sectarian schools, leaving them to the terrible task in later life of combatting the delusions now promulgated every seven days all over the land. Wake up, Theosophists! Why cannot one member with a home devote his parlor Sunday morning or afternoon, and other members bring their children and teach them Reincarnation and Karma, making the hour agreeable with music and with amusing and instructive conversation removed from the ridiculous incubus of Old Testament veils and dogmatic christianity?

SANTA CRUZ.—The Branch here is doing well, and several new members are expected to enter this month.

THE DHARMA T. S., the lately formed Branch at Cleveland, Ohio, has decided upon semi-monthly meetings, which have now been begun.

THE CINCINNATI AND BOSTON Branches have resumed regular work.

MRS. J. CAMPBELL VERPLANCK, of Wayne, Delaware Co., Penn., has started on their way a number of circulars to various theosophists for the purpose of raising a fund for theosophical objects, such as printing and the like. Each person is asked to send ten cents and to make two copies of the circular for friends, who are in their turn to give ten cents and send the paper to other friends. This scheme has been undertaken by this lady with the approbation of the Theosophical Publication Soc. of London and the PATH. Although there has been given in the daily papers a so-called explanation of similar schemes, wherein it is asserted that the Post Office gets most of the

money, it appears that in practice the thing works well. It is yet to be seen what it will do in the ranks of the T. S. The only seemingly tenable objection to it is found in the laziness of those who would rather do anything than make the necessary copies. If the appeal shall, however, have the effect of causing some of those in the T. S. who have plenty of money to give a part of it to help the work of others who, with but little money to spare, have hitherto given it and their time freely, then the effort will not have been in vain.

IOWA.—A new Branch has been formed at Decorah, Iowa, owing to the efforts of Mrs. M. L. Brainard of the Chicago T. S., and organizes with ten members. A library for the Branch has been started, and they also have a small fund for books. We hope the T. S. Sunday School idea will take root there. The name adopted for the Society is ISIS LODGE OF DECORAH. The President is Mr. W. B. Hill. We hail it with joy and wish it success.

THE ARJUNA T. S., St. Louis, has elected as President Mr. Albert J. Stiles, (P. O. Box 518), and as Secretary Mr. Elliott B. Page, (P. O. Box 659).

ARYAN T. S., N. Y.—Bro. S. Govinda Row Sattay, of Sholapore, India, addressed this Branch in Sept., and it is his intention to aid in the work during the coming winter by visiting any other Branches who may be willing to transport him thither. The subject of his talk to the Aryan was "Jesus as a Theosophist." Any one interested in the subject of visits by Bro. Sattay may address the General Secretary, Box 2659, N. Y. P. O.

ENGLAND.

A GENERAL CONVENTION was called to meet at London on the 27th of Sept. for the purpose of confederating the European Branches into one Council. Col. Olcott came from India for that purpose, and the Executive Committee of the U. S. Council delegated Bro. Richard Harte of the Aryan T. S., who has been in London for some time, to represent America in a friendly way but with no power to vote on anything affecting our Council; in fact he acts more in a brotherly visiting capacity than any other. After the convention Bro. Harte will leave for India on the 20th of October for the purpose of helping Col. Olcott at the Headquarters there.

CHAS. JOHNSTON, F. T. S., who has contributed valuable articles to the PATH, has entered the government service in India, and goes out on the same steamer with R. Harte.

INDIA.

THE BOMBAY THEOSOPHISTS have circulated 1,500 copies of the *Epitome of Theosophy* in and about Bombay, and 500 copies have been sent to the Hyderabad Society. Bro. Tookeram Tatyia has engaged Mr. Nirbhayanand Swami as a traveling Theosophical Missionary.

SURAT T. S. has been visited by Mr. Nirbhayanand, who lectured on spiritual development and vindicated the superiority of the Wisdom Religion of the Indian Rishies. The Branch is in excellent condition.

A SANSKRIT SCHOOL has been started at Andutapur by the Vice-Pres. of the T. S. there, and is already in good condition.

And here they say that a person consists of desires. And as is his desire so is his will; and as is his will so is his deed; and whatever deed he does, that he will reap.—*Brihadaranyaka-Upanishad.*

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The Brahman which has been thus described (as immortal and as the Gayatri) is the same as the ether which is around us; and the ether which is around us is the same as the ether which is within us, that is, the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.—*Chandogya Upanishad.*

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

ANALOGIES.

[A PAPER READ BEFORE THE ARIAN T. S. OF NEW YORK, OCT. 2d, 1888, BY ALEXANDER FULLERTON.]

Theosophy being of recent disclosure to the West, and none of us, therefore, having been Theosophists from childhood, almost every one encounters perplexities from the unfamiliarity of the new facts and of the new methods of thought. We may be entirely convinced of their correctness; the demonstration may be conclusive; in fulness, reason, stimulus, and expectation, the new faith is so obviously richer than the deserted one may appear incomparably jejune and poor; we may have become fluent with its ideas and its terms; nevertheless, its whole genius is so diverse from all hitherto habitual to us that we do not as yet think or move quite easily. It is as if an inhabitant of the dry Egyptian plain was transported to Switzerland. It would not be only a revelation as to scenery, but an induction

into a new life, whereof the sights, the sounds, the movements, the habits, the very air breathed and water drunk, had been wholly unknown. Until all these had become familiar, there would be a process of mental re-moulding, re-adjustment, modification. And so with the thinker transported from the circumscribed habitat of conventionalism to the stupendous scenery of the Theosophic domain. His Deity has been an enlarged, not always an exalted, Man; his universe ended with the telescope; his chronology went back but 60 centuries; other than animals, he knew of but three kinds of beings,—men, angels, and demons; human life was short, not easily justified, and morally puzzling; its hereafter was hazy, and all but its terrors had been carefully concealed; of its present, nothing could be known except what was disclosed to the eyes, ears, and touch, and any supposition of forces or beings or agencies beyond was probably absurd and certainly false.

Out of these ideas the Theosophist has removed to a realm practically boundless. Limitations have dropped off in every direction. Anthropomorphic conceptions of Deity vanish at once. Matter expands till it fills space. Existing chronologies have as much real antiquity as yesterday's newspaper. Life multiplies till air, earth, fire, water, the illimitable ether teem with it. Humanity receives a justification and acquires a destiny. Light is poured into futurity. The senses, as sole criteria of fact, are deposed; means are put within reach by which the investigation of the whole universe is made possible. There is no boundary line to knowledge; there is not even an horizon.

Now, of course, our mental capacities cannot instantly enlarge to this. The fresh air is invigorating, but then it is strange. The lungs are inelastic, the muscles torpid, the movements new. We hardly realize our freedom, and at every slight excursion we strike against some old prejudice or error, or feel the cramp which reminds us how long and how closely we had been bound. This is inevitable, but it is also temporary. We shall acquire agility; the cramp will gradually disappear; the errors discarded as beliefs will steadily weaken as hindrances; new habits of thought will form, new powers of perception develop, new vigor of advance arise. Revolutions do not go backwards, nor are the emancipated again enslaved.

In the happy process of enlargement, we are wise, I think, to meet every check or difficulty with whatever means, however humble, may most effectually remove it. And it very often happens, in Theosophic thought, that a perplexity dissolves if we can confront it with some visible, familiar fact in life. The latter, being known to us, if in clear analogy with the former which is *not* known, may dissipate its strangeness and secure for it a welcome. Nor is this an artificial or whimsical procedure. It is but an application of the doctrine of Analogies, which, say the Adepts, pervades the

universe. "As above, so below," is one of their constant maxims. We are quite right to use it in our humbler exercises.

Of the many illustrations possible let us take, this evening, one from each of three planes of life,—that below us, our own, and that above us.

For the conception of a medium of existence diverse from ours, diffused, invisible, yet material, though of a far more tenuous and rarefied nature than our air, science has happily prepared us by its "Undulatory Theory of Light," wherein is predicated a sensitive ether pervading space. We have, therefore, no antecedent difficulty in conceding an unseen world of more delicate texture than this. But science has done nothing to people it, and so the Theosophic doctrine of Elementals is new. We are abundantly accustomed to the word, yet the thing has perhaps for us not wholly lost a fanciful quality and entered the region of fact. Now I have found it to gain reality by thought on this wise. It is difficult to conceive of the direct action of will upon matter. There seems no mode by which an intangible, immaterial purpose can educe obedience from a lifeless, irresponsive block. I see a stick lying 20 feet away. I will it to approach me, but there is in it no consciousness of my will, and there is no apparent link between the distinct kingdoms of mind and matter. I sign to my dog, and he brings it at once. Here, then, is the link supplied, an intermediary agency with sufficient intelligence, on the one side, to apprehend the order, and with the physical power, on the other, to carry it out. The widely-separated kingdoms are connected by a medium uniting some of the features of each. In fact, a very subtle question in thought is promptly solved by one of the most common-place facts in life.

Analogy instantly suggests a similar nature and function in Elementals, and hence a similar naturalness. What is there either improbable or inconceivable in an order of beings lower than our own, with no more conscience than have some grades of animals and with as much intelligence as have others, quite as controllable by men who understand them as are animals by men who understand *them*, and dwelling in a medium which, though unseen, may be as real as the unseen ether of Light? But Analogy does not stop here. Those of you who have read Sir John Lubbock's remarkable monograph on Earth-Worms know that the whole face of nature is being constantly re-formed through that humble agency. That is to say, an important, an indispensable, condition of agriculture is committed to the charge of a lowly, unprogressive, mindless creature, which lives, perpetuates its species, blindly performs its mission, and expires. Why, then, may not a somewhat higher function in Nature be entrusted to a somewhat higher organism, a still higher function to a still higher organism, and so on, the intelligence and the physical strength increasing, but there being no moral endowment because there are no moral duties? If earth-worms knead the

soil and coral-insects erect islands in the ocean, it seems not unreasonable that larger operations in ever-active Nature, less mechanical and more intelligent, may be effected by Elemental spirits. And analogy goes still further. We see in animals instincts and habits which may as well mark Elementals. Secretiveness, playfulness, mischievousness, friendliness or hostility to man, a transmitted tendency to routine, constructive power, conformity to laws in mechanics,—all are illustrated in dogs, kittens, monkeys, beavers, birds, and bees. Why then may they not exist in sylphs and gnomes? In fact, if the perfection and regularity of a bee's honeycomb, which combines the maximum of space with the minimum of material, are due to the action of a conscious being, why may not this be equally true of a crystal? Yet again. The enormous differentiation of animal life in structure and quality, according to its function and its habitat, seems to indicate a corresponding differentiation, for corresponding reasons, of Elemental life in the various regions and operations peculiar to it. The four classes usually mentioned are doubtless capable of subdivision indefinitely. And once more. No small part of the animal world has been subdued to the will of man. This is, of course, mainly due to his larger intelligence, yet is in measure the result of his ability to impart, record, and transmit observations. The same reasons seem to justify the possibility of his controlling Elementals. Indeed, the theological doctrine that he is to conquer the earth implies that he is to conquer the beings which mould the earth, and any far-reaching vision of human triumph must include a sway over all lower organisms.

It would seem, then, that analogies from very familiar facts around us warrant some vivid conception of the unseen beings no less around us. Our knowledge of the animal kingdom impels to a belief in the Elemental kingdom.

Let us now step up to the plane of man, and attempt a similar process there. Whether we look at the lives of men or at the conventional beliefs they hold, it is equally evident that this present visible existence is considered the normal and important one, its interests being necessarily dominant, and those of the future, invisible world, however to be cared for, being, from the nature of the case, subordinate. More or less of this mode of thought has been so habitual with ourselves that we probably find the opposite, the Theosophic, mode only natural while we are reading Theosophic books or afterwards meditating on their contents. And yet most certain is it that Theosophy affirms the real, permanent, important life to be unseen, that which depends upon a material environment being absolutely transient and relatively mean. As the Adept, St. Paul, expressed it, "The things which are seen are temporal, but the things which are not seen are eternal."

Now if we are to be true Theosophists in either thought or aim, we have to reverse our former conception. The invisible world has to become the true world, and the visible world the deceptive world. And here again analogy is at hand to help us. The simplest incidents or acts disclose the tremendous forces hidden from sight. A leaf falls because of the all-pervading principle of gravitation ; I hold this paper because of an inscrutable energy behind the muscular contraction which is its physical expression. You who are listening to these words hear them, indeed, through undulations set up in a material atmosphere and impinging on the tympanum of the ear ; but no sense can reach the mysterious force which transmits the vibrations of the material tympanum to the unmaterial mind, still less the force while transmutes mere sound into thought, least of all the force which is mind. Look around you in the world and analyse the causes of the seething activity everywhere apparent. Every sound, every movement in this great city has its source in some desire of the inner being,—ambition, love, acquisitiveness, or other. We can hardly take one step from visible things towards their causes before we are in the realm of the invisible. All roads seem to lead to the unseen. It, not matter, has “the promise and the potency” of every form of life.

But if the mechanics of daily life, if the continuance of vegetation, the conservation of vital powers, the evolution of all terrestrial advance are referable back to impalpable forces,—gravitation, electricity, magnetism, etc., only the effects of which we see ; if even our own careers and the very constitution of society itself are but the objective, visible results from subjective, intangible desires ; is it too much to say that the unseen is as much vaster than the seen in its resources as it must be in its extent ? A pebble, a stick, a leaf has behind it stupendous powers ; it is insignificant, but it reveals the immeasurable.

The effect of observation, then, is to belittle the seen in comparison with the unseen ; and herein Theosophy is in complete analogy with science. Yet surely the analogy need not pause at this point, but may proceed to urge that the constitution, the training, and the destiny of Man may justly be based on the same principle. The material elements must be the less important elements, the material life the less important life. Permanency, potency, boundlessness must inhere in a region which is not transient, weak, limited, as is this earth. And, indeed, our confidence in the analogy is strengthened by the fact that, up to a certain point, it is held to vigorously by all men in civilized lands. Cultivation of the mind is considered finer than cultivation of the body ; the scholar ranks higher than the athlete. But if it is admitted that spiritual powers are nobler than mental, even as mental are nobler than physical,—which is, in truth, the position of the Theosophist, it follows that there is the same reason for de-

veloping the spirit rather than the mind, that there is for developing the mind rather than the body. The same principle which elevates a Herbert Spencer above a Sullivan will, analogically extended, elevate an Adept above a Herbert Spencer. And it follows that, when we read of the training given to secure mastery of self, ascendancy over distraction from discomfort or desire, fixedness of meditation with a view to enlightenment, a distaste for levels of being lower than the highest, we have not encountered something which is chimerical or grotesque, but a sober, logical, scientific method of spiritual education.

The third illustration proposed is from the plane of life above us,—that of Adepts. No doubt there is, among Theosophists, much misconception of the Adept character. For present purposes, however, we may describe him as an advanced man, who, through the expanding of the spiritual principle, has become a Master in mind and over matter, and whose powers are therefore, from the conventional point of view, supernatural.¹ All this, to the conventionalist, appears nonsense. To us it is a reality. Nevertheless, there is a certain remoteness about it. There is only one conceded Initiate in Western lands, and few of us have been privileged to see her. The East is far away, and residence even in it by no means ensures approach to a Master. Hence belief is not always without misgivings, and I suppose there are few Theosophists who are not at times staggered by the strangeness of the conception. Still, it too is not without its analogies, and the weak may fortify themselves by recalling them.

All history shows that deeds beyond experience have been pronounced incredible upon hearsay, and pronounced miraculous upon being seen. An astronomer foretells an eclipse to barbarians; he is ridiculed till it arrives, and then he is worshipped. The Adept from whom I have quoted a sentence once healed a cripple in cultivated Greece, and was hailed with the cry, "The Gods have come down to us in the likeness of men." In these days, though apotheosis does not follow phenomena, incredulity lasts till demonstration. It has been so with every great invention of modern times, and it must be so till is pulverized the inveterate habit of judging impossible that which does not square with ordinary observation. The moment we realize—not concede only—the dictum that "there are more things in heaven and earth than are dreamed of in our philosophy," we are unshackled; and the moment we perceive that those things are attainable, our freedom has begun. And why should it not be so? Every new fact in science or invention means that an explorer has been where we have not been, and has brought back something which we have not seen before. Surely we are accustomed to the idea that realms beyond our ken are being daily entered, examined, and sampled. Where, and on what principle, are

¹ The reference, of course, is only to *White Adepts*.

we to set bounds to them? Is the Astral Light necessarily more impervious than the Space-Ether? If a Tyndall may reveal the vibrations of the one, is it impossible that a Adept may reveal the photo-pictures of the other? In fact, (one may ask), is an Adept more impossible than a Tyndall? Each represents high ability, developed by specialized training into exceptional power.

We speak now, it is true, of matters on planes lower than the spiritual. But this does not vitiate the analogy. For, 1st, the difference between the lofty spiritual functions of an Adept and the highest attainments of an acute physicist is not any more truly a difference in *kind* than are those attainments of the physicist and the solely-muscular capacities of a burly savage; and, 2d, if antecedent improbabilities of evolution fail in the one case, they may in the other. Indeed, one may say that the contrast between an Adept and a Tyndall is not any greater than between a Tyndall and a savage.

Moreover, there is yet another consideration. All of us know that our unseen minds may, and do, grow in power of apprehension and in thoroughness of insight. We know, too, that the moral nature, also unseen, expands and strengthens with appropriate exercise. It would seem, then, that the spiritual principle, no less unseen, may no less have capacities as yet feeble. It, too, may evolve, and quicken, and ultimately triumph.

These various analogies indicate that an Adept is not a phantasm, or a chimera, or an ingenious invention of Mr. Sinnett, but an entirely possible flower of a peculiarly rich, a highly cultivated, yet an entirely natural, soil. And, if so, we believers are not only judicially yielding to the burden of testimony, but are rationally following the pathway of logic. Before the sceptic and the scoffer we have only to point to Nature, Analogy, and Fact.

Reverting now to the propositions with which this paper began, it would appear that the means to give reality to the more distinctive features of Theosophy is to perceive their likeness to those in departments of life better known. While we treat them as eccentric, we are never free from a haunting suspicion that they are doubtful. But if they are merely an extension of principles elsewhere demonstrated, if analogy shows that, so far from being isolated or grotesque, they lie really along the very lines enclosing conceded fact, the only thing needed for greater peace of mind is greater use of mind. The demand is not for more faith, but for more reason. We are not required to apologize, internally or externally, for positions which seem at first odd, but rather to assert that they are quite what might have been expected from the very constitution of being. Given a world enormously transcending that which we can see or hear or touch with our physical

senses, its repletion with various forms of life seems inevitable. Given a humanity whose most powerful motives and impulses come from interior desire, and whose development on the material plane is necessarily limited while that on the unmaterial plane has no bounds whatever, there can hardly be question as to the true sphere of effort. Given a telescopic look into the realm of Evolution, with some apprehension of what that discloses and means and foretells, and the supposition that Adeptship is incredible becomes infantile. More than this; there awakens a prevision that we ourselves are the proper subjects for all the fulness which analogy assigns to the race, and an assurance that every day of duty wrought and concentration gained is speeding us on to a time when incarnations shall have been completed and destiny shall have been achieved.

H. P. BLAVATSKY AND COL. H. S. OLCOTT.

A JOINT NOTE.

To dispel a misconception that has been engendered by mischief-makers, we the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness between us, nor ever was: nor any weakening of our joint devotion to the Masters, or to our work, with the execution of which They have honored us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance.

H. P. BLAVATSKY.

H. S. OLCOTT.

London, October, 1888.

[EDITOR'S NOTE.] The foregoing is not uncalled for, even here in America. We have received some letters from members here, asking us if we were not aware of the rumor of disagreement refuted in the above note, some inquiring and others insinuating that it was true. To these we have uniformly replied that the rumor was as ridiculous as it was unfounded. We trust that the foregoing from the parties involved will dispel all doubts and avoid the necessity of our further replying by letter to inquirers.

THE PRACTICAL SIDE OF THEOSOPHY.

It may seem to those who have closely followed the progress of the Theosophical Society that enough has already been written, and that the ground has been so thoroughly covered that further exposition is unnecessary. We have had practical occultism, and theoretical occultism, and, under the name of theosophy, commentaries without number. Indeed, the ground has been very thoroughly gone over, so that one familiar with the publications already issued need have no difficulty in finding his way. Under the head of theosophy is comprised a philosophy of the origin, the nature, and the destiny of all things. All things cannot be defined in a sentence, or adequately discussed in a magazine article. The discussion of one principle brings out many others bearing more or less directly on the one under consideration, and so complexity leads often to confusion and bewilderment, and especially is this the case with beginners, while older students are not always exempt. Now it is exceedingly desirable to get rid of confusion and bewilderment, for these are very discouraging and spoil the efficiency of the life and work of the student. The removal of confusion does not depend on profound and extensive reading, or on great learning in occult or theosophic subjects, but on a certain condition of the soul. Some have gone over the greater part of the literature of occultism, and talk learnedly about innumerable philosophies, only to become hopelessly involved as in the meshes of a net, having no "master's word," no power to command, no light with which to see. They have brought no cosmos out of chaos. The music of their souls has no rhythm or harmony, is built upon no theme, but is a confusion of sounds, a chorus of incoördinate *occult tom-toms*. And why? Because their knowledge (?) is superficial, merely of the intellect; it has never entered into or been drawn from their lives. It is the very surface of things, the foam on the crest of the billows broken off from the great throbbing sea beneath. There have been theosophists who have caught hold of the essence, driven to the very centre almost at a bound; intense, earnest natures, hungering and thirsting for something they could not find, till at last it was found. "Ah yes, I see!"; they have exclaimed, "in order to get it, I must re-form my life. Well, I WILL DO IT!" And such transformations as have occurred! With a seal upon their lips and a monitor in their hearts, they have steadily worked their way into a new world. They lost at once the relish for "sin" and the lusts of life; and how? because they loved something else more than these. And yet they were patient with the very things they had come almost to loathe, working *through* them instead of running away from them. Yet knowing that their progress depended on their attaining true freedom,

they could even forego progress and the greater good for the sake of duty and obligations ignorantly and thoughtlessly assumed. The great renunciation is made up of little self-denials. At the very moment the soul lets go of self, it finds the All. The truths of theosophy are solely for those who want them, and for none others ; and, be he rich or poor, ignorant or learned, desire determines all and motive colors all. He who is drunk with the wine of the world has no palate for the ambrosia of the gods, which to him is like milk for babes. Very well ; he is joined to his idols, let him alone. A friend, a straightforward, honest man, once said to the writer, "I would give anything for the assurance you seem to possess of the future, and that all is well." It was replied, "You do not *want* it." "Yes I do, indeed I do." "Well, I will convince you that you do not want it in the sense meant to be conveyed." Now the friend was engaged to a beautiful girl, so this proposition was presented him :—"Suppose an angel were to appear at this moment and say to you, 'Choose one gift, and no more, and it shall instantly be yours,' would you choose the wisdom you say you desire, or would you choose to have a certain young lady put into your arms as your wife?" "Why of course," he replied, "I'd take the woman. I did not mean it *in that way*". Not only the dearest thing we have, but the dearest thing we covet, or that creation holds, must be the Truth. Now no one will be able to reach the point of so desiring the truth till he has learned the worthlessness of all else. It is worse than folly to drag him away from his idols ; he will cherish them still in secret, and offer them incense in the inner sanctuary of his soul. It is said of the occult hierarchy that no one who knocks *in the right way* can ever be denied. Who, indeed, can deny the master admission to his own house ; and who can enter the house of the *strong man* and spoil his goods unless the strong man be first bound hand and foot ; and, again, who can bind him but his lawful vassals who dwell in his house ; and who can restrain these but the master of the house ?

On the surface of things there would seem to be a contradiction in the theosophic teaching. Self-denial, renunciation, and brotherhood on the one side ; and instruction for personal progress in practical occultism on the other. If there seems to be a discrepancy here, it is only on the surface, and it disappears the moment one begins to work in earnest. There are, indeed, mysteries to be unfolded in the progress of the individual, but they are in no sense revelations from without. They are unfoldings from within, just as the seed unfolds into the more perfect plant, just as the bud unfolds into the more perfect flower.

Very many members of the theosophical society are anxious only about their own progress ; they hang like barnacles on the theosophic ship. "How will the T. S. benefit me ? What shall I gain ? What have I gained

by joining the T. S.?" You have gained an *opportunity* to pull an oar or unfurl a sail ; and if you have worked with a will, you may be surprised one of these days to learn how much you have actually acquired of the art of navigation. What would be thought of the merchant who, as often as he sold a shilling's worth of goods, closed his store, leaving his customers outside, while he took account of stock ? By the time he had ascertained that half of his shilling was pure profit, he would also realize that his customers had departed, his opportunities had vanished, and his rent and expenses had devoured his shilling and led him toward bankruptcy. O ye of little *Faith* ! Must ye have cent per cent in search of truth, or else hide your Lord's money in a napkin and bury it in the earth ?

Either we desire the truth, or we do not, and there is no deception about it. No man can deceive his own soul. If we desire the world, there is no reason why we should not seek in that direction, for in such seeking lies our only cure. Theosophy offers absolutely *nothing* to him who still would buy and sell and get gain. Has any one ever seen Madame Blavatsky or Col. Olcott sitting in a corner gazing at the tips of their noses, or studying a spot on the wall ? Has any one heard them express anxiety about their personal progress ? Has any one known them to do anything but work, *work*, *work*, sick or well, night and day, spending their last dollar for *the cause*, and begging, if not with rice-bowl from door to door, yet with pen and heart and tongue and brain for poor benighted, deluded humanity. How many thousands of miles has Col. Olcott travelled over India ? Here is Theosophy as *practiced* by the founders of the T. S. Witness the picture of a poor sick woman, swollen with dropsy, sitting sixteen hours a day coining her life into brave and noble plans for the poor, the oppressed, the down-trodden ; working with pen for her daily bread, and taking as her reward contempt, misrepresentation, slander, and scorn ! Here is *practical theosophy* ; and where is progress for these two servants of servants ? They ought to be able to ride to the moon on a broom-stick by this time, if they rate their services as we who have nibbled at the edges and held out hands for "backsheesh ;" and what would we not give to be able to produce a really occult phenomenon and disappear in a cloud of glory ! He who works for self is but digging in the mud, though he may imagine that he is in search of the light. He who forgets self and works for all is journeying toward the light, though he may seem to make no progress. The light will glow within him, and not only illumine his own soul, but shed a radiance on all his surroundings.

HARIJ.

"Where there is doubt, the flower of faith will not open."—*Nāgārjuna*.

THE BHAGAVAD-GITA.

He that, being self-contained, hath vanquished doubt,
 Disparting self from service, soul from works,
 Enlightened and emancipate, my Prince!
 Works fetter him no more! Cut then atwain
 With sword of wisdom, Son of Bharata!
 This doubt that binds thy heart-beats! cleave the
 bond
 Born of thy ignorance! Be bold and wise!
 Give thyself to the field with me! Arise!

These strong words end the chapter. They are addressed to those who can be strong, and not to the ever-doubting one who believes neither his own thoughts nor the words of others, but who is forever asking for more. But there can be no uncertainty about the cause of doubt: as Krishna says, "It springs from ignorance, and all we have to do is to take the sword of knowledge and cut all doubts at once." Many will say that they have been always looking for this that they may have peace, and that so many systems are presented for their consideration they are unable to come to any conclusion whatever. This would seem very true on a view of the thousand and one philosophies placed before us with varying degrees of clearness by the exponents of them. But it has appeared to us that they can all be easily sifted and divided into classes where they will range themselves under two great heads,—those which permit nothing to be believed until the miserable mass of mediocre minds have said that they at last accept this or that, and those which have each a little of what may possibly be true and a great deal that is undeniable nonsense. The doubter is a devotee of the first school, or he is an adherent partly of one and partly of the other; and in the latter case is torn almost asunder by the numberless conventional ideas which bear the stamp of authority coercing him into an acceptance of that which revolts his judgment whenever he permits it to have free exercise. If you tell him that the much-lauded mind is not the final judge, and that there are higher faculties which may be exercised for the acquirement of knowledge, he disputes on the lines laid down by learned professors of one school or another, and denies the validity of proofs offered on the ground that they are instances of "double cerebration," and what not. To such as these the chapter will not appeal, but there are many students who have sincere doubts, and with those the difficulty arises from ignorance. They are afraid to admit to themselves that the ancients could have found out the truth; and the reason would appear to be that this judgment is passed from a con-

sideration of the merely material state of those people or of the present nations who in any degree follow such philosophies. Our civilization glorifies material possessions and progress, and those who have not these boons cannot be the possessors of either truth or the way to it. But the keepers of truth have never said that we will be neither rich nor civilized if we follow their system. On the contrary, in the days when Krishna lived and taught his system there was more material glory and power than now, and more knowledge of all the laws of nature than every one of our scientists put together have in their reach. Hence if any theosophist teaches that the reign of the doctrines of the Masters of the Society will be the knell of all material comfort and progress, he errs, and sows the seeds of trouble for himself and his friends. Why, then, is it not wise to at once admit that there may be truth in these doctrines, throw away all doubt, and enjoy the light coming from the East?

So long as doubt remains there will be no peace, no certainty, nor any hope of finding it in this world or the lives upon it hereafter, and not even in the vast reaches of other universes on which we may live in future ages; the doubter now will be the doubter then, and so on while the wheel revolves for the millions of years yet before us.

If we follow the advice of the great Prince, our next step will be to assume, in view of patent facts of evolution, that certain great Beings exist who long ago must have trod the same road, and now possess the knowledge with the power to impart as much as we are able to take. To this Krishna refers in these words;

“Seek this knowledge by doing honor, by prostration, by strong search, and by service; those gifted with this knowledge, who perceive the truth of things, will teach this knowledge to thee.”

And such are the exact words of the Masters of our Society. They do not reward or teach merely because we so wish it to be, nor because we value ourselves at so much; our valuation of ourselves is not Theirs; They value us at the real and just rate, and cannot be moved by tears or entreaties not followed by acts, and the acts that delight Them are those performed in Their service, and no others.

What, then, is the work in which They wish to be served?

It is not the cultivation of our psychic powers, nor the ability to make phenomena, nor any kind of work for self when that is the sole motive.

The service and the work are in the cause of Humanity, by whomsoever performed, whether by members of the Theosophical Society or by those outside of it. And all the expectant members of the Society now standing with their mouths open waiting for what they are pleased to call food, may as well know that they will get nothing unless the work is done or attempted.

Let this right attitude be taken, and what follows is described in this chapter :

“A man who perfects himself in devotion finds springing up in himself in the progress of time this spiritual knowledge, which is superior to and comprehends every action without exception.”

The fourth chapter is ended. Let all our doubts come to an end !

“What room for doubt and what for sorrow can there be in him who knows that all spiritual beings are the same in kind, differing only in degree.”

WILLIAM BREHON, F. T. S.

ANSWERS TO QUESTIONERS.

From M. X. D.

What is the right pronunciation of the word OM found at the beginning and end of THE PATH, and which is the first letter of the Sanscrit alphabet and the Hindu sacred word ?

Answer.—We have not spelled the word right in either instance. In order to give the sound as the Hindus make it, it is necessary to spell it OHM so as to represent the very long sound of “O.” We have not used that mode because it is associated with electrical science as the measure of the power of the current.

From E. A. K.

We are told that Spirit—a portion of the Absolute—becomes embodied in matter. Passing through numberless gradations in the ascending scale of being, it eventually returns whence it came and is absorbed in the Infinite. Now does it return exactly as it left the Infinite ? If so, what is the use of the terrible ordeal and almost interminable experiences that it has undergone ? * * * * If it is said that the Spirit returns to the Absolute enriched and improved, then we have to admit that the Infinite can be improved and added to, and such a conclusion is impossible.

Answer.—If the premises were right the conclusion would be also; but the first proposition is incorrect, and I have never heard that “we are told” any thing of the kind. The spirit does not “become embodied in matter” except in the case of a perfected man or a Mahatma. During our pilgrimage the spirit is *connected* with matter, and it is for us to win recognition or to lose the Spirit. Nor does it pass “through numberless gradations in the ascending scale of being.” It is ever perfect, and has no ascension or de-
clension.

The confusion has arisen because of the confused use of the term “spirit.” I should like to have pointed out by the questioner in what book I may find it stated that the spirit becomes embodied in matter, &c. It is the same sort of confusion introduced by the use of the word “jiva” in Mr.

Sinnett's books. This is the same word as is used to refer to what the present questioner calls spirit.

We are all said to be "jivas" on our way to the eternal and absolute reality, and we are also called "jivatma"—or soul spirit—and then again the jiva is also the mere life-principle in the body. But we may use English and say that the SPIRIT is not embodied and does not pass through matter in the way the question has it, but that at all times it knows all things and is the witness only of all these struggles spoken of; and it is necessary to get some grasp of the idea that all this material world is an illusion, and all the sufferings and interminable experiences are also illusions, and the long periods of time are seemingly long because we ourselves make them so. We would also advise a careful study of Patanjali's Yoga Philosophy.

But, after all, these questions are the same as that one asked of Buddha as to the first cause and why is all this universe here; to which he would make no reply.

KARMA.

A. C. R. asks if a long definition of Karma given in the letter is in harmony with the Asiatic definition.

Answer.—We do not think that the definition of *A. C. R.* is good, for the reason that it is not clear what is meant. One thing is certain, and that is that Karma is the governor of all our circumstances, and is also in part a cause of acts, and is again the act and the circumstance also. The Universe itself is the Karma of the Supreme. Karma means work or action, and, as action is performed in more ways than by the bodily organs, the field of Karma must not be limited to the body. As *A. C. R.* says, the most important thing to consider is how we think and what is the motive with which we do any act.

On the subject of Karma the sect of Visishtadwaitas of India say :

"Karma is the cause of connection of Jivatma—or the particular spirit—with matter in the shape of Karanasarira, as well as the cause of misery or happiness. Karma is the producing cause of birth, death, rebirth, and every kind of body. Karma is the result of the conscious action of Jivatma, whether good or bad. Good Karma is that which results in pleasing, and bad Karma is that which results in displeasing, Ishwara, [He is held to be the particular spirit in each body—our Higher-Self]. The action of Jiva produces Karma through ignorance, and this ignorance is of two sorts: one the confounding of the attributes of one thing with those of another; and the second the confounding of one thing with another. Thus, the Jivatma first confounds the body with itself, and then such attributes as birth, death, and so on, with the attributes which really belong to Jivatma

only; then certain actions are done, and they lead to other Karma composed of ignorance and of habit. Thus Karma works without any definite beginning, and the causes of Karma mentioned above remain latent during a pralaya or night of Brahma, and when a new evolution begins they again become active and produce results as before."

Karma even works in Swarga or heaven, for, as soon as the causes that take us there are exhausted, we are brought back to rebirth under the operation of Karma; thus it is seen to be stronger than the blissful state of Heaven. This going to and returning from Swarga goes on until salvation is obtained,—one who attains that state is called Jivanmukta. This condition is defined as "an entire separation of Jiva from all connection with matter, and complete destruction of Karma, whether good or bad." The word *Moksha* literally means "release from bondage."

NARAYAN NILAKANT.

KARMA OF JESUS.

From W. R. S. and M. E. B.

In October PATH reference is made to the "Karma of Jesus now very heavy," and it is stated that a contemporary of his must be found in order to get a correct history of him. I had supposed his Karma was exhausted; was it? Is any contemporary of Jesus to appear?

Answer.—We did not think the small literary note containing the words quoted would elicit any response, but it seems that readers scan every word of the PATH, although they do not ask questions upon matters of greater importance than the one before us. It is not of much consequence whether Jesus had exhausted his Karma or not, or whether a contemporary will appear to write about him. We do not think that one will, or that any history of his life will ever be other than mythical, and as the years roll on the myths will increase. What we meant in speaking of a contemporary was that no true history of him could be written except by some such writer; we have no faith in those who proclaim themselves contemporaries of his, and hence none in the appearance of any true history.

But as to the Karma of whoever Jesus was, that is another matter. We had reference to a theory held by many occultists that a certain person did appear among men *at the wrong time*; one whose charity and zeal outran his judgment and overrode the injunctions of his superiors; one who gave out doctrines in themselves good, but inopportune; and he is now spoken of as "Jesus." A vast mass of Karma composed of all the wrong done in his name, and to which he would not be a party, were he here, is against his account; as Shakespeare puts it, "The evil that men do lives after them; the good is oft interred with their bones." A comparison may be easily drawn by considering Buddha, who, teaching at the right time, has caused no wars and no such direct evil as has sprung in and out of the relig-

ion built up on the life of Jesus. That the latter did not exhaust his Karma is shown by what he said to the thief on the cross, "This day shalt thou be with me in Paradise." Paradise is a state which had a beginning and will have an end, and both he and the thief will have to emerge from it "when the reward is exhausted." But the whole question is a very deep one, for it takes hold on points in the doctrine of Karma but slightly regarded by theosophists. A great being, or adept, is affected by the inevitable law in ways that are unimaginable to those who do not know much about the doctrine; he is subject to effects that are as vast in their reach as his own powers are enormous, and when he deliberately violates, not only the laws of his order, but other laws, the result is far worse than when an ordinary mortal transgresses. The same doctrine applies to Mohammed, who, although he taught much that is good—embodied in the Koran—, has yet against him the evil, whatever it may be, directly resulting from his acts and words. And Mohammed did not attain to higher than mere Paradise; from which he also will return, or has come back already.

From H. F. M.

In J. Niemand's "Letters on the True" for August, '87, it states that "if the Law of Continuity remains unbroken, as it must if it exists at all and from its very nature cannot be suspended, then there must be personalities far more progressed than ourselves somewhere along the vast chain stretching from man to the Deity." This must be so, of course; but why does not the chain stretch backward as well, and include those unprogressed souls who are passing out without any spiritual awakening whatever? Why may they not, in our Society and reading our books with us, be learning what they never had the chance to in this life? Supposing they are "earth bound spirits", it surely cannot harm us to be their teachers.

Answer.—It is not a question of "harm." We have not developed the means of communication. The chain does stretch backward as well. It includes all Being, all Life. You are not competent—nor am I—to see all. How do you know that they are passing on "without any spiritual awakening whatever"? The Spirit is everywhere; within, all awakening is progressive; it begins far back of man. Spirituality is not what the general reader understands by that word. It is the perception of finer essences through Will-power. Thus we too are without that. Some beings lower than man perceive finer forces, yet they lack other knowledge possessed by man. Neither they nor we are complete; both are partial. What do you mean by "unprogressed souls"? If elementals, know that they cannot read our books nor understand our language. See PATH articles on this subject. The lower and descending orders of Being have not the senses of man. Every plane has its own orders of Life. These planes interchain; so are water, ice, and steam interconnected, yet one state resembles not the other. We do not perceive these beings; or only

perceive them in part, or as an influence. Our eye sees no colors above violet nor below red ; we are placed midway on the scale of vibration ; *real earth* is matter so gross we do not perceive it. We cannot teach these beings because we are too ignorant, too confined. *Yet they are helped.* The Adept, or complete man, sees and aids all beings. This is the great incentive to Adeptship. And they and we are also helped by high Beings and Powers who guide the evolution of the Universe and serve Divine Laws as agents. Also higher Beings of any given plane may help lower ones of that plane, if only by raising the ratio of development. So man may help man. When ready to pass to higher planes, they do so ; when we become more than man, we help more than man. The Adept communicates with some such beings by setting up certain vibrations which communicate to them impulses which correspond to our ideas, and to which they automatically respond.

If you mean so-called "spirits of the dead"—which are remnants lingering in the astral light—, such shapes cannot learn. They are incomplete. They are lower portions of the deceased personality, a simulacrum of life. They may be able to show such knowledge as they once possessed, as a photograph shows itself ; as it fades in the light, so they fade. Dissolution of forms is one of the offices of the astral light, and with such gradual dissolution energies gradually disperse. The soul learns in Life, not in Death. Death is a separation of the triune man. In Life he is manifested. Death is redistribution, and life is opportunity. In this last condition the soul must progress, and in it come to self consciousness before passing onward to that Perfection from which desire of earth enjoyment detains our souls. As regards other orders of Being, we have no means of reaching them until we know our inner powers. Some may show themselves to us, through a perception of certain grades and qualities of matter, but we have no means of communication as we now stand.

But the "communications" with "earth bound souls" is intercourse only with shells, elementals, and pictures in the astral light, and is harmful both to the communer and to the person who once owned the shell. This has been all explained in "Isis Unveiled."

JASPER NIEMAND, F. T. S.

TWO SYSTEMS—OF LUST AND SORROW.

The great Buddha referred to two systems for the government of life which he said were each ignoble, and one both ignoble and evil. One is the System of Lust, which is devotion to the enervating pleasures of sense ; it was said by him to be vile, vulgar, unsound, ignominious, and productive of evil. Yet it is that which governs the lives of most people in these days.

The other extreme is the System of Sorrow. It consists of mortification of the flesh and of self torture in order to acquire knowledge and powers. This was extensively practised by Hindu ascetics in Buddha's time, and is to-day pursued to some extent. The Indian books are full of stories of the great powers over nature acquired by saints through the practise of austerities. Not ten years ago there died in India a certain Swami—or holy man—who was known as the Swami of Akalkot. He did many wonderful things, and nearly all of them known to young and old in India to-day. His powers were obtained through the use of the System of Sorrow. In the *Bhagavad-Gita* this practise is spoken of by Krishna, who declares that it is not the best method, although productive of great results.

Both of these systems were known practically to Gautama. As the Prince Siddhartha, he was surrounded by his father's order with every luxury to tempt the senses. There were gardens, flowers, jewels, music, animals, servants, and the most beautiful women. There are so many stories told of the magnificent things collected about him that we must infer for his youth a complete realisation of the System of Lust, or sensation, even if it was of the finer and more noble quality. This at last, pleased him not, and he entered on the practice of the System of Sorrow, which he declared, after he had obtained Nirvana, to be ignoble and unworthy of a true man. This he continued in until he had tried all the varieties. It was then that he decided on the middle path from which comes attainment to truth and Nirvana.

It is a well-known doctrine in the occult lodges of India that the same result can be obtained in two ways, by one extreme or the other. But in order to reach the end in those ways, great power is required,—more power than men in general possess. The reason is that, from the action of a law which may be roughly called The Law of Tendency, the extreme practice warps the being in such a manner that success is prevented. So, when one follows the System of Sorrow, he will indeed acquire great powers, such as those possessed by Viswamitra, Vasishta, and others, but with the greater number of cases it will all end at last in confusion.

The System of Lust has the same end and with no exception. For its tendency being downward, an impulse is set up that sends the man lower and lower with no hope of salvation.

In pursuing the middle course—that of moderation—Buddha did not ignore any department of his nature, for he says, "By five means have I seen these truths,—by the mental eye, by understanding, by wisdom, by science, and by intuition." Herein he agrees with the teaching of the *Bhagavad-Gita*, which tells us not to eat too much nor too little, not to oversleep nor to refuse proper sleep. Krishna says further, "Do necessary acts, ever remembering me. Fix your mind on me. Treat every creature

as my tabernacle. This is the best devotion. In this path there is no ruggedness, no defeat."

The System of Moderation, then, is the best, for it clears the inner eye and strengthens every part of the nature. Theosophists, whether they are Buddhists or not, should remember this. Some are inclined to pursue an extreme course in one direction or another. Some say that the mental powers only are to be developed; others ignore those and claim that the spiritual alone should have attention. The latter err as well as the former. It is true that the spirit is the greater. But it is also true that the mental plane and powers cannot be obliterated unless we obliterate the Universe in the Night of Brahma. If we do not use the mental eye as Buddha directs, some day we will meet on the mental plane a new experience for which we are unprepared, and defeat shall be our portion. The true practice would prevent this. There are numerous instances of such disasters being thus caused. Ascetics of extraordinary powers have been brought into sin and contempt through experiences which were new to them because they lived forever on a plane where others of a different sort had place. It is only when salvation has been obtained that we can hope to be above the influence of all Karma.

"Such is the Law * * *

The heart of it is love; the end of it

Is peace and consummation sweet. Obey!"

A BUDDHIST.

IS HEREDITY A PUZZLE?

A well known writer in *Harper's Magazine* said lately "Heredity is a Puzzle." He then proceeded, "The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility.

* * We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors, without relieving him of responsibility for his own sins."

This is the general view. Heredity is a puzzle, and will always remain one so long as the laws of Karma and Reincarnation are not admitted and taken into account in all these investigations. Nearly all of these writers admit—excepting those who say they do not know—the theological view that each human being is a new creation, a new soul projected into life on this earth.

This is quite logical, inasmuch as they assert that we are only mortals and are not spirits. The religious investigators admit we are spirits, but go

no further, except to assume the same special creation. Hence, when they come to the question of "Heredity," it is a very serious matter. It becomes a puzzle, especially to those who investigate heredity and who are trying to decide on whom responsibility ought to rest, while they know nothing of Karma or Reincarnation. And it is hinted at that there is necessity for legislation on the subject. That is to say, if we have a case of a murderer to consider, and we find that he has come of a race or family of murderers, the result of which is to make him a being who cannot prevent himself from committing murder, we have to conclude that, if this is due to "heredity," he cannot in any sane sense be responsible. Take the case of the tribes, or family, or sect of Thugs in India, whose aim in life was to put people out of the world. Their children would of necessity inherit this tendency. It is something like a cat and a bird. It is the nature of the cat to eat the bird, and you cannot blame it. Thus we should be driven to pass a law making an exception in the case of such unfortunate persons. Then we should be met by the possibility of false testimony being adduced upon the trial of the criminal, going to show that he came under the law. This possibility is so great that it is not likely such a law will ever be passed. So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

If these two doctrines should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that, once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before. Not only is he responsible even under his hereditary tendency, but in a wider sense he is also responsible for the great injury he does the State through the future effect of his life,—that effect acting on those who are born as his descendants.

There is no very great puzzle in "Heredity" as a law, from the standpoint of Karma and Reincarnation, although of course the details of the working of it will be complicated and numerous.

I know that some theosophists have declared that it puzzles them, but that is because it is a new idea, very different from those instilled into us during our education as youths and our association with our fellows as adults.

None of the observed and admitted facts in respect to heredity should

be ignored, nor need they be left out of sight by a Theosophist. We are bound to admit that leanings and peculiarities are transmitted from father to son, and to all along down the line of descent. In one case we may find a mental trait, in another a physical peculiarity; and in a great-grandson we shall see often the bodily habits of his remote ancestor reproduced.

The question is then asked, "How am I to be held responsible for such strange inclinations when I never knew this man from whom I inherit them?" As theories go at this day, it would be impossible to answer this question. For if I have come from the bosom of God as a new soul; or if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing; or if I have come from far distant spheres unconnected with this earth, to take up this body with whose generation I was not concerned; it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the premises laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called, "Of limitations of responsibility of criminals in cases of murder and other crimes."

But the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means, through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Ages ago the Hindu sages admitted that the body did not produce the mind, but that there was what they called "the mind of the mind," or, as we might put it, "the intelligence operating above and behind the mere brain matter." And they enforced their argument by numerous illustrations; as, for instance, that the eye could not see even when in itself a perfect instrument, unless the mind behind it was acting. We can easily prove this from cases of sleep walkers. They walk with their eyes wide open, so that the retina must, as usual, receive the impinging images, yet although you stand before their eyes they do not see you. It is because the intelligence is disjoined from the otherwise perfect optical instrument. Hence we admit that the body is not the cause of mind; the eyes are not the cause of sight; but that the body and the eye are instruments by means of which the cause operates.

Karma and Reincarnation include the premise that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity for recognizing the law from the standpoint of ethics arises from the fact that, until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full effect and sway on those who initiate them, but will operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE PACIFIC COAST is showing activity. Visits between Branches are proposed. The Mystic Society of Los Angeles is creating a stir there. It is not a Branch of the T. S., but is in the hands of Theosophists.

Recently some articles on Theosophical doctrines were printed in papers of the day at San Francisco.

The four Branches on this Coast—Golden Gate Lodge, Point Loma Lodge, Purana T. S., and Los Angeles T. S.—are in good condition.

KRISHNA T. S. of Philadelphia is in probably the most difficult town, theosophically considered, in the United States, yet it is doing good work and waking Philadelphians up to the fact that such a cult as ours exists. The other day a prominent paper there published a column on the subject in the

gravest manner, as if the whole thing were new to America. Among other things it said that Mme. Blavatsky herself had come over here in 1885 to establish the Branch. These little misconceptions do not amount to much, but the bringing of the matter before the people is a great deal.

The Branch has a small room on Walnut Street, where the Secretary receives enquirers every day, and where quite a number of people visit and get Theosophical books. This is a good work.

THE ISIS T. S. of Decorah, Iowa, whose formation we noticed last month, is doing well. It has already begun to take in new members, and has the nucleus of a library. An Eastern Theosophist donated to it a subscription to Mme. Blavatsky's new book, and it will purchase others soon.

DHARMA T. S. of Cleveland, Ohio, reports some progress. Its members are in earnest, and we hope that from this centre great influence will radiate.

GROUPS of Theosophists ought to be started in every Branch. Work is now done in this way in many. They could interchange ideas, and, instead of interfering with the regular meetings of the Branch, it would increase the interest felt and do much good.

BROS. BRIDGE and STEARNS. of the Boston T. S., have two articles in the *Religio-Philosophical Journal* of Chicago in reply to those in which W. E. Coleman attacked Mme. Blavatsky. The two Boston writers argue that the life and work of H. P. Blavatsky outweigh all the alleged charges of smoking, swearing, and profanity. In this we fully agree, and as we personally know that Mr. Coleman knows nothing about his subject, although he pretends to a great deal, we are glad to have the life and work of H. P. Blavatsky, so intimately connected as they are with the Society, written about in the Spiritualistic papers. Such writers as Coleman do no good to the cause they espouse, and no harm to those they attack. But we forgive his bitterness, as we know the dreary life he leads in the government military Post in San Francisco,—although we do not know whether his diatribes are written at the Post or in a room at home after the day's work is done. Theosophists can gauge the power of his attacks when they know that he began his vile articles as long ago as 1881.

THE ARYAN T. S. of New York has not ceased its activity. Weekly meetings are held, and the library continues to grow. It still meets in Mott Memorial Hall, where the Inaugural address was delivered by Col. Olcott in 1875, when the Theosophical Society was founded. The Hall holds about 200 people. A curious antithesis is found in the fact that the Microscopical Society meets there also, so that two great ideas, exact opposites, are investigated there,—the microcosm and the macrocosm.

THE NEW YORK T. S. HEADQUARTERS at 117 Nassau St. are getting more known every day. The room is small because, proverbially, Theosophists have not much wealth. Nearly all the furnishings were donated.

There is an album now almost full of photographs of American, European, and Asiatic Theosophists. It is hoped that members throughout the country who have not yet sent their pictures will soon do so.

The register of visitors shows an average of nearly two visits per day since the room was opened in August. Some of the pictures on the walls are not easily found elsewhere. There are many Indian ones representing Krishna and others, and two pictures from Poona are quite curious. They are cut out of white paper by hand, and, by placing colored paper underneath, the design is seen. In a niche is an old Burmese image of Buddha with a Ceylonese grass mat fastened underneath as a dado. At the end over the one window are the seal and the motto of the T. S.,—"There is no religion higher than truth." It is intended to have something to represent all the great religions, but so far only Brahmanism and Buddhism are there, unless we count a small silver medal of the Virgin, blessed by the Pope, hanging upon the wall. It is so minute, however, that few see it.

THE ISHWARA T. S. of Minneapolis reports that it enjoys visits from Bro. Kelso, formerly Secretary of the *Arjuna T. S.* of St. Louis.

MILWAUKEE, WIS.—That energetic Brother, Dr. Wm. P. Phelon, President of the Ramayana T. S., Chicago, has just made a missionary visit to Milwaukee, where he initiated no fewer than 13 applicants and laid the foundations of a new Branch. Its name has not yet been selected, but the Charter will be issued shortly, and we hope to announce organization in the December PATH. Brother Bryan J. Butts will probably be the first President. Two Theosophists have subscribed for a copy of *The Secret Doctrine* as a nucleus of the projected Library, and any other two who would find satisfaction in presenting *Isis Unveiled* as a companion work may do so through us.

THE scheme started by Mrs. Ver Planck for raising a T. S. publishing fund has had success. She wishes to thank the Branch Presidents and others for their kind co-operation. All but 4 Branches have been heard from, and of these all but one have concurred. It will be interesting to Theosophists to know that Mme. Blavatsky has requested the Countess Wachtmeister to start a similar scheme in London. A report of receipts will be given at a later date. The argument adduced against such methods, that the post-office gets much postage, has no weight, inasmuch as the contributors not only give the ten cents asked, but also pay the postage themselves. THE PATH fully endorses the work.

AGAIN THE NUMBER 7. Col. Olcott left India on his mission to Europe on the 7th. The steamer was the *Shannon*, having seven letters; he arrived in London on the 27th of August. We regret to say that he will not be able to come to the U. S. this season.

INDIA.

THE BUDDHIST CATECHISM has been translated into Hindi and Guzerati by Indian Theosophists.

IN BOMBAY the T. S. Headquarters are still kept up by the members, and Bro. Tookaram Tatya continues to bring out his valuable publications. The cheap edition of Patanjali's Yoga Philosophy is in demand, and many copies were purchased in the United States.

Col. Olcott's absence in Europe prevents our getting more news, as he generally furnishes items to the *Theosophist*.

EUROPE.

IN VIENNA some of the members propose certain amendments to the general Laws of T. S. The only change we would concur in would be the restoring to Col. Olcott of complete power in India, free from all committees, which always hamper him unnecessarily. We regard the T. S. as *sui generis*, and see no necessity for providing for his or any other person's death. If he should die, the Masters can find others to take his place. In this respect we look at the T. S. in a different way from any other body in the world. In the latter cases certain rules must be made to limit and govern all succedent officials, but with us we know that both Col. Olcott and Mme. Blavatsky work for the Society they founded, and hence the making up of supervisory and annoying committees, except for certain specific subordinate matters, is distinctly against the views of this journal at least.

IN FRANCE there has been the slight yearly commotion inseparable from the French character. But all has been happily settled by Col. Olcott and Bro. R. Harte, who went over to Paris for that purpose.

IN GREAT BRITAIN there are prospects of several new Branches being soon formed. This should be done. Theosophy should not be confined to the "cultured classes." It is meant for all, and as the "unlearned Americans" can understand it, certainly all Englishmen may be benefitted by it. With such a large population as English soil supports, there ought to be great activity and many good branches, more indeed than here, where such enormous spaces between cities interfere with communication.

THE BRITISH theosophists have begun the printing of a new edition of Col. Olcott's Buddhist Catechism.

The Theosophical Publication Society of London is about to issue a lately-taken photograph of Madame Blavatsky, cabinet size, the proceeds to be devoted to its publication fund. To each of these, before being mailed, Madame Blavatsky will append her autograph. Copies may be ordered through the PATH, the price being \$1.50.

BRITISH SECTION OF THE T. S. This section has now been formed, with Dr. A. Keightley as General Secretary. The section consists of all chartered Branches of the society in the kingdom of Great Britain. The Council is to consist of the presidents of the Branches *ex-officio*, one delegate from each branch for every 25 members, and the General Secretary. The Council is to meet in London in April and November of each year, and it will also have power to issue charters or diplomas pending an appeal to the President-Founder.

The only observable difference between this and the American Section is that we declared ourselves autonomous, and at the same time announced our adherence and fidelity to the Indian Council, reserving to ourselves the right to manage our own affairs in accordance with the general rules. However, the English and the American mind differ in method, but the general idea under the new arrangement is the same as ours. It is all one great Society, with one aim and with the same *real* Directors behind. Any one who imagines it different, or tries to make it so, imagines a vain thing and will fail.

A GENERAL EUROPEAN SECTION was mooted, but the various natural difficulties in the way prevented it.

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.

Owing to the fact that a large number of fellows of the society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President Founder ;—

- I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is organized a body, to be known as the "Esoteric Section of the Theosophical Society."
- II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky as its head; she is solely responsible to the members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.
- III. Persons wishing to join the section, and willing to abide by its rules, should communicate directly with Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London *W, England.

Signed, H. S. OLCOTT,

Attest :—H. P. BLAVATSKY.

President in Council.

OBITUARY NOTICE.

BRO. S. GOVINDA ROW SATTAY, of Sholapore, India, died in Brooklyn, N. Y., October 27th, 1888, in the 40th year of his age.

He was expecting to work for the T. S. this winter but has been thus soon taken away. In his last hours he said that when he recovered he would work for humanity. Peace to his ashes!

To all Branches and Members of the T. S. in the United States.

Col. Henry S. Olcott, President-Founder, purposes a visit to Japan upon Theosophical business in January next, and is willing, if enabled so to do, to return to India via California, New York, and England. This would make practicable a visit and address to each of the Branches on the Pacific Coast, as well as those in the East, as also public lectures upon Theosophy in the large cities and the organization therein of new Branches. It is hardly possible to over-state the enormous value to the Society of such a tour, especially in the now-awakened attitude of the public mind. The great distances to be traversed make, however, this journey very costly, and it cannot be undertaken unless Col. Olcott's expenses are guaranteed. The several Branches, and all individual members of the Theosophical Society, are invited to communicate with the General Secretary, Wm. Q. Judge, P. O. Box 2659, New York, as to the amount they would be willing to contribute to such a fund, and as to what arrangements would be made for Col. Olcott's entertainment in the different towns. The matter is brought up and pressed upon the attention of Theosophists at this early date because so much time must elapse before the General Secretary can hear from remote points, and also because a letter to India and its reply require two months more. Hence it is important to learn at once what sums will be guaranteed to the projected fund, and, in considering the question for himself, each Fellow of the Society may ask himself whether any possible outlay of money could be so fruitful of results to the Cause as that hereby proposed.

NOTICE—THE PATH.

We have received some complaints of non-receipt of THE PATH. It is mailed with great care each month, the addressed wrappers being closely compared with the subscription-book, and, when finally committed to the Post office, our responsibility for it ceases. We cannot, therefore, make good any losses due to the fault of others, for we only guarantee right delivery *to* the Post office, not right delivery *by* the Post office. This, however obvious, is once more stated and emphasized.

The supporters of the PATH are chiefly non-theosophists. This is a singular statement, yet strictly true. It should not be the case, for the magazine is published in the interest of Theosophy, and has never been a paying paper, but a loss to the publisher. The circular sent by Mrs. Ver Planck, asking for aid in publishing theosophical literature is, however, not to help the PATH, as some members think, but is an effort to arouse interest in the work and to lighten the load carried by a few earnest members.

TEA TABLE TALK.

Some of the dream experiences of students are full of instruction, not alone for the dreamer, but also for others. While our lives are aimless, or our motives and desires are numerous and mixed, our dreams partake of these confusing qualities. Once that our aim is determined towards higher things, we are more and more liable to be instructed in dreams, although we do not always bring back a memory of them. Yet the instruction is registered all the same upon some higher plane of our nature which we as yet but dimly feel or grope after. Other students, again, have complained that they had always hitherto slept the deep dreamless slumber which refreshes the soul, steeped then in devachanic experience. But since they had become students of Truth, this state had inexplicably changed, and their slumbers were filled with senseless, confused, and idle phantasmagoria. This fact need not disturb them. By their studies they have set up a great agitation and disturbance in the whole life, and the first stir of the inner senses, the first response of the psychic nature, is like the blind, swift movement of the sap in spring. Later its flow will become regulated. All students are not taught in one and the same manner.

The following comes from a natural clairvoyant of remarkably keen psychic sense.

“One morning in Feb., 1866, while outwardly fast bound in slumber, my inner self seemed to go out unhindered by time and space. I stood upon the shores of a vast ocean. A ship appeared upon the water. It reached from the ocean to the blue heavens above. I asked, ‘What ship is this?’ Though I saw no one, the answer came clear and distinct, ‘The ship of State.’ Then I noticed that it was draped in black from bottom to top. I looked, but saw no one upon the ship. It came with a great shock to me that there was *no hand at the helm*. A sensation came over me such as is produced by an electric shock. I saw the ship topple and turn upon its side. Soon it righted and came up. Then it drifted slowly *southward*. Again in mid sea it toppled and turned upon its side. This time it sank slowly but steadily beneath the waves, and bubbles arose above it. A voice near me said, ‘One form of Government is ended forever.’ These words shocked me awake. It was broad daylight! I scarcely need to remind you of Lincoln’s death, of Johnson’s Southern proclivities, and later on of Garfield’s tragic exit, or of the subsequent change of politics in the government of the nation.” (Here we differ from our friend, insomuch as we believe the final catastrophe pointed to some event yet to come. Predictions of a great revolution in American affairs have come to us before now from the East and elsewhere.) “Also, three days before Garfield was shot by Guiteau, I saw in like manner a majestic oak tree. I asked, ‘Of what is the oak a symbol?’ The answer came, ‘It is a monarch oak, and symbolizes Power.’ Instantly the tree fell with a crash, causing great confusion. I thought it must have hurt a multitude of people, and with this came the assurance that Garfield would be

killed. Only a few days passed when a friend to whom I had spoken of the matter came to me and said, 'You were right; Garfield has been shot.' There is also another method by which I foresee events. I have in speaking of it called it clairvoyance, but I am not clear as to whether I am right or not." (It is a species of clairvoyance, not what is commonly indicated by that term, but an instant of inner perception due to the activity or co-ordinated vibration of the gross and the astral bodies). "I do not seek. It comes at unexpected moments. I am physically neither asleep nor in a trance. It seems as though for a moment the veil of mortality is snatched from my eyes and I see; sometimes very beautiful things; bright, sparkling waters, symbols of a happy course of events; white flowers, symbols of the happiness of a pure and joyous nature; corn, symbol of wealth; honey, symbol of love; grapes, symbol of plenty. Affliction and danger are in like manner shown in advance through natural objects. Another form is this, and now, too, understand I am physically awake; I am not in a trance. I am talking to a lady who, I have every reason to believe, is a true friend to Mrs. A., who is ill. I happen to turn my back as I ask, 'Have you seen your sick friend, Mrs. A?' Instantly there seems a cold stone wall at my back. I see it, and feel a chill that makes me shudder. Turning quickly, I see with my natural eyes a scowl of hate passing over the lady's face. The shock nearly took my breath away. I had seen and felt the hatred in her heart, and subsequent events proved this true."

A student on the other side of the world, while not striving after phenomena, evidently has some psychic powers. At one time he was sitting in his cabin, where he lived alone, and was dozing over a cup of tea after a hard day's work. Suddenly in dream he seemed to be in the house of his nearest neighbor, and heard the family talking about him; he saw their various positions, on the lounge or by fire or table. Waking up, he put on his waterproof and splashed three miles through the rain to his friend's house, described what he had dreamed, and found it was exactly what had taken place at the time. Such dreams afford proof of the reality of the inner self, and sometimes are an effort on the part of the soul to awaken the outer man to a consciousness of dual existence.

Another student, when brought into contact with new persons, has dreams which allegorically reveal to him their real character. These are various, amusing, and always prove correct eventually. Thus in one he saw his new acquaintance R. in a large *body*, to which R. was much devoted, in a *dark* room, (and R. is a person of spiritual darkness), dressed in harlequin tights, black and yellow, exact, e. g. it fits tight. The black is error; the yellow is partial wisdom, education, and so on; but as both are split up uniformly, it shows that he never has the wise idea unmixed with error. In the dream the student caught R. by the neck, and squeezed him in like a sausage, without rebound or refilling on his part, which shows that his interior padding, or inner nature, is supine, easily crushed, set, and inhabits narrow limits. Also that the dreamer obtained ascendancy over his mind. This prognostic was told me some time ago, and has since proved singularly true.

Another student related the following to a friend : "Relative to dreams, I once saw a letter come to me in dream from the editor of X magazine, and with it seemed to be one from you which was in a No. 9 envelope, small legal size. Just then I woke, but retained a strong desire to read the editorial letter, as I *felt* it contained unpleasant news. Subsequently this letter came to me, and was to the effect that an abusive article concerning me had been sent to the editor which he declined to publish. Reading the letter gave me the *exact* disagreeable sensation I experienced when sleeping. But your letter did not come for several days, and, when it arrived, had no connection with the editorial letter, and was in your usual square envelope. But it did contain matter interesting to the X magazine, so I wrote and addressed a note to the editor, and, on proceeding to enclose yours, found the addressed envelope was too small. Mechanically I hunted up another, a No. 9 legal size, and enclosed the whole, when the letter seen in dream flashed across my mind."

These letters chronicled events of importance and of trial in the life of the dreamer. He was thus forewarned, and the incident is a fair example of the way in which the vision becomes mixed up in passing through the various planes before it emerges upon that of the normal consciousness. The *trained* psychic sees it as a whole and in due relative proportion. It is the difference between a diffused cloud spreading by degrees through the atmosphere without form, and a sharp puff of smoke, which, sent with intention and *meeting no obstacle*, cleaves through pure, still air in perfect shape, and is seen complete in itself and duly related to its surroundings.

Another correspondent writes : "Our county seat is 50 miles distant from this place (J-town), and, while we have no railroad, we are connected with the county seat by telegraph. Yesterday the operator was sick, and as I am an old operator, I was sent for and despatched the following :

'Dr. Smith, L-ville. Come up immediately. Answer at once. G. Jones.'¹

It was about 6 P. M. when I sent the above, so we expected an answer that night. I waited some time, then went home and returned again at 9 P. M., but could not 'raise' the L-ville office. Next morning my wife rose at 7 P. M., and this roused me sufficiently for me to think that I must go to the office and see if any answer had come from L-ville. But I dropped off to sleep again, and dreamed that I went to the office, called up the other office, and received the following :

'G. Jones, J-town. Can't come. Sickness in family. Dr. E. S. Smith.'

When I woke up again, which was probably in a few minutes, I dressed hastily and went to the office, expecting to see my dream fulfilled, but to my inquiry the operator answered, 'Nothing.' I came home, forgot my dream, ate breakfast, and was sitting in the office over some papers, when a boy from the store came and said that Mr. H. would like to have me come over a minute. I again went there and received this by wire :

¹ Names, etc., are always changed in these incidents in order to preserve the privacy of correspondents.

'G. Jones, J-town. Can't come. Sickness in family. Dr. Smith.' My dream did not come into my mind, however, till about 1 P. M., when I was reading 'Astral Intoxication' in the October PATH. Then the almost literal fulfilment of the dream flashed over me. I say *almost*, for you see the dream-message was signed 'Dr. E. S. Smith,' while the real one was signed only 'Dr. Smith.' I remember noting in my dream the S. in the signature. I knew that E. was one of his initials, but was not certain if he had more. I now find that he has but the one, E. Did I in my dream see the message when he wrote it, which was about the time, I should say, that I was asleep?"

He saw the message either being written or to be written. The determination on the Dr.'s part to write it was the same, *in the astral light*, as the doing it. The student should write "Smith" and find out whether he had decided to write it some time before doing so, or if he wrote "E. S. Smith" and then struck out the S., or if in habit of doing it so, or if he sent another person who wrote merely "Dr. Smith," contrary to the Dr.'s thought. It seems also that the message was repeated from a branch station half way between the places. Mistake might arise there. The student should get the facts. The same happened to Quickly. A clerk was ordered to wire him, forgot it, and remembered the order with anxiety too late to send. This anxiety impressed the message strongly on the astral light; Quickly saw it in dream; and, when the clerk came over to his residence next day early to confess, Quickly verified the fact.

JULIUS.

THE SECRET DOCTRINE.

This work, the last and most wonderful production of Madame H. P. Blavatsky, has been finished, and will be issued from this office November 1st. Subscribers are invited to remember the fact that the PATH staff is very small and has much other work to do, so that the simultaneous issue of every copy ordered is impossible. Some delay will be inevitable, but the PATH hopes to fill every order within a few days.

According to positive instructions the right to receive *The Secret Doctrine* for \$7.50 ends with October 31st. All subscriptions not then paid up lapse. Subscriptions then unpaid, and all future orders, are at the rate of \$10.50. Postage 50 cents extra.

The 2d volume will be issued about the close of November.

WILLIAM Q. JUDGE.

What I, the worshipper, am, that is he, the sun; what he is, that am I.—
Aitareya-Aramyaka Upanishad.

OM

Æ U Ω

Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in the course of many thousands of Æons. Display the benevolence thou hast observed in so many former generations; open the path of immortality.—*Saddharma-Pundarika.*

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE BHAGAVAD-GITA.

CHAPTER FIFTH.

The name of this chapter in Sanscrit is "Karmasanyasayog," which means "The Book of Religion by Renouncing Fruit of Works." It has always seemed to me to be one of the most important in the Bhagavad-Gita. As the poem is divided into eighteen parts, this one is just beyond the first division, for the whole number are to be put into six groups of three chapters each, and we have finished four.

Arjuna is supposed to bring forward the objections raised by, or views belonging to, the two great Indian schools called the Sankhya and the Yoga, one of which advised its votaries to renounce all works and to do nothing whatever, while the other called for the performance of works.

The divergent views naturally caused great differences in practice, for the followers of one would be found continually working, and those of the other continually doing nothing. Hence we find, in India, even at the present day, great numbers of ascetics who remain inert, and encounter on the other hand those who go on making Karma with a view to salvation.

A very little reflection will show the student that the only result of action, as such, will be a continuation of action, and hence that no amount of mere works will in themselves confer Nirvana or rest from Karma. The only direct product of Karma is Karma. And this difficulty rose before Arjuna in the fifth conversation. He says :

Thou praisest, Krishna, the renunciation of works ; on the other hand, devotion through them. Declare to me with precision that one only which is the better of these two.

Whereupon Krishna replies :

To cease from works
Is well, and to do works in holiness
Is well ; and both conduct to bliss supreme ;
But of these twain the better way is his
Who working piously refraineth not.
That is the true Renouncer, firm and fixed,
Who—seeking nought, rejecting nought—dwells proof
Against the “opposites.”

The meaning of the teacher has been by some suggested to be that, inasmuch as the life of the ascetic is very hard, almost impossible for the majority of men, it is wiser to now perform good acts in the hope that they will lead one hereafter to a favorable birth in such surroundings that complete renunciation of action—outwardly—will be an easy task, and that the two sorts of practice were not intended to be laid before the student for selection, nor is he put in a dilemma compelling him to choose. I think such is not the meaning, but that, on the contrary, the seemingly easy alternative of performing actions properly is in reality the most difficult of all tasks. And, no matter how much we may wait for a favorable birth, for a much hoped-for environment which will not only permit the new sort of life, but, in fact, urge it upon us, it will never arrive for us until we have learned what is the right performance of action. This learning can never be acquired by a renunciation of works now. Indeed, it may be taken for granted that no person will be able to renounce the world unless he has passed through the other experience in some life. A few may be found who attempt to do so, but if they have not been through all action they cannot proceed. The character of the man himself inwardly is the real test. No matter how many times during countless births he has renounced the world, if his inner nature has not renounced, he will be the same man

during the entire period, and whenever, in any one of his ascetic lives, the new, the appropriate temptation or circumstance arises, he will fall from his high outward asceticism.

That our view as to the extreme difficulty of *right renunciation through action* is correct, we may refer to what Krishna says further on in the chapter.

Yet such abstraction, Chief!

Is hard to win without much holiness.

Krishna praises both schools, telling Arjuna that the disciples of each will arrive at a like end ; but he says that right performance of action is the better. Now we must reconcile these two. If one is better than the other and yet both conduct to the same goal, there must be some reason for making the comparison, or hopeless confusion results. Acting upon his apparent equal endorsement, many seekers have abandoned action, thereby hoping to gain salvation. They ignored the sixth verse, which reads : " O thou of mighty arms, it is difficult to attain true renunciation *without right performance of action* ; the devotee *rightly performing action attains to true renunciation* before long." Here again is a higher place assigned to performance of action. It seems clear that what Krishna meant was that renunciation of action in any one life, followed by the same conduct in all the subsequent lives thereby affected, would at last lead the renouncer to see how he must begin to stop that kind of renunciation and take up the performance of actions while he renounced the fruit of them. This is thought by many occultists to be the true view. It is well known that the ego returning to regeneration is affected by the actions of his previous births, not only circumstantially in the various vicissitudes of a life, but also in the tendency of the nature to any particular sort of religious practise, and this effect operates for a length of time or number of births exactly commensurate with the intensity of the previous practise. And naturally in the case of one who deliberately renounced all in the world, devoting himself to asceticism for many years, the effect would be felt for many lives and long after other temporary impressions had worn off. In going on thus for so many births, the man at last acquires that clearness of inner sight which brings him to perceive what method he really ought to follow. Besides also the natural development, he will be assisted by those minds whom he is sure to encounter, who have passed through all the needed experience. Additional support for these suggestions is found in the sixth chapter, in the verses referring to the rebirth of such disciples :

So hath he back what heights of heart
 He did achieve, and so he strives anew
 To perfectness, with better hope, dear Prince !
*For by the old desire he is drawn on
 Unwittingly.*¹

1 The italics are my own.—B.

What we are to endeavor to understand, then, is how to renounce the fruit of our actions, which is what Krishna means when he tells us to perform actions as a renunciation. The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the inner feeling that accompanies the act. One may donate millions in alms, and yet not thereby benefit his real character in the least. It is very true that he will reap material rewards, perhaps in some other life, but those even will be of no benefit, since he will be still the same. And another may only give away kind words or small sums, because that is all he has to give, and be so much benefited by the feeling accompanying each act that his progress up the ascending arc toward union with spirit is rapid. We find in the Christian Testament Jesus of Nazareth enforcing this view in the parable of the widow's mite, which he regarded as of more value than all that had been given by others. He could not have referred to the intrinsic value of the coin given, nor to the act as thus measured, for that quantity was easily ascertained; he only looked to the inner feeling of the poor woman when she gave all that she had.

No matter in what direction we see ourselves acting, we perceive how difficult it is to be true renouncers. And we cannot hope to reach the perfection of this better sort of renunciation through action, in the present life, be it the one in which we have begun, or be it the twentieth of such effort. However, we can *try*, and such is our duty; if we persevere, the tendency toward the right understanding will increase with each life more rapidly than would otherwise be possible.

And even in the high aim found in aspiration to discipleship under a master, or even to Adeptship, we encounter the same difficulty. This aspiration is commendable above most that we can formulate, but when we coldly ask ourselves soon after that aspiration has been formed, "Why am I thus aspiring; why do I want to be near in sense to the Master?" we are obliged to admit that the impelling motive for acquiring the aspiration was tinged with selfishness. We can easily prove this by inquiring in the forum of our own conscience if we had the aspiration for ourself or for the great mass of men, rich and poor, despicable and noble; would we be able to feel content were we suddenly told that our deep longing had given the boon to others and that we must wait ten lives more. It is safe to say that the answer would be that we were very sorry. In the twelfth verse we find the remedy for the difficulty, as well as the difficulty itself, clearly stated thus: "The right performer of action, abandoning fruit of action, attains to rest through devotion; the wrong performer of action, attached to fruit thereof on account of desire, remains bound."

These instructions will be very difficult for all who are living for them-

selves and who have not in some small degree begun to believe that they are not here for their own sake. But when we feel that there is no separation between us and any other creature, and that our Higher Self is leading us through all the experiences of life to the end that we shall recognize the unity of all, then, instead of continually acting contrary to that object of the Higher Self, we try to acquire the right belief and aspiration. Nor need we be deterred, as some are, by the extreme difficulty of eliminating the selfish desire for progress. That will be the task during many lives, and we should begin it voluntarily as soon as it is known, instead of waiting for it to be forced in upon us through suffering and many defeats.

A common mistake made by theosophical students as well as those outside is corrected in this chapter. It is the habit of many to say that, if these doctrines are followed to the letter, the result is a being who cares for nothing but the calmness which comes from extinction in the Supreme Spirit,—that is, the extreme of selfishness. And popular writers contribute to this ridiculous impression, as we can see in the numerous articles on the subject. Among those writers it is the sequence of the “personal aggrandizement idea,” which is the bane of the present age, as occultists think, but the chief beauty of it in the eyes of those to whom we refer. Krishna puts it clearly enough in the twenty-fifth verse :

“Effacement in the Supreme Spirit is gained by the right-seeing sage whose sins are exhausted, who hath cut asunder all doubts, whose senses and organs are under control, and *who is devoted to the well-being of all creatures.*”

If the last qualification is absent, then he is not a “right-seeing sage” and cannot reach union with the Supreme. It must follow that the humblest imitator, every one who desires to come to that condition, must try to the best of his ability to imitate the sage who has succeeded. And such is the word of the Master ; for He says in many places that, if we expect to have His help, we must apply ourselves to the work of helping humanity—to the extent of our ability. No more than this is demanded.

WILLIAM BREHON, F. T. S.

LETTERS THAT HAVE HELPED ME.¹

“Seeking for freedom I go to that God who is the light of his own thoughts. A man who knows him truly passes over death ; there is no other path to go.”—(*Upanishads.*)

In THE PATH for May, 1887, we find these words :

“We need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common sense

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minds, who are really fainting for such moral and mental assistance as is not reached by the more pretentious works."

The experience of one student is, on the whole, the experience of all. Details differ, however. Some are made more instantly rich than others; they are those who put forth more vigorous and generous effort, or they have a karmic store which brings aid. What theosophists know as Karma, or the law of spiritual action and reaction, decided this, as it works on all the planes, physical, moral, mental, psychical, and spiritual alike. Our Karma may be worked out upon any one of these planes when our life is chiefly concentrated upon it, no matter upon what other plane any special initiative impulse or branch of it originated.

The writer, when first he became a theosophical student, had the aid of an advanced occultist in his studies. This friend sent him, among others, the letters which, in the hope that they may assist others as they have the original recipient, are here published. They are not exhaustive treatises; they are hints given by one who knew that the first need of a student is to learn *how to think*. The true direction is pointed out, and the student is left to clarify his own perceptions, to draw upon and enlarge his own intuitions, and to develop, as every created thing must at last develop, by its own inward exertions. Such students have passed the point where their external environment can affect their growth favorably. They may learn from it, but the time has also come to resist it and turn to the internal adjustment to higher relations only.

The brevity of these letters should not mislead the reader. Every statement in them is a statement of law. They point to causes of which life is an effect; that life arising from the action of Spirit in Nature, and which we must understand as it is manifested within us before we can advance on the Path. There is a scientific meaning within all these devotional or ethical injunctions, for the Wisdom-Religion never relaxes her hold upon Science or attempts to dissever an effect from its cause. Most of these admonitions have their base in the constitution of the Archæus, or World-Soul, and the correlation of its energies; others, still, inhere in the Eternal.

No less should the reader guard himself against a slight estimate arising from the exquisite modesty of Z. An occultist is never so truly a man of power as when he has wholly learned and exhibits this truth:

"And the power the disciple shall desire is that which shall make him appear as nothing *in the eyes of men*."

The inner eye, *the power of seeing*, looks deeper into the source of a man's knowledge and takes it at its true value. Those men who are sharers in the Divine, whose first office is to give, are often protected from the demands and curiosity of the careless by a simple exterior which deceives the worldly sense. Some men are great because of the Power which stands be-

hind them, the divine energies which flow through them ; they are great through having learned how to receive this celestial influx from higher spheres of Being ; they are the appointed ministrants, the true servitors of the Law and pupils of Masters whose office is humanitarian and universal.

Such aid is never volunteered ; it follows the Karmic behest, and, when given, leaves the student free to follow it or not, as his intuitions may direct. There is no shadow or vestige of *authority* in the matter, as the world understands the word *authority*. Those who travel the unknown way send messages back, and he who can receives them. Only a few of the first steps are here recorded and the first impediments surmounted. No hints of magic lore are to be found ; no formulas of creed or occult powers ; the questions of an awakening soul are answered, and the pilgrim is shown where lies the entrance to the Path. The world at large seeks the facts of occult science, but the student who has resolved to attain desires to find the true road. What may seem to others as mere ethics is to him practical instruction, for as he follows it he soon perceives its relation to facts and laws which he is enabled to verify, and what seemed to him the language of devotion merely, is found to be that of science ; but the science is spiritual, for the Great Cause is pure Spirit.

Many students must at some time stand where the writer then stood, at the beginning of the way. For all these this correspondence is made public, and they are urged to look within the printed words for their imperishable meaning. They may be cheered to find the footprints of a comrade upon the rugged Path, above which the light of Truth ever shines. Yet even this light is not always a clear splendor. It may seem "in the daytime a cloud, and by night a pillar of fire." We must question every external aspect, even that of Faith itself, for the secret and germ of things lies at their core. Let us purify even our Faith ; let us seek Truth herself, and not our preconceptions of Truth. In her mirror we shall never see our own familiar face : that which we see is still ourselves, because our real self is truth.

As the Theosophical movement gathers new momentum, fresh recruits may be aided by those letters which so greatly sustained me, or encouraged by some co-partnership of thought, and that, too, in the real issue confronting them. We first take this issue to be the acquirement of occult knowledge. Soon we find that the meaning of all really informed occult writers eludes us. We find that books only serve to remind us of what we knew in the long past, perhaps when "journeying with Deity", and the echoes awakened within us are so faint that they are rarely to be caught. Whether we study philosophies, metaphysics, physics, ethics, harmony, astrology, natural sciences, astralism, magnetism, or what not, we meet with endless contradiction and differentiation ; we forever require to strike the balance of our

own intuition. We discover that the final word has not yet been *written down* upon any of the higher subjects (unless it be on mathematics, and scarcely on that), and that all our learning is but a finger-post to that supreme knowledge of Truth which is only found and closely guarded within the human heart. Thrown back upon our inner perceptions for continual readjustment, on every side of experience this warning confronts us: *Stand ready to abandon all thou hast learned!* Not knowing the one centre, we cannot thoroughly know any sub-centre. The cause unknown, effects mislead us. Then we turn to that mysterious centre whereby the One is manifest in man, and we begin the study of the heart, both in itself and in the life it has instituted about us.

To be put into more direct communication with the world of cause is now the student's most pressing need. One thing alone prevents this,—himself. He is of such gross fibre that he cannot be "porous to thought, bibulous of the sea of light." To the refinement and dispersal of this lower self—of the man he now takes himself to be—he then directs his will. Each man has a different mode of doing this, but each who advances at all finds that with every new period of his inner life a new self arises before him. Looking back over a group of weeks or months, he is amazed to see what manner of man he was then, and smiles that pitying smile which we bestow upon the faded letters of our youth.

Yet some there be who ossify there in their rut; let them struggle mightily to break up the mass which has resisted all environment, all change, all the conditions of progressive life. They have done for themselves what the enemy strives to do for others; they are the rock in their own path.

What our Eastern brothers call "the sheaths of the heart" fall away one by one; when the last bursts open there is a silence, the silence of the mystic death. But "the dead shall arise," and from that death springs up the first tender growth of eternal life.

Up to this point we shall not travel in the ensuing pages. Yet having realized the real issue so forcibly that his whole strength was at the start directed towards self-knowledge and the right use of Thought, the writer offers a part of his first instructions to those of his comrades who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way. There is no tie in the universe equal to that which binds such comrades together. It has been forged in the fires of unspeakable anguish; it has been rivetted by a dauntless purpose and an unique, because divine, Love. The fierce hatred of seen and unseen worlds cannot tamper with it so long as a man remains true to himself, for this larger life is himself, and as he grows towards it his self-imposed fetters fall away and he stands, at last, a free soul, in the celestial Light which is

Freedom itself, obedient only to the Law of its own divine Being. To reach it, let us obey the law of our own Being, for, truly, *Being is One*.

My comrades, wherever you are, I salute you.

JASPER NIEMAND, F. T. S.

I.

My Dear Jasper ;

Now let me elevate a signal. Do not think much of me, please. Think kindly of me ; but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. ' Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to Truth, you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and "kill out all sense of separateness," and thus gets little by little in possession of the true light.

Never lose, then, that attitude of mind. Hold fast in silence to all that is your own, for you will need it in the fight ; but never, never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.

So many are there around me who are ardent desirers and seekers, devotees ; but they are doing it because the possession seems valuable. Perhaps I see in you—I hope I mistake not—a pure desire to seek Knowledge for its own sake, and that all others may be benefited. So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.

It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying any thing out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart.

I find all your remarks just ; and besides, there seems to be a real spirit behind them. Do not fear nor fail because you feel dark and heavy. The very rage you feel will break the shrine that covers the mystery after a while.

No one can really help you. No one can open your doors. You locked them up, and only you can open them. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there waiting for you. Then you come, and, opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves!

O what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can.

Place your only faith, reliance, and trust on Karma.

Z.

(To be continued.)

AMONG THE DEAD.

[I must write down here nothing of myself, but only that which is given me to write. Who thus commands me I see not, nor do I hear or know him. But these thoughts, and the words that clothe them, are his, not mine. They are formed in my brain, but not by me. I hold the pen—nothing more.]

* * *

“When they found me, in the morning, I was cold and still. ‘He is dead!,’ they said, as they put back the heavy silken curtains of my bed and let the chill grey light fall upon my face. ‘He is dead!,’ they said, ‘past pain, and care, and sorrow. He is at rest. But, for the sake of those he leaves behind, it is not well that men should know how he died.’ So the complaisant physician told the untruth, and the world believed it. But I, pulseless, breathless, lying there before them and hearing their speech, knew that the deed was my own. I had been weary of the strife of life; sad from that which had been; fearful of what was to come.

With ceremonious pomp, befitting one in my station among men, they buried me. Emblems of woe and symbols of mourning were all about me and piled upon my coffin. There was one who stood at my low-lying head

and spake words of eulogy over me. They were mockeries. I, hearing them and conscious of the truth of what had been, knew my deep undeserving. Alas ! for the frozen lips that could not gainsay his smooth flatteries.

Then deep-toned waves of solemn harmony awoke responsive trembling in the walls about and the high arch overhead, and even thrilled me where I lay in state that all might look their last upon me. Amid the many who thus gazed and cared naught were a few who loved me, whose tears dropped on my face as they bent to kiss my icy brow ; and a passion of pity for their grief that I had brought upon them, and a vain longing to return to life that I might comfort them, came to me like a throb of pain.

Then they shut out the light from me and carried me away to my last resting place. And all the way, though I lay there in darkness, with unseeing eyes, deaf ears, and speechless lips, I saw the infinite loveliness of the dear living world I had abandoned, heard its myriad sounds of life blended into a choral of thanksgiving for the joy of mere existence, and, out of my remorseful yearning to again be part of it all, uttered a shriek of agony—heard and echoed only in my own soul.

Dully rumbled the earth falling upon my coffin ; high in a mound above they piled it. Down where they had put me, all was still, and cool, and damp. When their work was done, they went away. Then, all was silence. The momentary pang of desire for life had passed, and I was resigned. Voluntarily I had died that I might sleep, at once and forever. But I could not sleep. Every sense was keenly awake. And now I knew that I would never sleep, that death is an eternal wakening. And that wakening, for me at least, was in the grave. A nameless horror, unspeakable and vast, overwhelmed me.

Lonesome and dark, at first, my surroundings seemed. But I grew accustomed to the obscurity, could in some measure penetrate it, and a consciousness grew upon me that I was not alone. Had I neighbors down there in the ground ? Were others awake near me ? If so, could I know of them, and in what forms might they appear to me ? With appalling shapes my fancy filled the gloom that smothered me. Dimly I felt already that I was not as those by whom death had been unsought ; that I, un-bidden, had intruded upon them before my time had come to know them, and I feared them—as if I had still been alive.

But in much time they came no nearer to me, and were no more distinct than are vaguely-defined superior depths of shadow where all is shade. And I had nothing to do but lie still and think, always to think of myself, sometimes with pity, again with contempt, and often with rage, for I was very weary of being there and of thinking that I was so of my own will.

And all this while Nature was reclaiming from me that which belonged to her,—my form of clay. How hideous and loathsome it became to me!

Yet I was bound in it, inseparable from it. With each fibre, in every tissue of the horrible mass that it became, my semi-material second self—my astral body—was inextricably inter-blended, and from it, as now I knew, could only be freed by its mouldering away and returning to the elements whence it had been drawn. Earth ; air ; water ; each individually pure, yet how unspeakably revolting down there in the grave in their process of resolvement. And the demon Worm ; resting not and sated never ; who but the dead themselves can know what tortures he inflicts, to which all agony of living flesh is joy ? Yet to all these dread abominations, their maddening defilement and their pain, the senses of my astral body, keener than those of men who live yet all ways like to theirs, thrilled with extremest consciousness. Oh ! the unutterable misery, the loathing and the horror of that awful prison house.

With the slow progress of the changes thus upon me wrought, my conscious second self by slow degrees gained freedom. Then I knew what was about me ; penetrated with my sight the long, thick-peopled lines of houses of the dead, and knew my neighbors. And I saw that all graves were not fearsome prisons, hells, like mine. In some lay bodies turning back to earth, wherein no soul was pent. Souls whose brief earthly lives were all too short to know of evil purpose or of sin, and those who worthily had lived out their allotted days till, spent with kindly labor of good deeds, therein had left their earthly forms,—for them the eternal wakening was restful peace in realms of light. But those inhabiting there below, with me, were souls, like mine, impatient of their task of life. Not alone is he self-slayer who by violence upon himself abbreviates his earthly span. To the same fate attain the grasping souls who, by excess of toil for love of gain or satisfaction of ambition, and the sensual ones who, through abandonment to fleshly lusts and vices, will to the grave before their time. Such were my company.

Ah ! what democracy there is in death ! In that drear nether world, masks are unknown, efforts at pretence vain. Each naked stands, transparent to his fellow's gaze, each meriting the scorn of all and shunning each the other, self-reproach and vain regret in every one consuming thought of pity for his fellow's woe. Madness, that knows not, and despair, that is past caring, may not mercifully enter there. Man must be conscious, and not quite devoid of hope—even though that hope be but of some other kind of hell—, that he may suffer all the more. How long ! Oh ! Lord of Life, how long ! until such hope springs up as can some comfort bring ; until the end appears, remote but sure, when, through destruction total of the bonds of clay, deliverance shall be. To all, at length, that hope appears, and, as the years roll on, by progress slow is realized.

Up once again, when little more, if aught, than formless dust is left behind, the freed soul rises to the world of living men. So I passed, leaving one woe to learn another not less keen in anguish.

A weary time I yet remained within the narrow confines of the city of the dead, as if some potent spell still linked my soul unto the elements that had been mine; and all my days were filled with sights and sounds of human grief; and all my nights a myriad spectral forms, Remorse, and Sin, and Shame, and Fear—that had been human—and the baleful bodiless things that hate men's souls, surrounded me. The dew upon the rank grass there seemed tears; the dreary moanings of the wind in the bare branches overhead were lamentations; and the moon's cold light, crossed by swift-moving clouds, did seem to shud-der at our ghastly multitude.

Stronger and stronger on me grew desire to look again on those I loved in life, until at length my will sufficed to burst the bonds that held me near my grave, and I returned to them,—so plunging in another hell.

On them I saw descend, though far remote, the dire results of the rash deed that I had done, the curse that I had wrought; yet, in comparison, the atom to the Infinite is as my love and sympathy for them had been in life, to what it now was magnified. And herein lay my hell. Their perils and their griefs, cares and temptations, all to me were known, spread clear before me like an open scroll; and I could even read the fate awaiting them; behold the merciless hands—to them invisible—up-reaching from the abysses where souls are lost, to drag them down; mark their vain struggles to escape, and with unerring surety pre-announce their defeat. And, all the while, my knowledge was no less of how they could be helped and saved,—yet I was powerless. Words framed by my immaterial lips made no vibration to their ears; the anguish in my eyes they saw not; thoughts that I strove to force upon their minds in passive sleep distorted were to idle dreams; and the malignant creatures of the air encircling 'round mocked at my impotence.

The end has come at last. Contrition, for rebellion past against the perfect wisdom of the Infinite Will, from Infinite Justice gains surcease of punishment, the severance of all earthly ties, and rest, and peace."

JAMES H. CONNELLY.

THE DWELLER OF THE THRESHOLD.

Has such a being any existence? Has any one ever seen it? Are there many or several, and has it any sex?

Such are the questions asked by nearly all students who read theological books. Some of those who all their life believed in fairies in secret and in the old tales of giants, have proceeded to test the question by calling upon the horrid shade to appear and freeze their blood with the awful eyes that Bulwer Lytton has made so famous in his "Zanoni." But the Dweller is not to be wooed in such a way, and has not appeared at all,

but by absolute silence leads the invoker to at last scout the idea altogether.

But this same inquirer then studies theosophical books with diligence, and enters after a time on the attempt to find out his own inner nature. All this while the Dweller has waited, and, indeed, we may say, in complete ignorance as yet of the neophyte's existence. When the study has proceeded far enough to wake up long dormant senses and tendencies, the Dweller begins to feel that such a person as this student is at work. Certain influences are then felt, but not always with clearness, and at first never ascribed to the agency of what had long ago been relegated to the lumber-room of exploded superstitions. The study goes still farther and yet farther, until the awful Thing has revealed itself; and when that happens, it is not a superstition nor is it disbelieved. It can then never be gotten rid of, but will stay as a constant menace until it is triumphed over *and left behind*.

When Glyndon was left by Mejnour in the old castle in Italy, he found two vases which he had received directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known.

In this story Lytton desired to show that the opening of the vases is like the approach of an enquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas of power and advancement that open before him. If the vases *are kept open long enough*, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the way to his destination must of necessity pass through it to reach the end.

We must ask next, *WHAT* is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which any one may live, and it assumes to each student a definite shape at each appearance, being always either of one sort or changing each time. So that with one it may be as Bulwer Lytton pictured it, or with another only a dread horror, or even of any other sort of shape. It is specialized for each student and given its form by the tendencies and natural physical and psychical combinations that belong to his family and nation.

Where, then, does it dwell? is the very natural inquiry which will follow. It dwells in its own plane, and that may be understood in this manner.

Around each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend, within their lateral boundaries, all around the being. That is to say, if we figure ourselves as

being in the centre of a sphere, we will find that there is no way of escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified to by many students.

One of those related to me that he saw it as an enormous slug with evil eyes whose malignancy could not be described. As he retreated—that is, grew fearful—, it seemed joyful and portentous, and when retreat was complete it was not. Then he fell further back in thought and action, having occasionally moments of determination to retrieve his lost ground. Whenever these came to him, the dreadful slug again appeared, only to leave him when he had given up again his aspirations. And he knew that he was only making the fight, if ever he should take it up again, all the harder.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to enwrap him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.

These things are not the same as the temptations of Saint Anthony. In his case he seems to have induced an hysterical erotic condition, in which the unvanquished secret thoughts of his own heart found visible appearance.

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to his own purity. It is not a thing to be dreaded by mere diletanti theosophists; and no earnest one who feels himself absolutely called to work persistently to the highest planes of develop-

ment for the good of humanity, and not for his own, need fear aught that heaven or hell holds.

EUSEBIO URBAN.

A CURIOUS TALE.

Some years ago I ran down to the Lakes of Killarney, but not for the purpose merely of seeing them as any other traveler. During my boyhood the idea of going there had always been before me, and, in dreams I would often find myself on the water or wandering near by. After this had occurred many times, I procured photographs of the scenery and was quite surprised to find that the dreams were accurate enough to seem like recollections. But various vicissitudes took me to other parts of the world, so that I had passed my majority without having visited the place, and, indeed, the decision to go there at last was not made until one day, while looking into a shop window in Dublin, my eye fell upon a picture of Killarney, and in an instant I was filled with a strong desire to see them. So I went on the first train and was very soon there, quartered with an old man who from the first seemed like an old friend.

The next day or two were devoted to wandering about with no purpose nor with very great satisfaction, for the place as a bit of country did not interest me after all my wanderings in many different climes. But on the third day I went off into a field not far from the shores of one of the sheets of water, and sat down near an old well. It was still early in the afternoon, and unusually pleasant. My mind had no particular object before it, and I noticed an inability, quite unusual, to follow long a definite train of thought. As I sat thus, drowsiness came over my senses, the field and the well grew grey but still remained in sight, yet I seemed to be changing into another man, and, as the minutes flew by, I saw the shadowy form or picture of a tall round tower rising, some fifty feet high, just beyond the well. Shaking myself, this disappeared and I thought I had fought off the sleepy feeling, but only for a moment. It returned with new intensity.

The well had disappeared and a building occupied its place, while the tall tower had grown solid; and then all desire to remain myself disappeared. I rose with a mechanical feeling that my duty, somehow or other, called me to the tower, and walked over into the building through which I knew it was necessary to go in order to reach the tower. As I passed inside the wall, there was the old well I had seen upon first coming into the field, but the strange incident did not attract my attention, for I knew the well as an old landmark. Reaching the tower, the steps wound up before me to the top, and as I mounted them a voice quite familiar called my name—a name not

the same that I owned to upon sitting down near the well, but that did not attract my attention any more than the old well inside the wall. At last I emerged upon the top of the tower, and there was an old man keeping up a fire. It was the eternal fire never yet known to have gone out, and I out of all the other young disciples alone was permitted to help the old man.

As my head rose above the level of the low rim of the tower, I saw a calm and beautiful mountain not far away, and other towers nearer to it than mine.

“You are late,” said the old man. I made no reply, as there was none to make; but I approached and showed by my attitude that I was ready to go on watching in his place. As I did this it flashed across me that the sun was nearing the horizon, and for an instant the memory of the old man with whom I had lodged came before me, as well as the express train to be reached by cart, but that faded out as the old watcher looked into my brain with his piercing eyes.

“I fear to leave you in charge,” was his first remark. “There is a shadow, dark and silent, near you.”

“Do not fear, father,” said I; “I will not leave the fire nor permit it to go out.”

“If you do, then our doom is sealed and the destiny of Innisfallen delayed.”

With those words he turned and left me, and soon I heard his foot-fall no more on the winding stairs that led below.

The fire seemed bewitched. It would hardly burn, and once or twice it almost paralyzed me with fear, so nearly did it expire. When the old man left me, it was burning brightly. At last it seemed that my efforts and prayers were successful; the blaze sprang up and all looked well. Just then a noise on the stairs caused me to turn round, and to my surprise a complete stranger came upon the platform where none but the guardians were allowed.

“Look,” said he; “those fires beyond are dying out.”

I looked and was filled with fear to see that the smoke from the towers near the mountain had died out, and in my sudden amazement rushed to the parapet to get a nearer view. Satisfied that what the stranger said was true, I turned to resume my watch, and there, O horror! my own fire was just expiring. No lights or tinder were permitted there; the watcher had to renew the fire by means of the fire. In a frenzy of fear I leaped to new fuel and put it on the fire, fanned it, laid my face to it and strove with maddened gasps to blow the flame up, but all my efforts were vain,—it was dead.

A sickening dread seized me, succeeded by a paralysis of every nerve except those that aid the hearing. I heard the stranger move toward me, and then I recognized his voice as he spoke. No other noises were about,

all was dead and cold, and I seemed to know that the ancient guardian of the fire would return no more, that no one would return, that some calamity had fallen.

"It is the past," the stranger began. "You have just reached a point where you failed to feed the fire ages ago. It is done. Do you want to hear of these things? The old man has gone long ago, and can trouble you no more. Very soon you will be again in the whirl of the nineteenth century."

Speech then returned to me and I said, "Yes, tell me what this is, or has been."

"This is an old tower used by the immediate descendants of the white Magicians who settled on Ireland when England's Isle had not arisen from the sea. When the great Masters had to go away, strict injunctions were left that no fires on these towers were to go out, and the warning was also given that, if the duties of life were neglected, if charity, duty, and virtue were forgotten, the power to keep these fires alive would gradually disappear. The decadence of the virtues would coincide with the failure of the fires, and this, the last tower, guarded by an old and a young man, would be the last to fail, and that even it could save the rest if its watchers were faithful.

"Many years elapsed, and the brilliant gem placed upon the mount of Innisfallen blazed both by day and night until at last it seemed to fade a little. The curious sounding-stones, now found in Ireland, were not so easily blown; only when a pure and faithful servant came down from the White Tower did the long, strange, and moving sounds float over the mountains from the stone placed near the mount on which was the gem. Those stones had been used by the great magicians, and when the largest of them all, lying near the great White Tower, was sounded, the fairies of the lakes appeared; when the stone of the mount was blown together with that at the White Tower, the spirits of the air and the water ranged themselves obediently around.

"But all this altered, and unbelief crept in while the fires were kept up as a form.

"You were relied on with the old man. But vain dreams detained you *one* hour beyond your appointed time on this fatal day, now in the past but shown you by my special favor. You came, but late. The old man was compelled to wait, but still feared to leave you, for he saw with prescient eye the dark finger of fate. He descended the stairs, and at its foot fell down and died. Your curiosity then drew you at the exact fatal moment to look at yonder tower, although you knew the prophecy and believed it. That moment decided all—and, poor boy, you could not hold back the iron hand of destiny.

"The fire has gone out. You returned to the floors below; at the foot

of the stairs you saw them carrying off the old man and——* * ”

At this point I saw the shadowy, waving shape of the tower ; the building had disappeared, the well was beside me, and I was in the field again. Oh !

BRYAN KINNAVAN.

THE PLANES OF CONSCIOUSNESS.

There are three conditions of consciousness in ordinary daily experience, that of ordinary wakefulness, that of sleep with dreams, and that of dreamless sleep. We have already shown that not memory, but consciousness, is the all-potent factor in man. Consciousness as a fact returns to the individual as well as memory, after deep sleep. Every one will admit that, in sleep where dreams occur, consciousness is on a different plane, or under different conditions, from the waking state, and memory brings into the waking state the subject and the varied experiences of dreams. After dreamless sleep memory may bring nothing back from the subjective world; but it resumes the thread of life just where it was dropped before unconsciousness came on. Now what becomes of consciousness during the dreamless slumber? Either it continues or it does not. If it continues, then it must simply be upon another plane and under different conditions, at least so far as thought and memory are concerned, for the gap is between consciousness and memory in relation to thought. If, on the other hand, consciousness is blotted out and re-created every time we enter dreamless sleep, how does it happen that both consciousness and memory, both new creations, at once take up the thread of life just where they dropped it, and resume the even tenor of their way as though nothing had happened? Such a position is evidently absurd. Nature never does things in that way. Her adjustments require time, her developments and all her varied relations are slow growths. Both consciousness and memory have grown and expanded from the original germ. The true philosophy of dreams, then, is a problem in the conditions of consciousness, while we may fairly assume that consciousness still persists in dreamless sleep, though under different circumstances. Nothing is more common in daily life than the shifting of the planes of consciousness. Take, for example, the action of anaesthetics. Chloroform changes the consciousness of the real ego. The individual cannot be called strictly unconscious. He is not conscious in the ordinary way. He suffers no pain, and retains no recollection of what occurs while under the influence of the anaesthetic, but the organic consciousness remains undisturbed, muscular motion may occur, but without coördination. The cerebrum, cerebellum, and sensory ganglia are unconscious in dreamless sleep; the medulla, spinal cord, and solar plexus, and the sexual area

are wide awake, and sometimes these are super-sensitive. The light of self-consciousness is withdrawn, drawn within, but not quenched. In syncope or an ordinary faint, consciousness is likewise withdrawn, but if one will watch carefully the first return of consciousness in such cases, it will generally be found that consciousness has been by no means dead or idle, for by gently attracting the attention just on the turning point it will be found that a few seconds have been sufficient for the recall of a long forgotten experience, recovered now from the all-pervading ether, or for the weaving of romance, comedy, or tragedy quite sufficient for a good sized novel. But, perhaps, the rather common instances of sleep-walking or somnambulism offer the best illustrations of at least dual consciousness. The literature of the subject is, however, so full and so easy of access that it is unnecessary here to go into details. Persons subject to these attacks from childhood really lead dual lives bearing no direct relation to each other. Individuals walking in their sleep have been known to enter a company where there were strangers, carry on a conversation with those to whom they were introduced, and retain no recollection of the events or of the names of the strangers, or even to have met them. But on the succeeding night, walking again in sleep, meeting the same individuals they recognize them and resume the conversation of the previous night. One such case is sufficient to show the existence of another than the outer plane of consciousness. Experiments in animal magnetism, and more especially the recent investigations in hypnotism, demonstrate beyond all controversy more than one plane of consciousness, and these may have no direct relation to each other, or, when desired, the connection may be established between the different planes. In many of these cases the extent of knowledge and intelligence of the faculties of the individual in subjective consciousness altogether transcends the ordinary plane. As previously remarked, the difficulty is not in finding illustrations of the different planes and relations of consciousness, but in selecting from the mass of available material. Even the delirium of fever, the intoxication produced by alcohol and many drugs, no less than monomania and insanity, each and all consist largely in either a temporary or a permanent shifting of the planes of consciousness, and aberrations of memory. Take, for example, the delirium caused by opium and alcohol. Consciousness is shifted to a subjective plane, and sometimes to a very low plane. It is a great mistake to assume that the objects seen and the events that occur have no real existence. If all these are to be regarded as the creations of the imagination, whence arises the great uniformity of the objects witnessed from the effects of alcohol? When we get any rational idea of the subjective world, we shall discover that the snakes and dragons witnessed there are as veritable on that plane, to subjective sense, as their living phototypes are on the phenomenal plane to objective

sense; for it must be remembered that the universal ether is that infinite ocean whence all creation proceeds, and into whose all-dissolving bosom all things return. Our relation to objects here is largely incidental, determined by location, circumstance, and the like.

On the subjective plane our relations are determined by attractions and intrinsic conditions, and an individual full of all evil passions, inflamed by alcohol, will attract entities of like degree, and so on to the end of the chapter. To say that all such cases result from pure imagination is not even to make them thinkable. Many persons assume that when they have named a thing they have explained it, and that further questions are an impertinence. Perhaps the most important consideration in regard to the shifting states of consciousness from the objective to the subjective condition regards that vague and varying state known as insanity. As a rule, with the insane this transfer of consciousness is partial, seldom complete. Consciousness is rather out of joint than actually transferred from plane to plane. There is usually an organic lesion, or a functional obstruction that tends to tissue change in some of the nerve centers. The result in many cases is to break down that sharp line of demarcation between the objective and subjective worlds. The individual becomes bewildered, loses his bearings. His experiences are no longer coördinate. The instrument through which consciousness manifested is out of tune, and the result is discord. The great mistake in regard to all these cases of perverted function arises from the fact that no differentiation is made as to planes or states of consciousness. Practically but one state of consciousness is recognized, and the still further mistake is made of looking upon all objects cognized, and all experiences outside the ordinary plane of consciousness, as altogether non-existent, a figment of the imagination. But pray what is imagination? Ask the artist, the poet, the painter; ask genius that is so closely allied to insanity; ask all who create from ideal forms; and they will tell us, one and all, that imagination is the wings of the soul that bear up the lagging fancy, the slow and plodding mind, till it enters the ideal world and gazes there on both beauty and deformity in all their nakedness. They will tell us that what we call the real world is at best but a poor and colorless caricature as compared to the ideals open to the imagination, and that what the world is pleased to call the work of genius bears but a touch of that transcendent truth and reality that veils its face from every faculty of man on the phenomenal plane. Ask the true scientist what we knew of anything, of matter, space, time, or motion,—of the whole phenomenal world—, and he will tell us, and tell us truly, that we have our own ideas of these, and nothing more. Finally, ask that greatest of all modern philosophers, Schopenhauer, what is imagination? and he will tell us that not only the world, but ourselves included, is reducible to two terms, Imagination and Will; the one, the essence and the creator

of all forms in nature ; the other, the creative and motive power; and that these powers are as potent on the subjective plane as on the objective ; are as active in drunken delirium, in mania, and insanity, as in that other condition of consciousness that we call sanity, but which is often more insane than any other. There is no subject likely to yield more valuable results to the earnest student than the various planes and conditions of consciousness.

J. D. BUCK.

THEOSOPHIC DIET.

The question "whether to eat meat or not to eat it" is one which is uppermost in the minds of many theosophists to-day. Some will eat no meat, while others still use it, and a few who are vegetarians seem to think that the meat eaters are sinners and cannot be spiritual.

Although I belong to the Spanish-speaking people, I am a vegetarian and a theosophist ; and I hope that the difference in race will not have any effect on my American readers, brother theosophists.

Let us examine the different standpoints taken, and look at the matter without any bias in favor of either vegetarianism or carnivorous diet.

The meat eaters say that in nature we find cows and elephants eating no meat, and yet that they seem to have no additional spirituality as a result, and that among men we often see those who, although they eat meat, are at the same time highly spiritualised. This is their case.

The vegetarians have these arguments : (a) that animal food necessarily imparts to the eater the qualities of the animal, and that the eating of meat not only may give us the diseases of the animal, but also tends to inflame the blood and makes the gross envelope of the body more dense than ever ; (b) that it is wrong to kill animals for food, because, as we did not give them life, we have no right to take it away from them ; (c) that by living on vegetable food we make the gross body more permeable to higher influences. There may be finer divisions of the argument, but the above will give their case in general.

It must make much difference in the conclusion whether one is speaking of a man belonging to the western nations or of one who, like the Hindu, comes of a race which for ages has taken no animal food. It is held by many physiologists that the stomach is an organ for the digesting of animal food only, and that in a vegetarian the pyloric valve leading from the stomach is so paralyzed from want of use that the food passes directly into the intestines. It must therefore follow that the western man may be placing himself in danger of fatal derangement of his system when he leaves meat eating and takes up vegetarianism. This has, indeed, been

proved in many cases to be a real danger. I have before me the reports of several theosophists who found that it was not possible for them to make the change ; at the same time others have made it with perfect safety. The trouble did not arise from weakness following lack of meat, but from imperfect digestion causing disease. This is due to the retention in the stomach of vegetable matter for so long a time that yeast and other growths were thrown into the circulation ; these are sufficient to bring on tuberculosis, nervous diseases, and other manifold derangements. It is well known that a man who has melancholia due to systemia cannot expect to reach a high development in occultism.

We next find that there are powerful black magicians in farther India and in many other places who do not deny themselves meat but take as much as they wish, and also stimulants. From this we conclude that power over nature's forces is not solely in the hands of the vegetarian. We need not stop to consider the fate of such magicians, as that has been often dilated upon.

Now although the Hindu has been always a vegetarian, it is a fact that for him the acquirement of knowledge of absolute truth is as difficult as it is for the western man who eats meat. In the books of the Hindoo on the subject of spiritual culture or soul development, the rules laid down are extremely hard to follow. The eating of meat is not definitely referred to, but the attainment of union with the Supreme, *from which alone knowledge of absolute truth results*, is hedged about with difficulties in comparison with which the eating of meat sinks into the shade ; but we must remember that it is assumed in India that the student is not a meat eater. The reason for the prohibition, however, is that a man has no right to kill animals for his food or for any other reason. He must refrain, not because the act is forbidden, but because his whole nature, through the great love and pity that he feels, naturally recoils from such an act. It is plain, if this rule be the correct one—and I think it is—, that a person who stops the eating of meat in order that he may by complying with that condition attain to a development he has set before him misses the mark, and has acquired a selfish motive for the line thus adopted. It is an old and true saying that the kingdom of God cometh not from taking or refraining from meat, nor from the refraining from anything whatever, but that it is *within us*. In another place it is said that this kingdom of heaven is taken by violence ; that is, it requires all knowledge and all goodness to attain at last to that union with the spirit which is the kingdom of heaven. And such attainments are not in the reach of either those who, on the one hand, long for sentimental religion only, or those who, on the other, work that they may reach the blissful result for themselves. The first, although extremely good, are barred from want of knowledge, and the other by the selfish motive at the bottom of their practice. In the "Great Journey,"

translated from the Sanscrit by Mr. Arnold, is a beautiful illustration of the spirit and motive which must actuate us. Yudishtira reached heaven after losing his friends on the way, and was at the gate accompanied by his dog who looked to him as his only friend ; and when he was refused admission because the dog was with him, he declined to enter. He was let in, and the dog revealed himself as one of the gods ; then the king found that his friends were not there, and was told that they were in hell. He asked to go there, and was sent. He found it an awful place and was on the point of returning, when the pitiful voices of his friends called him back, saying that he gave them some comfort by his presence, and he then said he would stay in hell for them. This was reported to the gods, and they in a body went to hell and rescued all the denizens of the place for his sake. The selfishness or selflessness of the motive will determine the result.

We find, on referring to the great Indian work of Patanjali on the Philosophy of Yogam, that nothing is said about meat eating. The disciple is not met with the regulation at the outset, "You must refrain from eating meat." This is not because the people were all vegetarians at the time it was written, because even then permissions were extended to certain classes of men for the eating of flesh. The warrior was allowed to eat meat, and out of the warrior caste arose many who attained to the supreme heights of adeptship. To say that carnivorous diet will *in itself* exclude you from spiritual attainments is of like character with the statement that one cannot attain unless he is of the unsullied Brahmin caste. That was sometimes said by some Brahmins, but is easily met by the fact that the great Krishna was a shepherd by caste.

What, then, is the true theosophic diet ? It is that which best agrees with you, taken in moderation, neither too much nor too little. If your constitution and temperament will permit vegetarianism, then that will give less heat to the blood ; and, if it is practiced from the sincere conviction that it is not true brotherhood to destroy living creatures so highly organized as animals, then so much the better. But if you refrain from meat in order to develop your psychic powers and senses, and continue the same sort of thoughts you have always had, neither cultivating nor practicing the highest altruism, the vegetarianism is in vain.

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True theosophic diet is therefore not of either meat or wine ; it is unselfish thoughts and deeds, untiring devotion to the welfare of "the great orphan Humanity," absolute abnegation of self, unutterable aspiration to the Divine—the Supreme Soul. This only is what we can grow upon. And vain are the hopes of those who pin their faith on any other doctrine.

RODRIGUEZ UNDIANO.

TEA TABLE TALK.

Rich indeed is the chronicle of the past month. The year 1888 closes ripely, full of harvest for succeeding time. The appearance of Vol. I. of *The Secret Doctrine*; the formation of the Esoteric Section; the announcement of the probable visit of our President-Founder next year, (an event sure to be productive of great stimulus and general public awakening); each of these taken singly is a decided step onward in the affairs of the Theosophical Society, and taken altogether they seem to form a bright harbinger of a better day. *The Secret Doctrine* itself is a tremendous event. It is simply overwhelming. The stanzas from the ancient Book of Dzyan are sublime. They have all the thrilling poetry of Truth. There are phrases that run through the body like fire; ideas that make the flesh to curdle and the very hair to tingle with their shadowy awfulness. Who among occultists can read without emotion that weird phrase, *The Army of the Voice?* It is not for me to review this work; not for language to return thanks for it. We can only take the gift in silence, repeating our pledges in our hearts. Two years ago H. P. B. wrote; "Have patience. *The Secret Doctrine* will teach you more definite things than *Isis* now ever could. The latter was only an essay balloon. I hope you will be satisfied with the last and final work of my life." The book verifies this assertion; it teaches definitely. There is much that we cannot fully understand, of course; moreover, the present volume does not complete the work. It would, then, seem wise for us not to be too ready to form opinions, to build up doctrines, or to reject what may conflict with our present ideas. These truths are to be developed by her later. Also to be tested in our experience, and not in our brains, and much of our experience now lies in what we call the Future.

When we consider that these events have come about under the Law of Karma, we may regard them as the just dues of the Society as a body. In these opportunities the Karma of Humanity has also a share, though coming, perhaps, less forcibly home to them by reason of their greater remoteness from Occultism. Following occult analogy, we may see in the T. S. the immediate Karmic vehicle or organism for the distribution of knowledge on our plane to all who can receive it. "To him that hath shall be given." This mystic saying is verified here and continually through processes of Attraction. The above view finds corroboration in the dedication of the *Secret Doctrine* to all Theosophists; "for they have called it forth." This fact is an encouragement and a warning. The first rewards while it prompts us to fresh efforts. The second reminds us of the increased responsibilities of enlarged knowledge. Whether we "take knowledge" or not, as we have called it forth, each in his own degree and according to his aspirations, this opportunity, whether in its use, disuse, or misuse, is now set down to our account. Wherefore it behooves each one of us to ask in the secret tribunal of the soul this question; "Am I doing *all* that lies within my power for Humanity.?" What hidden sores this probe discovers in us!

Our Founders are doing their utmost, with every nerve and faculty on the strain; H. P. Blavatsky fighting materialism in England and the world; Col. Olcott sustaining those efforts by his own sacrifices and inexhaustible devotion; and the third Founder, who in the pages of this magazine must go unnamed, but, let us hope, not unthanked by its readers. And the month that has slipped by us has brought some bright examples of unselfish work. Some have cropped out through the working of the T. P. S. Scheme. Strangely enough, by the way, a comparison of lists developed the fact that THE PATH is almost wholly supported (in so far as it is supported by the public) by truth seekers who are not members of the T. S. From this public comes also the more prompt support of the scheme named. Possibly because the work of copying was not asked of them, as it was of members who stand professedly ready to do work. No reference is had here to persons who disapprove of the scheme. They are as 9 in 225, so far as heard from, and their opinions are of course their own. Undoubtedly a better plan might be devised. But this is the only one that *was* devised, the only help offered. Beyond the mere financial question it has done good in arousing thought and discussion, an effect both desired and foreseen. It is hoped that those who are waiting for some more ideal method to offer itself will initiate some such themselves and go to work on it. They may be sure of aid, for the great thing is to take what work offers itself, and not to stand waiting for the perfect plan or opportunity which never is found.

Here, for instance, is a theosophist who was obliged to re-use the ten cents asked, while expressing his sympathy. Why? Because his income from hard labor has not averaged over \$3 per week for 14 years. On this he managed, by strict economy, to "subscribe for *Lucifer*, THE PATH, the *Esoteric*, and other lesser lights," to buy *Isis* and *The Secret Doctrine*, to subscribe to one Branch of the T. S., and also to pay a fixed sum towards his church and orphans. His letter asked to "be regarded as an humble confession which tends to show and prove what wonders could be accomplished in this great and good Cause if all interested persons would put their shoulders to the wheel. I can do no more now, further than feel very grateful for the sure and certain *knowledge* that those who can do more are doing it: e. g. *some* of them are."

The Tea Table, for one, thought it was doing its best, until the above facts made it feel *small*. After all, how many of us make sacrifices of our daily comforts or habits in order to give? The Tea Table does not, more shame to it! But such examples will cause it to reflect and amend. Then there are the Christian or Mind Cure Scientists. We are told by the agent that every one of them on her list has been most liberal, and a couple of soldier members, far on the Western frontier, each gave from his slender pay ten times what was asked. One of them apologized for not handing on his circular by saying, "I know it is not polite, but I do not know anybody who will take an interest in such things." What a picture of moral courage here rises before us. The brave soul holding to occult truth in silence, distance, isolation, all of them real trials to the flesh if not to the spirit. And this

amid the rough army life, and its material tendencies and jests. These instances could be matched with others which, like these, asked to do good in silence, but one can show as well as a thousand that circumstances do not hamper our powers when it is our will to surmount circumstance.

Another touching event has come home to us in the last days and death of our late Brother, Govinda Row Sattay. It is a sad story, with hope and good cheer breaking through the sadness. It is a tale befitting the Christmas season ; one of love for humanity, of peace triumphing over life and death : let us read it reverently as an epitaph truer than most in its final eulogy.

Over a year ago the public first heard of Mr. Sattay through a public injustice. He was present at a religious meeting at Ocean Grove where the "heathen" were severely commented upon. Among other statements was made this ; viz., that Hindus worshipped the images which they, in fact, make of clay for memorial decoration upon certain high festivals, throwing them into the river when the day is over. Wealthy persons have images of gold for use upon such occasions ; these are preserved, for, as Mr. Sattay used to say with his rare smile, "I do not think an American would throw a gold image into the river." He had previously aroused the anger of some sectarians by his lectures on such points in hotel parlors, and when he rose to ask some questions at this meeting, in response, it is said, to an invitation addressed to questioners, he was ordered to be silent, and, persisting in his queries, was arrested and thrown into prison. Fancy an American's being so treated if he rose to some question at a public meeting, even without any of Brother Sattay's habitual and serious courtesy !

At this juncture the General Secretary of the T. S. saw the occurrence in the newspapers, and at once went to Ocean Grove to effect the release of the friendless stranger. Mr. Sattay naturally asked what had procured him this unexpected aid, and being told, he remarked that, if he might judge from their actions, he should say that the Theosophists were the *real* Christians. This said, he went away, and was for the time forgotten.

But he did not forget. His Hindu code was simple, but it had a grasp on the daily life of the man such as dogmatic creeds never can have. He had received a benefit in the name of Humanity : that benefit must be returned to Humanity ; such is Karma. This autumn he reappeared at the T. S. Headquarters in New York. He had worked at photography until he had saved enough money to live upon (and he ate mainly bread and milk) for one year. He now proposed to join the Society and to devote that year to working entirely for the Cause, whether in free teaching of Sanscrit, in expounding Oriental Scriptures from his standpoint as a Brahmin and a Buddhist, in giving lectures on India or on psychic or literary topics,—in a word, all that he could do. His gratitude inspired him with a single aim ; towards it he had worked with whole soul. One humane deed had lit, or revived, the sacred fire within his heart, and the wanderer became an ardent humanitarian. He knew no other course but the following of his inner conviction, and for it he abandoned all else. It was the unqualified action of a strong soul. It reminds us of the acts of our Founders. What human failings do not such acts redeem ?

Then the great Shade drew noiselessly near and enveloped our Brother without a warning. He had worked for some brief weeks, happy in his new aims and friendships, with the placid contentment of an exile who feels once more about him that spirit of sympathy which makes the warmth of home. His home had been abandoned from hereditary discontent. Without kindred or ties, he crossed the seas, hoping, as other patriot hearts had hoped, to learn in Western countries the secret of their power and to transfer it to India. Like his friend and fellow Theosophist, Annandabai Joshee, he believed that power lay in our educational system, and both endeavored to procure it for the women of India.

After a short visit to the Philadelphia Branch, Mr. Sattay suddenly fell ill. Just before, he had lectured to the Aryan T. S., and a lady present, seeing him for the first time, remarked that she saw death in his face. Being told that he was always thin and grave, she replied that she did not judge from externals, but from the terrible hollowness she felt and the cold cloud which seemed to envelop him. Two weeks later his illness declared itself; in two days his friends became alarmed, and he was placed in a pay ward of the Brooklyn Hospital, where the doctor in charge said he might linger some time but could not live. A day or so passed, when on Saturday night the lady before named awoke from a sound sleep. Feeling cold, she rose to close the window, and had hardly returned to her bed before a panoramic picture passed through the dark room. She saw a bed in a small hospital ward, and noted all its special surroundings. On the bed Sattay lay dying; a nurse stood by him, and a subjective voice said, "This is Death." With that a second picture slid across the first,—a dark and deserted dead room; in its centre stood what looked like a table, yet she knew it was not one. Upon this lay a body prepared for burial, and covered. The face she could not see, but saw through the covering the position of the hands, and *knew* it to be Sattay. The pictures passed like vivid flashes. She exclaimed, "Sattay is dead!" Lighting a match, she looked at her watch. It was half past eleven. He died that night at half past twelve. So she saw at once what was transpiring at the hour of her vision, and also the future event. Next morning she saw a friend who had been interested in Sattay, and who had just come from the hospital which she had never seen. To this friend she described correctly all the surroundings, the details, and position of the dead, even to the table which appeared like one but was not, and this in our presence.

Our Brother died as a man should die, with firm faith and that courage which is not self-conscious but innate. He said that he was ready to go away, and desired that he might be cremated and his ashes thrown upon the river, according to the custom of the country he loved too well. Making a will by which he left his money to the General Secretary in trust for the Cause, he said: "If I die, all I have is for Humanity. If I live, I will always work for it." And thus, his worldly goods and body disposed of, his debt of gratitude paid, his few comrades thanked, he withdrew into the temple of spiritual contemplation, and, calling upon the Three Great Powers in triple invocation, the solitary wanderer withdrew from solitude, and passed to the

place prepared for him where he may rest. His ashes to the waters ; his heart to Humanity ; his soul to the Supreme. Peace be with us !

JULIUS.

LITERARY NOTES.

The Possibility of not Dying, by H. C. Kirk, is a book that vindicates the famous Elixir of Life, an article which originally appeared in the *Theosophist* and was much ridiculed by many. Mr. Kirk goes even farther than the author of that article, for he considers physical immortality possible, whereas the Hindus say a body can be made to last only three hundred or so years. Remarkable to state, the Press and many learned men who scoff at Theosophy and its scientific teachings have received Mr. Kirk's book with praise, and find it impossible not to be struck with its vivid ingenuity.

THE THEOSOPHIST.—The September number contains Col. Olcott's article upon "The Barisál Gun," given also in *Lucifer*, and worthy of the widest publicity because, in a very striking instance, once more upholding the truth that phenomena which shall not have been resolved by natural laws shall frankly be remitted to a frankly-recognized region with which Science does not deal and with which Occultism does,—the Astral Plane. Mr. Charles Johnston, whose name is savory to readers of the PATH, contributes an instructive article upon "Karma and Ancient Law," though we doubt whether the Christian doctrine of the Trinity is traceable so much to Latin civil law as to Greek metaphysics.

The October number, in "Two Curious Experiences," gives not merely an instance of the tests which may very well occur to a candidate for the Mysteries, but a graphic description of certain types of Elementals, and, still more, a visible *proof* that an adventure among them of the astral body may take place and leave its marks. There is an excellent article on "Atmagnyan," another, less excellent because condoning injustice and breach of contract, on "Hindu Marriage," and a generous notice of the PATH. In the Supplement is given in full Dr. Elliott Coues's able address before the Western Society for Psychical Research in Chicago last April. Apart from its literary quality and its exposition of fact, this address has the merit of a singularly fair and judicial discrimination, and we are the more glad to see it spread before Oriental readers because it may show to them that a man in this country may be a competent writer and a student of science, yet also a believer in the unseen and a member of the Theosophical Society. There are some most interesting facts about the present surroundings of our honored Madame Blavatsky, but not more than we hope ourselves to present in a later number of the PATH. Announcement is made of Bro. Tookeram Tatyá's republication in pamphlet form of Mr. Subba Row's *Discourses on the Bhagavad Gita*. We some time ago ordered copies, and hope to announce them as on sale before long. Sanscrit schools seem to be multiplying in India, thanks to the T. S.

MR. A. P. SINNETT has prepared a pamphlet giving a *Course of Theosophical Reading*, a most excellent and well executed idea. Instead of stumbling about among a number of books at random, the inquirer is led on from the more to the less elementary, and always with the graceful touch of that most accomplished writer. We have some copies of this, but are a little chary of parting with them, having an eye to new Branches and to the needs of the future.

THE SECRET DOCTRINE.

The 1st Volume was sent out November 3d ; the 2d will probably reach subscribers at about the same time as the December PATH. It will be noticed that the postage charged, even allowing for the contract price of wrapping each volume for the mail, is slightly in excess of that needed. This charge was twice estimated, first upon a book of similar size, afterwards upon the book itself when received ; but certain changes in the binding process reduced the weight materially.

The time for subscription at the lower rate (\$7.50) expired with the issue of the first volume. The price has now been definitely fixed at \$10.00, not \$10.50. Orders not adding postage should indicate the Express Company or other mode of forwarding desired.

Any attempt at critical review of this marvellous book would properly seem—to those who notice that Madame Blavatsky refers to herself as ‘‘ the Author—the writer, rather’’—presumptuous. But, if time now allowed, it would be permissible to give some outline of its character, and especially to invite attention to some most important statements in the Preface and the Introduction. This may be attempted hereafter. To say that *The Secret Doctrine* is the most extraordinary, the most unique, book in literature ; that its exposition of cosmogony is absolutely unprecedented since the age of print began ; that the attention now given it is as nothing compared to that assured a century hence ; is a very temperate assertion. If not technically a ‘‘ revelation,’’ it is virtually such to the Western world ; and one may well exclaim—as was once before done when strange truth from Adept sources was disclosed, ‘‘ He that hath ears to hear, let him hear.’’

Owing to the absence of the Editor upon business in Europe, Correspondence and Answers to Inquirers must temporarily lie over.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE BRAHMANA T. S. of Milwaukee, Wis., has been duly chartered, and has organized with Bro. Bryan J. Butts as President, and Mrs. Alice M. Wyman, 421 Milwaukee street, as Secretary. There are thirteen Charter-members, and we are informed that other applications for membership have

since been made. Milwaukee is a very important city, and certainly should become a Theosophical centre.

KRISHNA T. S. of Philadelphia has again changed its President, Bro. Henry B. Foulke having only consented to take the office as *locum tenens*, and now retiring in favor of Bro. Edward H. Sanborn, once more a resident of that city. If President Sanborn's time permits, much hopeful work might seem possible in a population of 900,000 (Philadelphians say a million).

STILL ANOTHER Application for Charter comes from the far West. Of this we shall have more to say in the PATH for January.

THE ARYAN T. S. of New York has established a Committee, whose duty it is to receive and collate suggestions for topics of discussion, and to submit at each meeting a subject for the ensuing. System is just as essential in Theosophy as in any other science, and helter-skelter talks on matters casually arising cannot give the richness and symmetry of growth which are conditioned on prepared, nutritious pabulum. If the mechanical aid is offered, there is a possibility that notice of the following meeting and subject may weekly be sent to each member. "Gurus" have lately been discussed, and why none of us need them yet; also Animal Magnetism.

WITH GREAT SATISFACTION we record a most welcome offering for use in the Headquarters at 117 Nassau street, New York. A generous Theosophist has presented two life-size portraits in crayon, the one of Madame Blavatsky, the other of Col. Olcott. That of Col. Olcott is now finished and adorns the room. It is an excellent likeness, vigorous and accurate. Of this and of its companion, when finished, we shall speak further next month.

A SIGNIFICANT INDICATION of Theosophic interest through the States is this. The better to answer inquiries, the General Secretary last winter printed 500 copies of a circular "How to join the T. S.," giving full instructions, and appending a list of the then Branches. That edition is so nearly exhausted that a new one is soon to be issued. The new will not only add the steps needful to form a Branch, but will show an increase of *nine* (possibly *ten*) Branches during the eleven months since its predecessor. There are now in the U. S. 23 Branches, some sleepy, but none dead.

EUROPE.

THE DUBLIN LODGE, Ireland, is in excellent condition. It has now a nicely furnished room, with a Library and various magazines, enriched with a Theosophical Shield and with photographs of Madame Blavatsky and Mohini M. Chatterji. Photographs of American Brethren will receive fraternal welcome. It is from this Lodge that Bro. Charles Johnston lately went to India, whence he promises the PATH a series of articles upon Indian topics, ancient and modern.

THE NEW PHOTOGRAPH of Madame Blavatsky, mentioned in our last, has not yet arrived, the reasons for delay having been sent us. An ample supply has been ordered, so that all Branches or individuals desiring her most lately taken portrait, as well as her autograph, may procure them from this office. The price (\$1.50) seems high, but it is really a contribution to the publishing fund, as hitherto explained.

INDIA.

BRO. RICHARD HARTE, of blessed memory in the Aryan T. S. was to reach India, in company with Col. Olcott, at the close of November. In addition to other notable services at Headquarters, he will edit the *Theosophist* during the President-Founder's journey to Japan and to (possibly) the United States. Bro. Harte's pen is endowed with peculiar acumen and

potency,— more so, indeed, now than ever. We are informed, moreover, that a new department will be established, somewhat lighter in touch and not wholly destitute of facetiæ. If all the nonsense reaching an editor (or even a General Secretary) was put in type, not a few Theosophists would grin—or weep.

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.

Owing to the fact that a large number of fellows of the society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President Founder ;—

- I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is organized a body, to be known as the “ Esoteric Section of the Theosophical Society.”
- II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky as its head ; she is solely responsible to the members for results ; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.
- III. Persons wishing to join the section, and willing to abide by its rules, should communicate directly with Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London *W, England.

Signed, H. S. OLCOTT,

Attest :—H. P. BLAVATSKY.

President in Council.

So many letters reach us in relation to the above that we need to make distinct the fact that this office has no information thereon other than what has appeared in *Lucifer* and the PATH, and absolutely no authority or interpreting function. Inquirers should address themselves directly to Madame Blavatsky.

COL. OLCOTT'S TOUR.

We have to thank no small number of Branches and Brethren for their generous pledges in response to the November circular. Some of them disclose that test of all Theosophic advance, self-sacrifice. The measureless importance to Theosophy and to the Society of an American Tour by the President-Founder is so clear that we cannot hesitate to again ask the Brethren whether each has done all that he can to effectuate it. About two-thirds the necessary sum are now pledged. Should we be assured of the remainder, and should the projected Lectures and visits really become a fact, the consciousness of having thus assisted may well be envied any one. We again commend this matter to the generous instincts and heartiest efforts of every true Theosophist, and shall rejoice if hereafter able to announce that the fund is complete and the tour assured.

The General Secretary has received from Mrs. VerPlank to date \$44 for the T. P. S. Scheme. Half of the proceeds go to the T. P. S. of London; the other is to be used for Theosophical publication purposes in the T. S. here at home.

A stone becomes a plant ; a plant, a beast ; the beast, a man ; a man, a spirit ; and the spirit, a god.—*The Kabala*.

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O man, thou thinkest that thou art alone, and actest as thou likest. Thou dost not perceive the Eternal Love that dwells within thy heart. Whatever is done by thee, It sees and notes it all. The Soul is its own witness, and is its own refuge. It is the supreme, eternal witness of man. Do not offend it.—*Mahabhatata and Manu.*

THE PATH.

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JANUARY, 1889.

No. 10.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

HOW THE CHRIST-CHILD WAS BORN.

Carlo stood by the window making pictures. He made them by breathing upon the pane and drawing upon it with his fingers. His Papa was shut up in his study with all the nasty bottles and jars and things. His Mamma was where she always was now,—upstairs in bed, looking so white and tired. The servants were in the kitchen laughing over the very biggest turkey you ever saw, and Carlo was just here in the parlor, alone and cross and tired. He was tired of his play things; tired of the Christmas tree; tired of having a good time with his little cousins who had just gone home. He felt just like being a torment to somebody; that was what nurse called him when he began to fidget and ask questions.

When you are a little boy a great many questions come popping into your head, and you think grown people are put there to answer them.

Carlo supposed God put them there; He seemed to do all that was done; at least the grown people said so. But Carlo wondered why God did not make them tell things right; some of their answers were certainly wrong because Carlo could not understand them. They made the world out to be quite another place from what Carlo saw. He had eyes; he could see very well; and he didn't see anywhere some of the things that grown people said were there. They were silly to suppose that he, a big boy of five years, would believe such stuff about babies, for instance. He never, never found one under the cabbages, though he had looked every day since his new little cousin had come to the world. Why should the grown people find all the babies? They didn't get up so early as the children. And when people died; that was another thing. They were put in holes in the ground. No grown person—fond as they were of puzzling children—had ever said they weren't. Except, indeed, Uncle Dick, who said sometimes they were burnt and sometimes they were roasted and eaten. That was in foreign countries, however, and Carlo didn't believe in foreign countries. He believed in what he saw, and his Papa, who was a very wise Professor, said that was the only wise way. But the sharp eyes of Carlo saw that his Mamma always looked sad at such words; looked sad, indeed, at much that his Papa told him; "just like she looks when she wishes I wouldn't," thought Carlo. And he had heard nurse say to cook that his Papa was "a worse haythen than all thim Protestants." He was sure this must be some dreadful thing, because nurse said it with the same voice in which she told Carlo what became of bad, bad boys when they died.

Altogether there were many questions Carlo wanted answered, if only the grown-ups would tell him the same things. They didn't; they never did. When he asked his Papa what Christmas was, for instance, he said it was "a fool's day,"—whatever that was. He said he wouldn't have a Christmas in his house if Carlo's Mamma were not so sentimental and so ill. And Santa Claus. His nurse had told him about Santa Claus, and had even shown him the real picture of the saint. But when he had said, "Papa! what is Santa Claus?", Papa had answered in his very gruffest voice, "*A lie!*". Only think! But how could there be a picture of him if he wasn't alive somewhere? Carlo asked his Mamma next, and she said, "Santa Claus is a real spirit of love and kindness, who comes every Christmas to children whose parents love them." As for nurse, she just held up her hands and exclaimed, "Master Carlo! Where do ye expect to go to whin ye die, if ye don't belave Santa Claus is a little, fat, rale, live gintleman, what will lave yees a bunch av sticks an' ye're a bad bye, Sor?" It was so about everything. The grown-ups all told you different stories, and frowned at you if you didn't believe them all at once.

If they only knew how tired a child gets sometimes with all their mixed-up tales, and how many new questions come popping into his head then!

Now there was one, this very minute. It was a question that was an old friend of Carlo's. He had been asking it ever since he could remember, every once in a while. He wondered what "God" was, and why He let grown-up people be naughty, and not children. Nurse was always talking about Him, and how angry He would be for every fault, "The badder a boy is, the more God keeps coming around!", poor Carlo cried out. "I should think He'd hate to be so near, always getting children scolded. Why don't he never come when I'm *good*? Perhaps because being good is so dreadful stupid," thought poor Carlo. Down deep in his little heart was a thought he was afraid of; a thought which he knew would draw down upon him the frowns and anger of all his little world. It was a thought only to be whispered to a bird in a tree; or to the moon on bright nights; or perhaps to some trusted companion when you were both naughty and in punishment, two stubborn little rebels together. This was the thought,—if only you please won't be shocked at it. "Perhaps there isn't any God at all! Perhaps He's just an ogre made up by the big people, like the one in Jack-the-Giant-Killer, on purpose to make boys behave!" Some days Carlo felt sure this was true; and he knew, he *knew* his Papa would not scold him for saying so. What he feared was the sad, sad look in the eyes of his pretty Mamma. But he could *think*, and think he did, that if a boy was to behave like this God of theirs did; spying, meddling, killing people in Bible stories, and being different to every body; always on the side of the grown-ups and always hard on the children; Carlo was sure such a boy would be put into dark closets for life. "It just makes me mad," thought Carlo, "to have them say He loves me. He's nasty; I don't want Him to love me. He made His little boy grow up so unhappy and be *killed* for me. I'm glad I ain't God's little boy and I won't be, either." By this it may be seen that Carlo's Papa was partly right when he said the boy would get no good from Sunday School. But like Carlo himself, his Father dreaded the mournful look in the eyes of his dying young wife. "There are times in life," he groaned, "when a man has to choose between being a brute or a liar." Uncle Dick had suggested that there was a third way, a golden mean between the atheism of the Father and the strict theology of the Mother, but while she lay there dying, trying with her last breath, as it were, to bias the fresh young soul of her son, for whom she feared perdition if she could not set his mind in a fixed direction before leaving him;—while she so lay, it was impossible to wound her. Uncle Dick resigned himself and trusted to Carlo himself; to something that he was sure was in Carlo, and would some day speak to the boy. Meanwhile,

how sad to see the awful waste of energies directed to the thwarting of nature, to the attempts to alter the immutable Laws!

Carlo's last thought made him fling himself impatiently on the rug by the fire, the better to gaze up at the Christ-child on the Christmas tree. It had wings, and a star on its forehead. It was all gold and pink and white, like pretty Mamma, and Carlo loved it. He hated to think that such a lovely being had been nailed on an awful cross, had grown up to be a man, just like Papa's friends, only better, he supposed, and had been so good that people hated him and killed him. "It is stupid to be good, and people hate men for it out in the big world," mused Carlo. His little brain ached with all the contradictions about him. Unknown to himself, the child felt the strain of the contest which was killing his Mother; which was rending the world all about him; the contest between Science and Theology, and, still more, between Matter and Spirit. He looked up at the shining figure on the tree, and said in his clear young voice, "Christ-child, I do wish you would tell me the real, true Truth."

It was so still that Carlo heard all the clocks ticking. There was a pause. The child lay so still, with the fire shining on his curls, that you would have thought him asleep.

Then the Christ-child spoke in a voice like the chime of bells, and said; "I will, Carlo! What do you want to know?"

You may be surprised, you big people. Carlo was not. He had always known that there are fairies, and that things can speak. He once talked with a squirrel in a tree, though neither of them made a sound. Children know well that all that you can think is possible. So he simply answered in a pleased little tone, "Then tell me, Christ-child, how you can be God if you were a man, and if you're up there on my Christmas-tree."

"I am not up on your tree," said the Christ-child.

"Oh! Christ-child! Do you tell stories too? I hear you speaking up there."

"That is not myself," said the Christ-child. "That is my picture. You have known before now, Carlo, that pictures could speak."

"Yes; all the pictures talk to children," the boy assented. "I hope I shan't forget it when I grow up. But where are you really, then?"

"I am everywhere, Carlo. Everything is my picture, and all try to speak of me. I am in the stars and in the glowworms; I am in the winds and in the mosses; I am in the fruits, in the oceans, in the storms, and in the heart. I am All. I am God."

"But how can you be so big, if you are just the Christ-child?"

"They call me that when I am young," the voice said. "But I am

not in one little body, like yours, Carlo. I am in all bodies, but they are not me. Listen! You will feel me in yours!"

Carlo started. Down in his heart he felt a stir, a strange sweet feeling that filled him so full of joy.

"Here I am," said the voice in his heart. "When you do wrong, it is I who speak to you and make you sorry."

"I thought that was Carlo's own self," cried the boy.

"It is yourself, but I am yourself, Carlo. I am the inner Voice in your heart. I live in the hearts of all men and all things. I am *the within* of all creatures and all beings. Long, long ago I slept in the Heavens. Then I woke, and I came into the world. I came because even God wants to feel and to know the great world which is himself. When I came I was a child, because I had not grown up in that world. You know what growing pains are, Carlo! When I entered into all these bodies, when I tried to make them speak of me, and tried to make them so pure and good that they should become myself, and when they would not, then they crucified me. The nails and the thorns are their evil deeds. And when men are entirely wicked, then they kill the voice in their hearts."

"But you are alive all the same, and I don't understand that."

"I am alive because I am the Christ-spirit."

"What's a spirit?", Carlo interrupted.

"I cannot tell you. But you may feel it. When you gave your lunch to the lame beggar yesterday, you felt a spirit in your heart. When you said you had been good, and mamma kissed you, but you knew you had told a story, you felt a spirit inside that reproached you and would not let you rest. When the storm howls outside and you lie listening to music stealing through the darkness and over the uproar of the storm, and you feel safe and happy without knowing why, then you feel a spirit. When you look up at the bright stars and one shines and shines till you can't look away, but you love it and something goes out of you to the star, and something comes from the star to your heart, then you feel your spirit and the star-spirit meeting."

"Then what I feel is a spirit?"

"No, Carlo. But that which causes all these things; that which is *behind* everything; that which you cannot see or hear, but only feel when you are very still; that is Spirit and *in it I am*. I ride in that feeling as your heart rides in you."

"And why do you take so much trouble for everything, Christ-child?"

"Ah, Carlo! My Carlo! I love men. They may be mine. They may grow up to be me. I cannot tell you how to-day. It is a long, long story. But I will tell it every day, if you will only listen. I will teach you better than any one can if you will only ask me in your heart."

“And what will you teach me first, Christ-child !”

“To love all beings, for all are mine, and I am speaking in the heart of all. Even the stones grow through the wonderful music of my Voice. If you kill the bird, you kill my picture, and you drive me out of that pretty form I loved. If you strike a child, you strike my image. No one can hurt *me*, or pain *me*, or kill *me*. For I am God. But these creatures which I came to help, to raise up to great Beings, they can be destroyed and scattered for a time. Even a little child can interrupt my work for a while. If you do not listen to me, Carlo ; if you do not obey me when I speak in your heart, and believe my voice above all others, then I cannot join you to myself ; then we cannot grow up to be one great, wise Being ; then I cannot take you home to God where we are one, you and I. And thus you can prevent my work.”

“When I want to be bad, is it you who speak to me then?,” said Carlo, puzzled.

“No. It is yourself, that thinks it does not know me. It is because you do not know that I am really Carlo ; I am what Carlo may grow up to be, but what he is not yet.”

“How shall I know which Voice is you, then, Christ-child ?”

“You may know by this. I shall never tell you to treat any person, or anything, any differently than you would me myself. I will only speak to you in gentle, quiet hours. And often you will make mistakes, for that is just what you are put into the world for, Carlo ; you are put there to learn to know my Voice from all the rest. If you try, you will know. When people have puzzled you so much, it was I said down in your heart, ‘Never mind ! Let us go play.’ For it was not time for you to think of those things. Often I whispered to you, ‘*Carlo ! it is not true.*’ I am always speaking from your heart and from the hearts of all things. Listen for me. Try to know me when I speak from the lips of other people. For I love you ! I am yourself. And you, little Carlo, you may grow to be everywhere in the great world. Wait, try, and you will understand.”

“I will try, Christ-child ! I will try !” cried Carlo, springing to his feet. The room was quite still. The shining figure hung upon the tree. Everything seemed as usual. Yet down in his heart Carlo felt a strange warm feeling, a something bigger than himself. When he tried to tell his mamma, he could not make it real, and she said it was a dream ; but whether or not, on that Christmas Day the Christ-child was born again.

J. CAMPBELL VER PLANCK.

LETTERS THAT HAVE HELPED ME.

(Continued from December.)

II.

My dear Brother ;

Your last long letter came duly to hand and has been read with much pleasure. It is quite rare to find one willing to enter this movement on the basis you have laid down for yourself, and my previous letter was written in order to see what your attitude really was, and also because I then felt from your writing that you were really in earnest. And before yours of to-day, I fell to thinking about you and wondering whether a future of power, a brilliancy of knowledge, was not your aspiration, and what effect certain occurrences would have upon that.

Judge, then, my pleasure in reading your present words exactly answering my mental inquiries of yesterday and placing you in the right position.

It is true, we must aspire ardently, and blessed is the one who, after the first aspiration, is wise enough to see the Truth.

Three qualities forever encompass us,—*Satwa* (truth and stability) ; *Raja* (action, war, aspiration, ambition) ; *Tamas* (indifference, ignorance, darkness). None may be ignored. So the path lies from *Tamas*, up through war, ambition, and aspiration, to *Satwa*, or truth and stability. We are now in *Rajasika* regions, sometimes lifting our fingers up to the hem of the garment of *Satwa*, ever aspiring, ever trying to purify our thoughts and free ourselves from the attachment to action and objects. So, of course, the ardent student naturally aspires for power. This is wise. But he must soon begin to see what he must do for real progress. For continual aspiration for power merely, is sure to sow for us the giant weed of self, which is the giant spoken of in *Light on the Path*.

As to the Theosophical Society, all should be admitted, for we can refuse *no one*. If this is a Universal Brotherhood, we can make no distinctions ; but we can put ourselves right in the beginning by seeing that people do not enter with mistaken notions of what we have. And yet with all our precautions, how often we find persons who are not really sincere themselves judging us by their standard, unbelieving in our sincerity. They enter, they find that each must study for himself and that no guides are told off to reach one ; then they are disgusted. They forget that "the kingdom of heaven must be taken by violence." We have also had to suffer from our friends. People who have joined us in secret like Nicodemus ; they have stood idly by, waiting for the Cause to get strong or to get fashionable, and leaving all the hard fighting to be done by a few earnest men who defied the hosts of materialism and of conventionality. Had they spoken for their Cause, more earnest people would long ago have heard of the

movement, instead of being kept away until now, like yourself, for want of knowledge that it existed.

You will find that other members care for nothing but Theosophy, and are yet forced by circumstances to work in other fields as well. What moments they have left are devoted to the Cause, and in consequence they have no unoccupied hours; each moment, day and evening, is filled up, and therefore they are happy. Yet they are unhappy that they cannot give their entire working time to the Cause in which some have been from the beginning. They feel like Claude St. Martin, a burning desire within them to get these truths to the ears of all men. They are truths, and you are in the right path. In America it is as easy to find the Light of Lights as in India, but all around you are those who do not know these things, who never heard of them, and yet many of our fellow members are only anxious to study for their own benefit. Sometimes, if it were not for my reliance on those Great Beings who beckon me ever on, I would faint, and, leaving these people to themselves, rush off into the forest. So many people like Theosophy, and yet they at once wish to make it select and of high tone. It is for all men. It is for the common people, who are ever with us. Others, again, come in and wait like young birds for food to be put into them: they *will not think*, and ages must pass before they will progress.

You misunderstood a little the words "Do not think much of me." Underline "*much*," but not "think." You will please think all the thoughts you will of me, but do not place me on any pinnacle; that's all I meant.

A constant endeavor towards perfecting the mere mortal machine is folly. Thereby we sometimes fail to live up to our own intuitions. This habit goes on for some time, but will get weaker as other senses (inner ones) begin to appear. Yet know the new fully before being off with the old.

Inasmuch as we learn almost solely from each other—as we are all here for each other—the question of the effect of affinities upon our acts and thoughts is enormous and wide. It anon saves us, and anon damns. For we may meet in our lives a person who has a remarkable effect, either for good or ill, because of the affinities engendered in past lives. And now our eyes are open, we act to-day for the future.

That you may pass beyond the sea of darkness, I offer you my life and help. Z.

III.

Say, Brother Jasper, are you tired? I am. Not tired of fate or of the great "Leaders of the World," but with all these people who gape and gape and are (excuse me) so Americanly "independent," as if men were ever independent of each other.

You ask about the "moment of choice." It is made up of all moments. It is not in space or time, but is the aggregation of those moments flying by us each instant. It is referred to in *Esoteric Buddhism* as a period not yet arrived for the race, when it will as a whole be compelled to make choice for good or evil. But any single individual can bring on the period for himself. When it will or has come, the uninstructed cannot tell. For the student of occultism it may come in the next instant, or it may come one hundred lives after. But it cannot come this instant unless all the previous lives have led up to it. Yet as regards the student, even if it be presented to him and he refuse, he will be brought to the choice in future existences, with the whole body of his race. Race influences are insidious and powerful. For instance, my race has its peculiarities deeply seated and inherited from an extraordinary past. I must be under their influence in this body as a necessary part of my experience. In another life I might have been a prosaic Hottentot, or an Englishman, and in a succeeding one I might be under the influence of other race peculiarities. Those influences are, then, guiding me every moment, and each thought I have adds to them now, for either my own future use or for some other person who will come under the power of part of the force generated now by me.

As to the sub-conscious mind. It is difficult to explain. I find constantly that I have ideas that internally I thoroughly understand, and yet can find no language for them. Call it sub-conscious if you like. It is there and can be affected; indeed, it is affected every moment. It is a nearness to the universal mind. So if I desire to influence—say your mind—I do not formulate your sub-conscious plane, but firmly and kindly think of you and think of the subject I wish you to think of. This must reach you. If I am selfish, then it has more difficulty to get there; but if it be brotherly, then it gets there more easily, being in harmony with the universal mind and the Law. The Psychological Society speaks of it, and says that the influence "emerges into the lower mind" by one or more of the channels. But they do not know what those "channels" are, or even if they do exist. In fact the whole subject of mind is only faintly understood in the West. They say "mind," meaning the vast range and departments of that which they call mind, whereas there must be a need for the names of those departments. When the true ideas are grasped, the names will follow. Meanwhile we must be satisfied with "mind" as including the whole thing. But it does not. Certainly it is not ordinary mental motion—ratiocination—to grasp in an instant a whole subject, premises and conclusions, without stopping to reason. It cannot be called a *picture*, for with some it comes as an idea, and not as a picture. Memory. What is that? Is it brain-impulsion; or similarity of vibration, recognized upon being repeated and

then producing a picture? If so, then the power to recognize the vibration as the same as before, is separate from the matter which vibrates. And if the power inhere in the brain cells, how is it possible, when we know they are constantly being changed? Yet memory is perfect, no matter what happens. That it is above brain is clear, because a man may be killed by having his brain blown to atoms, and yet his "shell" can give all the incidents of his life, and they are not taken from the brain, for that is dead. Where, then, is the sub-conscious mind? And where are the channels, and how are they connected? I think through the heart, and that the heart is the key to it all, and that the brain is only the servant of the heart,¹ for remember that there is in it the "small dwarf who sits at the centre." Think it out on that line now for yourself—or any other line that you may choose, but *think*. As ever, Z.

BE IT DONE UNTO THEE ACCORDING TO THY DESIRE.

Those whose attention has been but recently attracted to Theosophical studies often have considerable difficulty in taking their bearings. These are attracted by the mystery that attaches to Theosophy, and have equal difficulty in estimating their own motives and in understanding the new doctrines. There are, indeed, a few who do not come under this head, those who realise that they have at last found that for which they waited and sought; but these need little assistance, for the momentum gained by long and weary waiting will carry them a long way on the path. The great majority of students belong to the former class, and these are now for the first time brought face to face with themselves. If they mean only to have an amusing and interesting flirtation with occultism, get the reputation of being "a little fast" in the new fad, yet preserve through it all their reputation for virtuous intelligence, they ought to be made aware that they are trifling with very serious matters. It would not be difficult to imagine a man who had been out with boon companions engaged in drunken orgies, and who at midnight had come reeling home, leering and besotted, to find that home in flames, and all he had held most dear and that he had imagined safe being devoured by the cruel flames. Such a one would be sobered in a moment, and in that awful awakening self-reproach and horror would take possession of his soul. He would in that awful moment stand face to face with himself. His own conscience would be his Nemesis, though he might have had nothing directly to do with bringing on the calamity that had overtaken him. Suppose he had returned from a mission of mercy to find the same calamity awaiting him, the difference in the two cases can easily be imagined. He would now

¹ Not the physical heart, but the real centre of life in man.—J. N.

be face to face with his calamity, and in either 'case he would doubtless do his best to rescue his treasures. What makes the difference in these cases? Is it not all in the man's own soul? Every student of Theosophy will find the subject full of mystery, but that mystery will be but the reflection of his own nature.

If one were to inquire, What is Theosophy anyhow?, and what shall I find in it of interest or value?, it might be answered, What are you? and what do you seek in Theosophy? Are you satisfied with your present life and your past achievement? Does it give you zest and satisfaction? If it does, and if you are quite satisfied with things as they are, you had better let Theosophy alone, for it will break your repose and make you the most wretched of mortals; it will place you face to face with yourself, and you will not be pleased with the reflection in the mirror; nor will you ever again find that self-complacent satisfaction you have heretofore enjoyed when thinking of yourself. If you are involved in a round of pleasure, and are rushing from one sensual delight to another, discontented when left to yourself, yet still imagining you are happy if only you can keep up the dizzy dance of life, you will find nothing in Theosophy to compensate you for the lost pleasure; it will break the charm and destroy the illusion. Let it alone. The baby has first to learn that fire will burn its little fingers, before it will learn to avoid the fire. So also with the votary of pleasure; until he has learned the Cheat, and how utterly inadequate are all sensuous enjoyments to satisfy a living soul, he will seek these enjoyments as a child cries for the light or vainly reaches out its frail arms for the moon. You will find in Theosophy just what you desire and just what you find in yourself. It will not satisfy you if you still long for selfish enjoyment; it will repel you, and send you back from its cold embrace to the dizzy whirl of the maddening dance of life, glad that there is warmth *somewhere*.

If, on the other hand, your soul is already filled with a great *unrest*; if you have already discovered the cheat and lost the old zest of childhood, and yet been unable to find anything to take its place; and if you are almost ready to despair, and count life as a failure and hardly worth the living, then, my friend, my brother, Theosophy has a message for you. It will again show you yourself, and more, it will show you the meaning of life, and place you face to face with your priceless opportunities, and just in proportion to your present hopelessness and discouragement will it inspire you with zeal and with courage. It will show you the cause of failure, the cause of disease, and the cause of unhappiness, and it will give you the panacea for all these ills of life. It will banish that bane of life, *ennui*, forever. It will enable you to find within yourself the disease and its remedy, and it will put you in possession of a never-failing source of inspiration and of joy. If you desire all this, be it done unto you

according to your desire. But do you really desire it? Remember the issues are with your own soul. You are both priest and penitent, and absolution can come only to a clean conscience. There can be no deception practiced. You will be alone with your own soul, and will realize how utterly hopeless, how absurd, it would be to attempt any deception. *There can be none.* Are you afraid to stand face to face thus with yourself? and do you prefer to wait for the midnight hour and the great awakening! Then wait! no human being can say you Nay. Follow the cheat called pleasure! Raise high the orgies of self! Silence the voice within, and wait till all is ready or till death come and the account is closed.

The true Theosophists are not a legion, the ranks are by no means crowded. These are not measured by their occult lore, or by their mysterious power, nor yet by any worldly standard, but solely by their convictions. They are one and all *dead in earnest*, dead to all things else. They may not outwardly yet renounce, but they have inwardly relinquished, and will rejoice at the coming of the time when incidentals shall vanish and only essentials remain. These have lived in all ages, giving meaning and dignity to life, invincible and immortal.

Think of Epictetus, when tortured for a trifle, saying to his tormentor, his "master!", "If you twist my limb much farther, you will break it, and so deprive yourself of a servant," and, when the bone broke, replying only, "There, I told you you would break it." A poor crippled slave, yet all the masters among besotted kings could not touch his soul, more than a drop of water could reach the heart of volcanic fires. But this was so long ago, and the world is so much wiser and better now! and Epictetus was not only a slave but a heathen! Well, courts of law, masquerading in the name of Justice, at the command of Mammon can still imprison the greatest discoverer of the age, and when they have persecuted Mr. Keely to death they will doubtless ascertain the commercial value of his "secret." Whether power wears a crown, a mitre, a golden helmet, or a cap and bells, 'tis all the same. Power in the throne, in the holy Inquisition, in the seat of Justice, or in the service of mammon, will never comprehend and never master the silent power and invincible courage of one noble soul that knows and loves the simple truth.

Though we persecute truth daily,

Though we plant with thorns her brow,

Scourge her, spit upon, revile her,

And crown error here and now :

Through the cycles of the ages

Truth comes uppermost at last,

And the heroes of the present

Were the martyrs of the past.

HARIJ.

THE SERPENT'S BLOOD.

It was an old and magic island. Many centuries before, the great good Adepts had landed on its shores from the West and established for a while the Truth. But even they could not stay the relentless tread of fate, and knew that this was only a halting place, a spot where should be concentrated spiritual power sufficiently strong to remain as a leaven for several cycles, and that should be a base upon which in long ages after ages might be erected again the spiritual temple of truth. These blessed beings remained there for centuries uncounted, and saw arise out of the adjoining seas other lands, first of soft mud that afterwards hardened into rocks and earth. They taught the people and found them apt students, and from their number drew many disciples who were full of zeal as well as patience and faith. Among the least of those I was, and toiled long and earnestly through successive lives upon the Island. And the Island came to be known as the Isle of Destiny, from mysterious future events foretold for it by the greatest of the Adepts and their seers.

Yet I succeeded not in reaching the point when I could hope to pass on from the Island with the teachers, who said that at a certain day they must travel away to other lands, leaving behind them their blessing to those who willingly remained of the disciples ; those who rebelled had still to remain, but without the aid and comfort of the benediction of the blessed ones.

At last the day of separation came and the kingly guides departed, leaving well established the true religion and practice. Yet we all knew that even that must have its decay, in which perhaps even some of us might have a hand, but the centre of power was not to depart from the Island until its destiny should be accomplished ; the power might be hidden, but it would remain latent until the time arrived.

Many years came and went ; still I found myself upon the Island again and again reincarnated. With sorrow I saw the ancient practices overlooked and different views prevailing. It was the power of the serpent.

On one well known mountain the Masters had placed a gem, and at the mountain's base a tower. These I have spoken of incidentally in a former tale. I knew that mountain well, and saw it every day from the tower at some distance away where my own duties lay. I was present when the wonderful gem was placed upon the mountain, and of all those who saw the grand event, I alone remembered. Since that day many centuries had rolled away, and the other disciples, reincarnated there also, had forgotten the event but knew of the gem. Some of them who in other lives had been my servants in the tower were now my earthly superiors because they had devoted their minds to formal outward power, which is only

the weak symbol of the reality that should exist within. And so the tradition alone remained, but the diamond now blazed less brilliantly than in the days when I first knew it. By night its rays shot up into the heavens, and the priests month after month tried ceremonies and prayers in vain, in order to cause it to burst forth in all the glory of its pristine days. They knew that such a blaze was a possibility—indeed an old prophecy—but that was all they could tell, and were ignorant of the remainder of it, which, if they had known, perhaps none of their ceremonies would have been performed. It was that the great and glorious blaze of light from the mountain diamond would only take place after the last drop of the serpent's blood was spilled upon the Island, and that then the diamond itself would never again be found upon the rock where it had rested for so many ages. And I alone of them all knew this ; but I knew not where the serpent was to be found. His influence was felt and seen, for in the early days he alone was the sole reptile that eluded pursuit, as his birth was due to the evil thoughts of a wandering black magician who had landed for a week upon the Island so long before that the priests had no record of it. This serpent had to be killed and his blood spilled upon the ground to remove forever the last trace of the evil done by the magician, and for that event only was the diamond kept upon the mountain through the power of the good Adepts who had put it there. It preserved the germ of truth from the serpent's breath, and would not be needed when he was destroyed. Had the priests known this, no ceremonies for increasing its brilliancy would have been tried, as they would rather suffer the serpent's influence than lose the gem. Indeed, they believed that their tenure of power was in some way connected with the diamond mountain. They were right. I knew the fatal result for them when I succeeded in discovering the place of the serpent.

Day after day and long into the darkness of the night, I meditated and peered into every corner of the Island. At the full moon when the diamond grew a little clearer, I saw the slimy traces of the serpent upon the Island but could never find his lair. At last one night a fellow-student who had passed on before me with those by whom the diamond had been set, and who now and again returned through the aid to help his old friend, came to see me and, as he was going away, said, "Look at the foot of the mountain."

So near the sacred diamond I had never thought it possible the foul reptile could be found ; and yet it was there, through the evil nature of the high-priest, he had taken up his secure retreat. I looked and saw him at the foot, breathing venom and black clouds of the soul's despair.

The great day of ceremonies for the diamond was again at hand, and I determined that then should witness the death of the serpent and the last bright shining of the diamond.

The morning broke clear and warm. Great throngs of people crowded about the mountain-temple, expectant of some great result from the ceremonies. It seemed as if these natural psychics felt within them that the diamond would burst forth with its ancient light, and yet every now and then a fear was expressed that in its greatest beauty it would be lost to them forever.

It was my turn to officiate at the ceremony after the high priest, and I alone was aware that the serpent had crawled even into the temple and was coiled up behind the shrine. I determined to seize him and, calling upon our ancient master, strangle him there and spill his blood upon the ground.

Even as I thought this, I saw my friend from other land enter the temple disguised as a wandering monk, and knew that my half-uttered aspiration even then was answered. Yet death stared me in the face. There, near the altar, was the sacred axe always ready to fell the man who in any way erred at the ceremony. This was one of the vile degenerations of the ancient law, and while it had been used before upon those who had only erred in the forms, I knew that the Priest himself would kill me as soon as the diamond's great flame had died away. The evening darkness would be upon us by the time that the moment in the performance permitted me to destroy the enemy of our race. So I cared not for death, for had I not faced it a thousand times as a blessed release and another chance.

At last the instant came. I stooped down, broke through the rule, and placing my hand behind the shrine caught the reptile by the neck. The High Priest saw me stoop and rushed to the axe. Another moment's delay, and all hope was gone. With superhuman power I grasped and squeezed. Through my skull shot a line of fire, and I could see my wandering monk wave his hand, and instantly the Priest stumbled and fell on his way to the axe. Another pressure, and the serpent was dead. My knife! It was in my girdle, and with it I slit his neck. His red and lively blood poured out upon the ground and—the axe fell upon my head, and the junior priest of the temple fell dead to the floor.

But only my body died. I rose upon the air and saw myself lying there. The people neither stirred nor spoke. The Priest bent over me. I saw my wandering monk smile. The serpent's blood spread slowly out beside my body, and then collected into little globes, each red and lively. The diamond on the mountain behind the temple slowly grew bright, then flashed and blazed. Its radiance penetrated the temple, while priests and people, except my wandering monk, prostrated themselves. Then sweet sounds and soft rustling filled the air, and voices in strange language spoke stranger words from the mountain. Yet still the people did not move. The light of the diamond seemed to gather around the serpent's blood. Slowly each globe of blood was eaten up by the light, except one more

malevolent than the others, and then that fateful sphere of life rose up into the air, suddenly transformed itself into a small and spiteful snake that with undulating motion flew across the air and off into the night to the distant Isles. Priest and people arose in fear, the voices from the mountain ceased, the sounds died out, the light retreated, and darkness covered all. A wild cry of despair rose up into the night, and the priest rushed outside to look up at the mountain.

The serpent's blood still stained the ground, and the diamond had disappeared.

BRYAN KINNAVAN.

THE TEST OF THEOSOPHIC INTEREST.

The test of Theosophic interest is precisely the test of every other kind of interest,—What one will do to promote it. And here, obviously, two considerations arise.

The first is that no act which is superficial, or perfunctory, or for personal benefit, can at all gauge devotion to a cause which is both impersonal and deep-reaching. It is easy to descant on the glory of a system so elevated as the Wisdom-Religion. It is as easy to proclaim one's own appreciation of its tenets. It is not difficult to attend punctiliously the meetings of a Theosophical Society, and to absorb with readiness, perhaps with profit, whatever of truth may be there disclosed. It may not be easy, but it is entirely possible, to read every Theosophical work of repute, to extract its main thought, and to digest well the learning acquired. And yet, very evidently, the first two are exercises only of the voice, the last two only of the mind. If Theosophy was a matter of the breath or the brains, this participation in it would not only be salutary but ample.

In truth, however, Theosophy gives but a light benediction to either the mere talker or the mere student. It by no means undervalues sincere homage or zealous inquiry, but it is so intent on the work of transferring interest from the lower to the higher levels of being, so eager to excite the unselfish enthusiasm for others' good which, subordinating its own advancement, shall be most thrilled at the chance to advance Humanity, that its ideal is the man who is exerting himself to help others, rather than the man who is exerting himself to get ahead. And, as it believes that the present most efficacious agency for extending truth, vivifying motive, and elevating the race is the Theosophical Society, Theosophy regards as its best expositors those who are working most for the Society it has founded.

Some man with more impetuosity than perception will at once cry, "But this is only the Church and its motive over again!" Not at all.

There is no question of doctrinal triumphs, of sect growth, of rival temples, of missionary comparisons. The elements of social distinction, of clerical rank, of legislative influence are all absent. There is not even the ambition to push the Society into the area of recognized religious organizations, for it not only disclaims competition with Churches, but is disqualified for such competition by its lack of creed, its slight coherency of organism, and its vigorous assertion of individualism in opinion and in training.

Moreover, before assuming the danger of possible ecclesiasticism, one must remember that the standard applied to the Theosophical Society is exactly the same as that applied to a Theosophist,—self-forgetfulness in work for others. If the individual member is held to the doctrine that he best realizes Theosophical aims through the obliteration of ambition and the substitution therefor of an altruistic life, similarly as to the Society. Self-aggrandizement, as a pursuit, might evolve a Black Magician ; it might even evolve a Church ; but it never could evolve a Theosophical Society.

Of the three objects contemplated in the establishment of the T. S., the first and greatest is the promotion of Universal Brotherhood. But this does not mean merely a sentimental recognition of a general human fraternity ; it means an active beneficence towards the rest of the family. And if correct views, loftier ideals, richer motives, finer principles, healthier aspirations are more attainable through the Theosophic system than through other systems of faith or morals, the Theosophist is best serving the interests of his brother-men by giving that system all the publicity he can. And if, still further, he accepts the fact that the Masters have adopted the Society as their channel for conveying and distributing Truth to the human family, he reaches the conclusion that in laboring for the Society he is conforming most closely to their desires, benefiting most efficiently the race of which he is a part, using most hopefully the best agency for spiritual good. Practically, therefore, the truest Theosophist at the present day is he who is most interested in the Theosophical Society.

And now has been reached the point where the test of Theosophic interest may be applied to a Theosophist. *What is he doing to sustain the Society?* Not how many times does he place F. T. S. after his surname ; not how loud his voice in benediction on the Founders ; not how warm in praise his letters to active members ; not how many meetings he attends, or books he reads, or intricate problems in Occultism he explores ; not what food he eats, or clothes he wears, or opinions he proclaims ; but *what is he doing to help?* He may be copious in phrases and efflorescent in gracious speech, or, as are some, mysteriously mournful over the faults of others which so impede their own progression ; he may fold hands before the needs of the Cause, and piously avow trust in the interposition of Mahatmas, or he may point out that the time is unpropitious, or that a spir-

itual system has no claim for cash, or that it degrades Theosophy to make a collection; he may suggest that in giving his name he does better than give funds, or that there seems as yet no opening for the expression of his zeal, or that his sympathies are with us and his one aspiration is to be upon the path. And yet the inexorable test, inexorable because in the nature of things and therefore not amenable to cajolery or humbug, stands before him,—*What is he doing to help?*

The second consideration referred to at the outset is that the test of Theosophic interest is not the absolute amount of help given, but that amount as related to the capacity of the giver. Five cents, five hours, constitute a far larger proportion of one man's available means or time, than five thousand dollars or five months do of another's. Hence it is not the figures, but their fractional value, which determines the extent of the interest. Just so is it in every other human interest. How much one cares for a relation, for a friend, for a philanthropic cause, for a public object, is unerringly shown by the proportion of outlay he devotes thereto. And this does not mean a careless profusion with superfluous goods, but the cutting-off of personal indulgences, cherished but dispensable, for the better sustentation of a cause,—in other words, *self-sacrifice*. Nor does self-sacrifice mean the sacrifice of other people, as some think; the bearing with great fortitude privations one does not share, the consecration of money or time or effort which really belongs to one's family or entourage. It means the sacrifice of *yourself*, of your own habits and enjoyments and expenses, in order to build up a cause you profess to love. And the extent to which this is done gauges the proportion of your love for that cause to your love for yourself.

Now Theosophy is not unreasonable or captious. It does not advise any man to starve himself, or to wear rags, or to scout at the conditions of life in the civilization wherein he was born and which express the laws of sociology. It does not enjoin monasticism, or seclusion, or parsimony, or want of public spirit, or abnegation of social amenities, or one-sidedness, or bigotry, or folly under any name. We are to be men, rational men, civilized men, cultivated men, and we promote no noble cause, least of all the noblest, if we are unsocial, unpractical, or fantastic. But while all this is true, it is equally true that in one's own private affairs, in that sphere of personal belongings outside the claims of others and wherein absolute freedom is unquestioned, the test of Theosophic interest is directly applicable. It is, as has been shown, the proportion of time, money, literary or other effort, one is willing to give up for the Theosophical Society.

Not a few sincere readers may honestly ask, What is there for me to do? The answer to this is the showing what there is to be done, and

then each may inquire within himself how and to what extent he can aid. First, there is the support of the Theosophical Society itself, its organic action and work. Hardly any one is too poor to become a member-at-large and aid to the extent of \$1.00 a year. If able to contribute more, he can do so with the certainty that its growing needs in printing, postage circulation of documents, advertising, the occasional schemes for Theosophic advance for which direct help is asked, constitute an ample channel for any donation. Then there is Theosophic Literature. Its periodicals need to be sustained, sustained by the subscriptions of those who believe them useful, sustained by those who both take them for their own reading and order them sent to points where they may do good. Pamphlets, tracts, documents may be bought by the zealous and sent to individuals where budding interest is suspected, thus aiding to make possible new ones and giving circulation to those now printed. Theosophical books may be presented to Public Libraries, and, as current facts show, *with the certainty that they will be read*. In private conversations a Theosophical idea or phrase may be dropped, enough to provoke inquiry, possibly investigation. Openings for the impartation of truth may be judiciously used. Then there is the establishment of a Branch. Every member of the Society in a town without a Branch may well judge its foundation his special mission. In many ways and in many hearts the seed may be sown, confident that time, possibly short time, will bring that harvest. If a member of a Branch, he has before him work in strengthening it, enlarging its Library, enlivening its meetings, helping to feed and not merely feeding, thinking out schemes by which its existence may be known through the community and it be recognized as a distributing centre of light. If having access to the press, he can secure the insertion of brief items or clippings which will keep the topic before the public. If competent to write, he can present some truth he finds potent or correct some mistake he sees popular.

What is there for me to do? Everything that you *can* do. A word, a hint, a tract, a volume, a subscription. If it costs you nothing, your interest is nothing. If it costs you little, your interest is little. If it costs till you *feel* it, then it is that you feel your interest. And when you yourself, body, soul, and spirit, are devoted to the doing, when you thrill with that topic as with no other topic, when your pleasure is in self-sacrificing efforts for its promotion, when you forget yourself, have lost yourself, in it, then will you have become in measure what are the Founders,—may one not even say, what are the Masters Themselves.

HARRIS P.

THEO-SOPHIA.

A LETTER TO A TRUTH SEEKER.

Theo-Sophia, by Nemo, is a "Letter to a Seeker" which claims to proceed "from the Wisdom of the Wise," and it is my intention to examine this claim, so far as I am capable of doing so.

Wisdom is Truth. The evidence of Truth in a thing must be inherent in that thing, for Truth is her own witness and must be self evident. To establish the claim of this Letter, the Spirit of Truth and Wisdom must prevail in it.

The Letter is written for the express purpose of making "the grave charge of selfishness" against a great Himalayan Brotherhood. This purpose would in itself appear too prejudiced and too personal to be of the "Wisdom of the Wise." It prepares us at once to find error and ignorance, the companions of prejudice. We do find them. Ignorance is attested by mistakes which must be either (A) the outcome of ignorance of the subject, or (B) false statements deliberately made. We discard the second alternative (B), because, apart from this prejudice, Nemo appears to be a truth seeker, though one of contracted range. Also because of the various errors, literary and historical, which substantiate the charge of ignorance. For instance, *Aryarta* for Aryavarta; *Aryals* for Arhats; *Avichi* for Avitchi. Further, when Nemo calls the Himalayan Brotherhood "the Adepts of the Esoteric Buddhist cult," he ignores the historical, oft-repeated fact that this Brotherhood does not profess the Buddhist creed. In a recent article in *Lucifer*, Madam Blavatsky also stated this fact, and in the *Secret Doctrine* she repeats it continually. As Nemo states that *Isis Unveiled* is a production of these adepts, he cannot logically impugn Mme. Blavatsky's testimony there and elsewhere. In the report of the Second Annual Convention of the Theosophical Convention is found a letter signed by Mme. Blavatsky, bearing the seal and sign thereafter of an Adept of the Great Brotherhood. This letter says: "Let no man set up a popery instead of Theosophy.

"Orthodoxy in Theosophy is neither possible nor desirable. It is diversity of opinion * * which keeps the T. S. a living and healthy body. * * The Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing knowledge." These Adepts have ever refused to set forth any creed, knowing as They do, that Truth develops continually as Life does, for they are one.

Again Nemo says: "The high esoteric culture of which Indian Rishis boast." Where is this "boast" recorded? Who ever heard or read it? He does not even know what "Rishis" are, or he would know that Their

constitution is composed of such principles as do not admit of "boasts" or earthly vanities. They are highly spiritual Beings; yet in the sacred books we find Them ever speaking with wisdom and humility.

The Brotherhood are next accused of holding their hand when "they might have shattered the deadly caste system of India like a glass bottle." Inferentially they are also referred to as supporters of the caste system. That they are not its supporters is shown; (A) By the reception in the Brotherhood of members of various castes and foreigners, (who under that system rank as low caste.) In *Isis Unveiled* it is stated that among other Adepts is a North American Indian. *The Secret Doctrine* speaks of Hungarian and South American Initiates. (B) The special work of the Theosophical Society (founded by the orders and under the direction of this Brotherhood) in India is the breaking down of the barriers of caste. A letter in *Lucifer* towards the close of Vol. I. is from a Japanese theosophist who visited Madras and describes the great and beneficial change worked in this respect by the T. S., so that persons of all castes mingled freely and children were being brought together for educational purposes. So much for the present. As to the past; does Nemo deny the working of Law? Or the free will of man under that Law? As the Adepts are the servants of Law, and not its selfish violators, as Nemo would have us believe, we may profitably read this statement of one of them.

"Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals must be regenerating in national force, every one of us would naturally and without urging be disposed to push forward the Society * * especially if it really is meant to become a Society untainted by selfish motive. * * But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall, though not the power to lift her up at once, cannot do as we would, either as to general affairs or this particular one." (*Occult World*, p. 126.)

"We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its currents." (*Occult World* p. 135.)

In other words, the Brotherhood, like all else in the manifested universe, comes under the Law of Periodicity and cannot alter it. It provides the rise and fall of races, which give birth to the "rare efflorescence" known as an Adept, who, by virtue of his spiritual development, belongs to no one nation but to all.

The late lamented Annandabai Joshee, a Brahmin lady and F. T. S., came to America for the express purpose of taking a medical diploma, with a view to female education in India and a breaking down of caste prejudice. The late Govinda Row Sattay also urged the same idea, and was doing what he could to help it. Hence we see Teachers and followers working on the same lines. It is a point of honor among littérateurs to inform themselves of facts before making public conclusions upon them: why did not Nemo do so? And have we no caste feeling in Europe and England, no social and racial prejudice in America towards, say, the African and native Indian, or the Chinese, practically and politically, if not theoretically? We ask this question because Nemo states that, "the truth of life is not far from any high and earnest man, but *none will find it in the Orient.*" Is Truth, then, confined to a geographical section, and has all the teeming Orient no high and earnest men? Nemo answers: "In this age the true East is found *only* in the farthest West." Is Truth, then, no longer universal? Judging by the line of argument which Nemo deems sufficient, we might point to the effects of wild border and other extreme western life as an indictment against the altruism of the Adepts who, Nemo claims, are found there only. But we do not believe in this line of thought. We know the real Adept *is everywhere*, but as the ministrant of Law and not the arbiter.

We have then specific charges of selfishness made by Nemo. To these we oppose their constant teachings. An Adept writes: "He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; *he who hears an innocent person slandered*, whether a brother theosophist or not, and does not undertake his defence as he would undertake his own,—is no theosophist." (*Lucifer*, Nov. 1887).

"Perhaps you will better appreciate our meaning" (of the term "selfish") "when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if in the mind of the philanthropist there lurks the shadow of a desire for self-benefit, *or a tendency to do injustice, even where these exist unconsciously to himself*". (Letter from an Adept. *Occult World*, Page 104).

Judged by these standards, how does Nemo's letter appear? Is its informing spirit either wise, true, or just? Consider Pledge No. 5 of *

Section : "I pledge myself to abstain from condemning others." Evidently in the order Nemo praises no such charity is required, and we can hardly expect him to accept proofs which speak so loudly against his teaching and teachers.

The charge of selfishness is further based upon the seclusion of the Thibetan Adepts. What does either the charge or the seclusion of the mere body amount to? There is no complete seclusion, even of the body. Certain magnetic laws demand that these bodies, storehouses of magneto-electricity, should be invigorated by the pure atmosphere of high and isolated places. In the *Occult World*, we find an Adept demurring to the performance of certain phenomena on the ground that "Simla is 7,000 ft. higher than Allahabad, and the difficulties to be surmounted at the latter" (because lower) "are tremendous." Here we have a hint for the student. But that the Adepts do go bodily among Their fellow men to aid them, we know, for one visited Col. Olcott in this country, leaving His turban behind Him in proof of the actuality of the visit. In the *Occult World* we find another journeying on various errands of helpfulness, and History records many such instances. Moreover, the Adept does not need to take his outer body with him; he can also see and aid without moving either body from its place. The Brothers have all lived and suffered among men. One wrote: "We have passed through far worse places than those you now imagine yourselves to be in." The rules of the Lodge exact from chelas (disciples) devoted service with and for humanity, each in turn, and each Adept was once a chela.

The awful sacrifice made for Humanity by the Greatest of all, He Who Himself is named "*The Great Sacrifice*," is beyond the comprehension of ordinary men. Given a certain spiritual attainment, the Adept works with far higher, wider, and more rapid results upon the spiritual plane, and by spiritual methods, but these take effect upon all planes, the material, diurnal one included.

There is abundant evidence, special and general, private and public, that the Brotherhood works incessantly and upon every plane, to deliver Humanity from the terrible evils caused by ignorance and materiality. I challenge the production of one word of Theirs, or the quotation of one verified deed of Theirs, which will support the charge of selfishness. Their adherents often err, verbally and otherwise, despite the wise counsel of the Teachers, Who are then misjudged for our faults, a lesson we may all take to heart.

One proof more. Nemo admits the antiquity of this hierarchy. *If based upon selfish motives, it could not in the very nature of things exist so long as a Hierarchy.* Universality alone coheres. A society based upon selfish motive contains within itself the elements of its own destruction.

Each member is secretly for himself as against all. A selfish Adept is quite possible ; a black magician. An egotistic, yet age—enduring, Hierarchy is not possible. Nemo himself goes on to say so, and to state, as a Law, the obligation to serve Humanity. “He who isolates himself from this law isolates himself with its penalty and its fate.” He admits the duration of the Hierarchy. Does he then mean that it exists in defiance of the Law? No he is only illogical, unreasoning as those are *who are misled*, or who yield to their own prejudices.

This order is one of merit, of becoming. Men evolve to it and cannot then escape it, but enter by right of Being. Any man who perfects himself in devotion to the All may enter. Nemo himself expresses the idea : “He that is greatest among you, let him be the servant of the all.” They say ; “We are the servants of the Perfect Law.”

Nemo calls these adepts “eaters of the people.” It would not be safe to do so in India, where they are enshrined with fervid devotion in the hearts of the people, so often succored by them. He speaks of the miseries of their country. What can he tell us of Thibet, where the stranger is excluded, beyond what the statisticians say of there being neither prisons nor reformatories because none are needed, and that in the whole great country there were not so many crimes for the year 1887 as in the single State of New York for the year?

Even were these proofs less direct, we might ask if such fruits could come from organized selfishness. And we can at need multiply such incidents, such quotations, such teachings, and give deeds of devotion. We hope Vol. 4 of the *Secret Doctrine*, on the lives of the Great Adepts, will set such foolish questions at rest. There are other charges in the Letter, but these points suffice. So many proven errors of necessity impugn the other statements. But I wish to say that I do not see any evidence that Nemo has intentionally misjudged the case. His heart appears in the right place. His mind has been warped. And it would appear that this has not been done through any ordinary agency. There are beings of great spirituality, just as there are others of powerful materiality. Some of these never have been, others never will be, men. Their counsels are not wise, *for Mankind*. “Beware of the Star Rishis ; cling to our own human Teachers,” writes an Adept in a private letter. High as they are, they envy the diviner heritage of man. Wherever we find their teachings, there we find a discordant note. The deep full heart of *perfected man* does not beat there. It is my personal belief (of however little worth) that I see such traces upon this Letter. Those whom our Brother Nemo misjudges care not for misrepresentation. But we care ; the loyal heart must care, and cannot keep silence. Our teachers would be the first to welcome Nemo, could he carry out the spirit evinced in his beautiful de-

scriptions of what Brotherhood should be. We are all lacking in it; wherefore I wish that we may ignore all differences and work on in essentials in this true Brotherhood.

The Letter itself does not call for such extended notice, but being first published in a valued and useful contemporary, where many earnest thinkers may see it, I could not justly permit these reversed and misconceived facts to go unnoticed.

J. CAMPBELL VER PLANCK, F. T. S.

* In six weeks the author has three times written the *Esoteric*, asking to be heard on the other side and enclosing stamps, but has no reply. This seems to denote partiality and a bitter animus,—perhaps infection from the Letter.—J. C. V. P.

TEA TABLE TALK.

A Happy New Year! One year nearer the close of the cycle. One step of countless steps nearer the unknown goal!

A Happy New Year! How easy to wish it! To obtain it is another matter. Yet how vital it is that we should obtain this happiness which every man instinctively seeks from cradle to grave, because it is the only real requirement of the soul. Again and again the soul strives to quaff the waters of happiness, only to see them recede, or to taste a wave more bitter than that of death. This will be so as long as that soul holds mistaken ideals of happiness; as long as it misconceives its own nature; as long as it looks for happiness *without*, instead of *within*. For only *within* is the truth discovered. There only the soul realizes its own nature, and, finding itself to be universal and not personal, looks for happiness thereafter in the life of unity, and not in that of separation. Abiding then under the wings of the Law, the soul knows her own true Being, and is content because all that is, is wisely-ordered Law: entering into the life of all, she goes out toward all. A Happy New Year in the light of this hope, namely; that we may bring the warmth of love, the peace of truth, into the lives of men.

There are ever these higher consolations within reach. There are also other and minor ones, but very commendable ones for all that, to enliven this stern, work-a-day world. I do not know any more precious boon, for example, than a sense of humor. Why should we not begin the New Year with a theosophical jest or two? Here are some samples of the public mind; our Mental Science friends will please take notice—to the extent of laughing with us.

HOPE DEFERRED.

Mrs. DeWitt Rawlinson. My dear, you really must pardon me. I hear you're a Buddhist.

Mrs. Lawes (Brightening up). Oh, yes! Do you take an interest in—

Mrs. De W. R. (Interrupting). So I thought I would ask you where you buy your idols. It's so difficult to get reliable bric-a-brac!

"UNTO THE PURE."

Bonton. What's the matter with that pretty Miss Joyce, that you fellows don't take her out?

Modes. Well—you see, my dear fellow, all the women are so down on her. She's a theosophist, and its not quite the thing, don't you know.

Bonton. Aw—Theosophist? What sort of a fad is it?

Modes. Takes all the men to be her brothers, don't you know.

Bonton. Good Lord, Modes! What's Society coming to? Who says the women aren't more promiscuous than the men?

IN THE LITANY.

(*Clara; behind her prayer book.*) Why did you cut Mrs. Charleston?
(*Maud; ditto.*) Hush-h-h! She's one of those horrid Buddhists.
Never goes to church at all.

(*Clara.*) Well, you really can't blame her. She makes her own bonnets.

(*Maud.*) One would think she'd want to see ours. No! I draw the line at irreligion. I feel it my duty to cut her.

(*Clara.*) Of course. Me too.

(*Both.*) "We beseech thee to hear us, Good Lord."

AT THE CLUB.

(*Alfred, to Chollie.*) Say, dear boy. There's my friend Rawlins, the orientalist. Dine him and show him about a bit.

(*Chollie.*) Oh, I say now! He's shockin' bad form. So deuced enthusiastic.

(*Alfred.*) We must make allowances for him. He has such a lot of ideas.

(*Chollie, mollified.*) Ideas, has he? Poor devil! The girls shall ask him to their parish tea.

It seems, however, that it is not well to indulge in too much fiction, or Destiny will have us by the ear. For this a good Brother of ours vouches as follows.

"A young friend of mine, of very imaginative turn and some occult tendencies, told me recently that his habit of air-castle building had followed him into his business, and that for some time past he has become aware of its peculiar results. To the best of his memory, every single instance of this habit has, for a long time past, been followed by a complete failure of the plan or negotiation. He might act outwardly exactly the same, but if regarding that transaction he had allowed himself to wander on in thought to the possibilities—counting chickens before hatching—, the eggs were sure to be cracked every time. The evidence became so clear to him that he looked upon the two as simple cause and effect, so that he constantly endeavored at last to drive all speculation on results from his mind, as a simple expedient to prevent the failure of his plans. Of course this illustrates Levi's saying: 'The will accomplishes what it does not *desire*.' It is very interesting to me as a complete and independent illustration of the plane of Desire, and how moving in it acts as a drag."

It really does seem at times as if the intelligences behind occult laws attempted to illustrate their existence even through our most practical affairs,

in the hope of compelling our recognition. Another Brother writes: "I have a friend who is an engraver. She is of sceptical temperament, scouts at Theosophy, and only considers this incident '*curious*.' She had a dream last week, in which she went to a Magazine office, but instead of seeing the editor who had charge of the illustrations, and with whom she dealt, she was requested to walk into the inner sanctum and see a higher authority. This was a room she but slightly knew. The higher authority told her that he had asked to see her in order to get her to engrave for him a portrait of Wm. Lloyd Garrison, then hanging on the wall. He called attention to its age and the cracks in the varnish, and particularly enjoined that these should be reproduced,

Such was the dream. The next morning she went to the magazine office, and exactly this dream in every detail down to the cracks in the portrait, was enacted. She was of course astonished, and told the incident as very singular."

Precisely so. And it seems to me still more singular that such incidents do not make people think. There is, for the occult, an amount of evidence which would prove every other subject true, a million times over, to the hardest-headed audience in the world, but the very same people who accept every fact in—Chemistry, let us say—as absolutely true, without the least knowledge of the unseen combinations, will flout an occultist unmercifully if he presumes to hint at the real existence of the unseen. How many of us have any practical experience of the fact that water is composed of two special gases? Yet we regard a man who doubts the fact as an utter ignoramus. But if we are asked to accept the occultist's statement as a working hypothesis, we are at once far too well-balanced and judicious for any such rash proceeding, and demand a proof for which we will not seek ourselves. So we are made,—or have made ourselves. Kismet!

We hear a good deal of the correctness of occult powers; let us hear the other side. Quickly says: "I had long thought over a curious old mark on a foreign document. It puzzled me because I could not make it all out, and I had kept before me an erroneous recollection of it, always thinking of it as T. A. V. One day I met a clairvoyante at the house of a friend, and she proposed to tell me what 'the spirits' showed her about me. I consented; we sat together, and immediately she said; 'Oh! I see a name written all about you. It is that of your guardian spirit.'

'Yes?' said I, 'and what is it?'

'It is a queer name,' said she. 'Let me see—yes—it is Tar. And it is written all about.'

'Very interesting,' I rejoined. In this case, although a clairvoyante, she saw the deeply-impressed image—in itself an error—, but was not able to see the producing cause, and willingly accepted the dictum of 'the spirits.' Those same spirits were mischievous elementals."

Just one more, and then the Tea Table will excuse you, reader, for the month of January, '89. It is a sister who speaks this time.

"A friend of mine was going to London, and we were discussing

whether she should sail on the Cunard or the Inman line, and on a certain week or the week after. I urged her to sail on the Cunard, because they never lost a passenger. She replied laughingly that a man who had sailed on the Cunarders some sixty odd times told her that, when he asked for a clean napkin at dinner, the steward said, 'We cannot give one now, sir, but we never lost a passenger!' I parted from my friend, and was thinking intently of her intentions, while on the deck of a Jersey City ferry boat, crossing from New York. Suddenly I seemed to feel the shock of a collision, and a picture flashed through my mind of two vessels colliding. We were in mid-stream and there was no collision with the ferry boat; only an astral impression. I turned my head, and saw upon the fast approaching Jersey shore the signs of three Steamship lines. The middle one was the Inman, and it seemed to leap out across the water at me. Full of my preconceptions, I took this to mean that the Inman line would have a collision, but subsequent events showed that it was the one my friend should have taken. I wrote her, urging her to sail on the earlier week, and by Cunard. She replied that she could only go on the later week, but would go by Cunard line. The evening she sailed I tried to see her clairvoyantly, but could only see a small and deserted steamer sinking, stern foremost, in the mist, and felt a shock of collision. As no larger vessel was in sight (on my astral field), I concluded the vision had no reference to my friend. Next morning brought me a letter from her, in which she said a collision had occurred with just such a steamer as I saw; that her stern was stove in and she was fast sinking, while the Cunarder had lost her in the fog, and had been obliged to put back to New York. I had sent my friend on the wrong line! So much for untrained seership! But I was right in urging her to go the first week, and perhaps that covers all."

Yes; the ladies are always right in the end. At least they say so!

JULIUS.

LITERARY NOTES.

THE THEOSOPHIST for November gives a chapter from *The Secret Doctrine* as a sip to Indian readers, and publishes the Constitution, Rules, and Regulations of the "Lay Convent" in Switzerland, whereof Drs. Pioda, Thurman, and Hartmann are the promoters. *The Theosophist* points out some, not all, of the impediments to its success. Others are given in Dr. Hartmann's *Adventure among the Rosicrucians*, and we may name, among the remainder, that of long keeping the location secret.

THE NOVEMBER LUCIFER is peculiarly rich. The editorial "Is Theosophy a Religion?" has such manifold truths and such multiform bearings that it needs repeated re-readings. The poetry may perhaps not reach a very high level of intelligibility, and "The Nature of Man" shows rather that Princes sometimes think than that they always think to much purpose; but the deliciously-written "Was he mad?", the clear and cogent "Letters on Magic and Alchemy" (which, by the way, would have been even better if

without the remark that "there can be no other but a three-dimensional space"), and the article on "Attention" are most profitable for instruction. A letter from Mr. Sinnett, whose pen is ever the envy and the despair of other writers, states the points whereon he believes *The Secret Doctrine* to have ill-treated him, and these are answered by editorial foot-notes. The toolish charge of materialistic teaching in *Esoteric Buddhism* is demolished with a logic which loses no grace because of its thoroughness, and the brilliant paragraph ending the letter is followed by an editorial "Closing Remark", greeting the letter itself, exulting over the collapse of the materialistic boggy, and, with hearty good will, re-affirming the old cordiality towards the illustrious co-laborer.

This sentence from the letter should be engraved on every writing-table and reading-desk :

"The disposition to regard vagueness of exposition as equivalent to spirituality of thought is very widely spread; and multitudes of people are unaccustomed to respect any phraseology that they find themselves enabled to understand."

In a foot note on page 250, Madame Blavatsky uses a sentence which we should like to impress on the brain of every Theosophist who has one : "*Why should any of us—aye, even the most learned in occult lore among Theosophists—pose for infallibility?*" This is a distinct warning to all Theosophists who believe clear-headed discrimination irreverent, and that they must accept metaphysics because they accept spiritual philosophy, that they are off the track. We yield to no one in devoted loyalty to our Honored Head, and for that very reason re-emphasize her constant insistence that Theosophists are to think for themselves and not merely pocket the thinking of others. Not to do so was unwise even for Damodar (p 253, note). Let no one pick flaws in this perfectly lucid statement, or write us foolish letters which will not be printed.

Lucifer announces that Dr. Hartmann's "Speaking Image of Ooroor" is to appear therein as a serial. beginning in December. If this has not been lately modified, it will have much the same personal quality as *Karma*, and much the same teaching value as *Magic, White and Black*.

The number closes with full details of the organization of the British Section of the T. S., as sanctioned by the President-Founder.

THE ARTICLE on "The Regeneration of the Body," by Miss Annie Payson Call, an account of which in the September *PATH* attracted much attention as describing a simple form of "yoga practice" adapted by its natural method to the requirements of our western races, has been issued in the shape of a handsome pamphlet by the Massachusetts New Church Union, Boston, and may be obtained either from the Union, or from the author at 3 Somerset street, Boston.

A TREATISE ON THE YOGA PHILOSOPHY, by Dr. N. C. Paul. This title is quite misleading, *Physiology* being really what is meant. The book is a series of prescriptions for the physical side of Yoga practice, dealing with diet, respiration, posture, bodily exercises of the strangest kind. The attainment of hybernating power is the desideratum, and the tortoise seems to be the model, both as to methods and success. Pure air, salt, mustard, onions, etc. are prejudicial, it seems, to a religious, moral, intellectual, or hybernal life. The habitual use of asses' milk enables one to acquire the power of expiring and reviving at pleasure. Among the orthodox Hindus, the counting of the sacred beads leads to indigestion and costiveness. A state of perfect hybernation (Samadhi) requires a previous stay for long time in a cave, during which the tongue is developed in size and its muscle receives 24 incisions. The mystic syllable *Om* is then repeated 20,736,000 times, after

which the practitioner does not breathe for twelve days. Great stress is laid on the repetition of words, not necessarily those of deep significance, a Christian boy having attained sleep by pronouncing *cup* 450 times.

The book is written in all seriousness, and for those to whom the tortoise is an object of emulation, must have unspeakable value.

A COMPENDIUM OF THE RAJA YOGA PHILOSOPHY. This is a collection of 6 papers, 4 of them by the celebrated Sankaracharya: and gives in 160 pages what is probably both an accurate and an ample view of the Vedantic system. It is subject to the drawback that many Sanscrit words are used in the text, in Sanscrit characters and without translation. Probably the popularizing of any foreign system of abstruse philosophy is difficult, and, without imitating Dr. Johnson's phrase and wishing it was impossible, we may repeat the obvious fact that language, ideas, and modes of thought are rarely transplanted with much success. To flourish elsewhere they must be so little local, so informed with a universal quality, that they take root in any soil and are hardy under any clime. If these universal elements could be extracted, judiciously remoulded, and then presented clearly and practically, a great boon would be secured to those students who welcome Truth from any quarter, but do not like a too pronounced local color.

THE SECRET DOCTRINE.

Before the January PATH reaches our readers, it is probable that Vol. II of *The Secret Doctrine* will be in the hands of every subscriber. Various delays, notably that from the difficulty of a perfect Index, have put off its appearance much beyond the time announced. But a book which will require months to comprehend and years to digest may very well exact a little patience before, no less than after, its issue. For our preparation of even the hastiest description of it, much more for any just delineation of its contents, there has evidently been no adequate time. All that is possible at this date is to congratulate the Theosophical Society, the Theosophical world, and, indeed, the world beyond Theosophy, on the publication of this amazing exposition of hitherto-occult doctrine. Apart from any personal prepossessions or beliefs, we do not see how this work can be regarded as other than an epoch in scientific literature. To a Theosophist, the living at the time of its appearance is a privilege.

The writer of "Lonely Musings," which came out in PATH, has put his papers into a book by Redway (price hereafter) entitled *Problems of the Inner Life*, which PATH will have on sale.

THE POSSIBILITY OF NOT DYING, by H. C. Kirk, noticed in December PATH, and *When Age grows Young*, a novel by same author and founded on the preceding, are for sale by C. T. Dillingham, 720 Broadway, New York. Prices, respectively, 60 and 50 cents.

AS AN INDICATION OF DRIFT, we note that the Christmas number (December 16th) of the *New York Morning Journal* prints as one of its stories "All's Dross but Love, *The Strange Record of Two Reincarnated Souls*," by the poet-journalist, A. E. Lancaster. Its vivid painting of Pompeian scenes and life, its exquisite English and its thrilling emotionalism, make it a literary gem polished by a master hand, but its great interest Theosophically is in the fact that a metropolitan paper prints it and a metropolitan editor commends it.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE ADMISSIONS to the Theosophical Society, as recorded in the General Secretary's books, have been, since March last, as follows: April, 27; May, 14; June, 22; July, 6; August, 3; September, 19; October, 27; November, 23. The convenience of the General Secretary and the accuracy of his records would both be promoted if the Branch Secretaries would kindly forward the application and fee *immediately* upon the admission of a new member. Much improvement in this matter has been manifest of late. As each Branch President and Secretary has been furnished with the circular explaining points in the filling-out of applications, etc., an occasional reference to it will easily ensure entire regularity and system. It may not be known to all that every application is transmitted to the Headquarters in India and there permanently preserved. The building is not strictly fire-proof, but as no fire is ever made within it, the climate requiring none and the cooking being done in an outhouse at some distance, it is perfectly secure. This is one reason why the Library, the manuscripts, the two oil portraits of Mahatmas, the collection of precipitated letters, and the various objects phenomenally produced by Madame Blavatsky are so much safer there than they could be in this country.

IN THE MONTH of November, the Varuna T. S., Bridgeport, Conn., admitted 2 new members; the Golden Gate Lodge, East Oakland, Cal., 3; the Brahmana T. S., Milwaukee, Wis., 1; the Cincinnati T. S., 3.

THE ARYAN T. S. of New York has just re-elected as President Mr. Wm. Q. Judge, now absent in Europe upon family business, and conferred the Vice-Presidency upon a lady-member who always adorns the meeting-room and sometimes the reading-stand,—Miss Lydia Bell. The gracious faculty of educating all that is best and brightest in a circle of students is very rare, but when it is found, every Society delights to honor it.

ANOTHER KIND OFFERING has reached the Headquarters in Nassau st. This time it is a lantern of iron in the quaint old style lately revived. It comes from Hartford, Conn., a city which no General Secretary can contemplate without longings for the day when it shall have a Branch. And, indeed, there is not a little significance in this formerly Puritan stronghold's contributing a light-bearer—a little "Lucifer", as one may say—to the spot where light is so truly honored and so frankly sought. The General Secretary is expected to bring with him from Europe the photographs of a number of eminent Theosophists in the London, Blavatsky, and other Lodges, so that more than the few remaining spaces in the one Album already presented will be needed. This sounds like a hint,—and it is.

KRISHNA T. S. in Philadelphia has held no regular meeting for a year, but arrangements have been made for a series of fortnightly gatherings to be held throughout this winter and as much longer as may be deemed advisable. The first of these meetings was held on Sunday afternoon, December 16th, and was largely attended. These gatherings are not limited to members of the Branch or Society, but are open to any interested persons who may be invited by the members. Without any attempt at proselyting, these meetings are held mainly for the purpose of answering the many inquiries for information that have been received at the room of the Krishna Branch, and the nature and purposes of Theosophy are discussed in an eminently practical manner. Interest in Theosophy is being very widely developed in this conservative city.

THE MALDEN BRANCH has resumed its meetings, and has taken up the discussion of the works of C. H. Hinton, known to many Theosophists through his "Scientific Romances" as a thinker of remarkable character and originality. His latest work, *A New Era of Thought*, published by Swan Sonnenschein & Co., London, points out a practical way, for those who will carefully study upon the lines indicated, actually to realize in the mind certain attributes of a plane of existence higher than the physical. It is a philosophical work of striking power and ideality.

THE GENERAL SECRETARY has re-issued the circular, "How to join the T. S.," and a copy has gone to the President and Secretary of each Branch. As this has been found so useful and labor-saving in answering inquiries, it is at the disposition of the Branches, and a moderate order from any Branch official will be filled by the General Secretary without charge.

EUROPE.

IT IS YET TOO SOON for the practical working of the new British Section of the T. S., as established by the delegates from British Branches under the supervision of the President-Founder, to be tested, but there can hardly be a question that this organization, prompted, as we know it to have been, by an Authority whom Theosophists only name with the deepest reverence, will greatly stimulate the vigor and the missionary zeal of the Society in Britain. We hope in time to present some details of both work and growth.

The Theosophical movement cannot progress in England so well as in America, as less interest is felt by the people in philosophical and religious reforms. But a few days ago, *Piccadilly*, a magazine in London, devoted considerable space to H. P. Blavatsky, and the writer contrived to bring in something of the Theosophical doctrine.

MADAME H. P. BLAVATSKY is still living and working in London. She writes all day, and sometimes part of the night. In the evening she receives visitors. Her health, we rejoice to say, is greatly improved, so that she begins again to look like her old self. Her many years of hard work have not in the least lessened her energy in spreading Theosophy.

THE DEPARTURE FROM DUBLIN for India of Bro. Chas. Johnston, while a loss to the local T. S., has not disheartened its members. They are active and sincere. The General Secretary of the American Section, accompanied by that delightful Brother, Dr. A. Keightley, the General Secretary of the British Section, visited the Lodge in November and addressed a full meeting. This is one of the points especially hopeful for good work.

THE BUDDHIST CATECHISM. This well-known little book, by Col. Olcott, has just been translated into Swedish and issued in Sweden, thus adding another language to the list of those wherein it is now being circulated.

INDIA.

BRO. C. W. LEADBEATER, in charge of the Theosophical schools in Colombo, Ceylon, was summoned to Adyar to conduct the *Theosophist* during the President-Founder's visit to Europe, but now returns to his own field. He desires us to announce the establishment of a new monthly magazine, *The Buddhist*, devoted rather to exoteric than to esoteric Buddhism, and the price whereof will be \$1.75 a year.

MRS. VER PLANCK has received to date \$88.69 for the T. P. S. Fund.

"The first duty taught in Occultism is to do one's duty unflinchingly by every duty."—*H. P. Blavatsky.*

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Let every Brahman with fixed attention consider all nature,
both visible and invisible, as existing in the Divine Spirit.

For when he contemplates the boundless universe in the Divine
Spirit, he cannot give his heart to iniquity.— *Manu.*

THE PATH.

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No. 11.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THE SIGNING OF A PLEDGE.

To those who have ears to hear
And will to act ;
Who have counted the cost
And are ready to lose themselves that they may be the whole :
These words are written.

Those theosophists who have taken a new Pledge are at the outset of a study which will require the concentrated attention of the outer and inner man. As some slight indication of the method to be employed in this study, it is here proposed to examine the bearings of certain portions of this Pledge and memoranda accompanying it ; to note the words employed, their shades, their exact extent, and, above all, their under meaning and relation to things spiritual.

In Clause No. * of the Pledge, for example, stress should be laid upon the words,—“*before the world.*” Our support is to be given openly, firmly. We are not called upon to argue, nor to thrust our belief upon unready minds, but, just as standard bearers hold the flag aloft, we are called upon to let our faith be known, and to defend it and its champions, when need arises, from all attacks.

In Clause * we also find the words,—“*without delay.*” This includes mental as well as physical delay. We are to act without pausing to debate or to question. The time for these things was *before* signing the Pledge. Once our adherence given, our faith declared, we are to live up to them promptly, sure that in the results of our action we shall learn the wise reasons for its being demanded of us. This is the best and most impressive way of learning, and what we are trying to do is precisely to impress—that we may in time control—the lower mind, the outer man. Moreover, opportunity passes more swiftly than light; we are not to deceive ourselves as to our present inability to act, but we should at once begin to act in thought and to inquire of ourselves how the thing is to be done, setting aside all other things *except our duties*, until we are able to do what has been asked of us, whether in thought, in action, or both. The word “delay” applies also to doubt. If we doubt the wisdom or expediency of the request made to us, we impair the efficacy of our action, and cause “delay” on the inner planes of being by that doubt. It is supposed that we have taken this pledge in obedience to an inner prompting and conviction. If these are not strong enough to carry us through our self imposed task, or if we are too weak to stand by them firmly, then we had better have left this Pledge unsigned.

In Clause * there is the word,—“*constant.*” It denotes that mere effort is not sufficient. It is the *constant* effort that succeeds. When men roll a stone up hill, it is the unrelaxed strain that does the work. If the velocity of a falling body increases in every second of its descent, this is only because the movement of that body is, for the time, constant or regular. If the object fell by jerks, with pauses between, the increase of velocity or moving force would not occur in anything like the same ratio. Spasmodic attempts, with intervals of neglect, will not help others or ourselves. A moderate and constant effort has far better results than fierce but fickle ones. In another document an Adept says that neither He nor His Brother Associates will desert H. P. B., because her fidelity to their work “has been *constant.*” This suffices to show the importance of that word; the state of mind denoted by it; and the scrutiny to which all phrases from occult sources should be subjected, in order to extract their full meaning.

In Clauses * and * the words—“*all in my power,*” and “*what support I can*”—are full of significance. We have invoked a Mighty Power; called

upon Its inflexible Justice ; asked, in fact, that we may be dealt with as we deal with this Pledge. The gauge of our power, of our real ability to do these things, now rests with that Power. We cannot cheat It. We are tried hereafter by a higher Law than that of man, and by a judgment for which we have asked.

While we were wholly blind and unconscious, as far as the physical brain is concerned, of these truths, we were not held to that strict account which we have now opened by the declaration that we have seen the Light and are prepared to follow it as conscious men. We must then look well to ourselves, that we neither flatter, deceive, nor excuse ourselves unduly. We are to use all our talents, faculties, outer and inner, opportunities, and means to this work, in so far as we can consistently with our duties and the justice due to others. If our powers are small, that matters nothing. It is the simple inner attitude, the action of doing just what we can, neither more *nor less*, that counts. We have voluntarily undertaken to devote ourselves to the spiritual enlightenment and ethical reform of humanity ; the self sacrificing spirit of pioneers must be ours. We are not asked to sacrifice anything but ourselves : nor to combat with persons, but with frauds, shams, and lies, whether organized or vague and half concealed. The honest word in the right place is a deed of weight and valor. In the preliminary Memoranda this point is again stated in the words ;—“ *to the extent of time and ability.*” No one will appear to call us to account if we trifle with this Pledge. We shall answer to no man, but to the Law we have summoned, which will crush us or aid us as we keep or neglect our vow.

On page * of the * * * a great truth is stated in the words,—“ *too many were quick to doubt and despair.*” They indicate a law of Thought. When trouble arises, if we set ourselves promptly and unflinchingly to think how it may be met and overcome, we attract the assistance we deserve : if we generate the contrary energies of doubt and despair (or repulsion), we create about us, by contraction, a dense atmosphere which the helpful influences cannot penetrate. They cannot be forced through to us by other wills, in despite of the inertia we have created around ourselves, because that would be contrary to Karmic Law. If any being infringes the Law but once even, to bring about some present good to any temporary individual, far greater injury results by reaction to both the actor and the befriended man ; and the higher the Being, the more *conscious* he is of having evaded the Law, the greater the subsequent penalty to both.

It is further stated that only our solidarity makes help from Masters possible. A body, like an atom, is a centre of energy and of life. The greater the energy, the greater the influx of fresh life. Now the energy of a body does not depend upon its gross size, but upon the coördination or union of all its parts. Together, the signers of this Pledge form a body

corporate which exists upon several planes of being. If it be weak, dismembered, ruptured by dissensions, it cannot attract an efflux of energy from higher (or inner) spheres. Its functions cannot increase if its members are atrophied. Or, to put it differently, we can only receive, assimilate, and advance, as a body, whose energy each one of us can lessen or increase by his individual thoughts. From thoughts action follows, whether upon the plane of thought only (and this is the most potent and swift effect) or upon the plane of physical action also. He who breaks a pledge, he who indulges in doubt, despair, or evil thoughts, forces his brother to pay the penalty of retrogression along with himself. Let each one be strong for the rest. Be it remembered that Masters are rarely justified in helping individuals, and then only in due proportion to their usefulness to Humanity at large. But what we cannot yet merit as single individuals, we may merit as a body, especially when the units composing that body are harmoniously devoted to the advancement of the race. Our centre of energy need not be numerically large, if it be large in purpose, in thought, and in usefulness: the *quality* of the energy engendered determines its attractive and assimilative power, and ensures the rapid evolution of the centre or organization from which it proceeds. Individual progress, within the body, will depend upon concentration of thought, upon an effort to think for one's self, to answer one's questions from within; to open up the avenues of the soul; to stand firm without regarding what we may hear from books or from the lips of men; to secure the affirmation of our own souls to every step, and then to take that step, or to constantly try to take it, in the teeth of every obstacle, whether inward or outward, whether bred in our own nature or in so-called worldly circumstance. *Effort is growth*; we may not succeed in the specific things attempted, but the constant struggle ensures growth as a whole. Of our own progress we can never judge, and it should not occupy our thoughts, for that enhances the perception of self.

In regard to necessary discrimination and thinking for one's self, a hint may not be misplaced. Many good theosophists frequently lay stress upon Madame Blavatsky's denial of infallibility. This is very good and very true in its way, and we must learn to think for ourselves, but still it is possible to swing too far the other way. *In that denial we must also discriminate.* It has been done for us by a Master who says that "with occult matters she has everything to do." The denial refers to external affairs conducted by the personal nature. When M. C. wrote in notes on "Light on the Path" that one could live in the same house with an Adept, see him daily, yet never come near him, she gave a hint to the wise. Any teaching given is to be taken for consideration without doubt or suspicion being admitted, for, as is well known, the disciple is the gainer by his pure devotion to the person who stands to him as teacher. Even should that chosen guide make

mistakes, the disciple is not harmed if he has followed them in the self-forgetful spirit of devotion, whereas if he infringes his pledge by suspicion or doubt, he precipitates the very catastrophe he dreads. We may say, over and over, the mental attitude is the chief consideration. When that is far removed from self, nothing can harm us.

There comes then the question of condemning others. Impersonal things and acts we may and must condemn. But we have not the smallest right to condemn or to criticise any man. Even human law requires that a judge shall be, (a) appointed by authority: (b) fully possessed of all the facts. We are neither. The facts are *never* before us. The unseen causes we never know. Often the faults and crimes of men are the punishment decreed by Karma for Sin in other lives, and what we behold is the inexorable execution of the Law, the entailed suffering by which alone the erring soul experiences and learns to know its mistake. We have to live out even our mistakes in order to know them. We who condemn *persons* do so through a subtle quality of nature which will, in after lives, bring us to be sharers of the faults we now condemn. Not seeing the forces which impel a man along his prescribed course, we are madmen if we permit ourselves to be moved by scorn or criticism of *him*. The attitude of criticism of a person, whether captious or justified (apparently) by the prevailing views of Life, is one which is fatal to inner growth, and to the development of the inner body, which it eats like a canker. We have no rights except in our Brotherhood. By the one Ray, all the worlds come forth into manifestation. It is the Power of Powers; if we exclude it from our hearts we are lost men. A quotation from a private letter of Madame Blavatsky fittingly concludes this point.

“Poor blind men, not to know the difference between condemning in *words*, which is *uncharitable slander*, and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways.”

In rule * the reference to other associations “*for the purpose of mystic study or occult training*” includes all colleges, esoteric “Calls,” and societies, and serves as a warning that no man, once he is pledged in this direction, shall listen to contrary or other teachings in the spirit of a disciple, or even of a credulous hearer. Nor can he belong to any other occult body. It is a law in nature—hence inviolable—that we cannot serve two Masters. The attempt only injures us. No authorized teachings will come to him by any other external source than those named in this document, for Masters are just to their chosen agents, and this is the rule. Nor is it true, as sometimes said, that there is another school of *White Adepts*. The White Adepts all the world over form one Hierarchy in which there is no distinction of nationality or of creed. They form this school, not because

of personal inclination, but in virtue of the laws of Being, which we may faintly picture to ourselves as acting in this respect as a kind of spiritual gravitation. Black magicians, on the contrary, stand each for himself alone.

Much may be received through attention to our inner nature, and we will do well not to pay attention to various teachings to be found all about us, but to concentrate on that which comes to us through—Section, as it will require all our powers. There are persons who fear that they may be called from their home or other duties. To such we offer these grand words of Madame Blavatsky's.

“A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater, for the first duty taught in occultism is to do one's duty unflinchingly *by every duty.*” How like Thor's hammer falls that word Duty again and again upon the anvil of the heart. Then she continues :

“He who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.”

May we then search our hearts well before it is too late, and, this done, may we prepare with calm confidence and courage to fulfil our pledges *in the spirit* of Brotherhood.

JASPER NIEMAND, F. T. S.

THE PRESS AND OCCULTISM.

When THE PATH first appeared on the scene, the *World* and the *Sun*, two prominent daily newspapers of New York, devoted a large space to a criticism of this journal anent a prophecy concerning the Theosophical Society based on certain books in India called *Nadigrandhams*, and took pains to say that we were all only superficial dreamers and dabblers, but at the same time the *Sun* itself displayed ignorance of the subject. We then went on to record, among others, a prophecy as follows :

“The Sanscrit language will one day be again the language used by man upon this earth, first in science and metaphysics, and then in common life. *Even in the lifetime of the SUN's witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and press of the day.*”(1)

Already our words are coming true, and even in the paper that abused while it advertised us. In that paper of January 2d, appears this editorial paragraph :

1 PATH, May, 1886.

“For the space of 111 years from to-day we are to have the figure 9 in our years, and the occultists, who put much stress upon numbers, predict that the condition of mankind will be greatly improved over all past times during this period. It is the age of Kal Yuga.”

In this is a reference, in seriousness, to “the Occultists,” together with more superficial statements of what those persons say, nearly all of it wrong, chiefly that the Occultists “predict that the condition of mankind will be greatly improved over all past time during this period.” What they do say is, that things will grow worse in reality instead of better. But at the end of the paragraph we find the paper referring to the present age as the age of “Kal Yuga,”—which ought to be *Kali Yuga*. The same “witty writer” who criticised our superficial oriental knowledge probably wrote the lines above and forgot to inform himself that Kali Yuga means Dark Age, and hence he grew tautological. Still, we can forgive him, inasmuch as probably several hundred thousand readers of the *Sun* read the statement, and will remember “Kali Yuga,” two words from the Sanscrit, after the journalist who wrote them has ceased airing his superficial attainments.

In other journals we can find numerous references to such Sanscrit terms as *Nirvana*, *Satwa*, *Devachan*, *Ishwara*, and a host of others, all taken from Sanscrit metaphysics and philosophy.

On the whole, therefore, we begin to see a beginning of the fulfilment of the prophecy made so long ago.

SPIRITUAL GIFTS AND THEIR ATTAINMENT.

One of the questions which a Theosophist is apt to ask, and to ask with some earnestness and intensity, is, How can I make progress in the higher life? How can I attain spiritual gifts? For the phrase “spiritual gifts,” which is a rather loose-jointed expression, we are indebted to Paul, the Apostle and Adept, who thus wrote to the Corinthian Church: “Concerning spiritual gifts, brethren, I would not have you ignorant.” Among the “gifts” which he goes on to enumerate are these,—wisdom, knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, the speaking of divers tongues, and the interpretation of tongues. And while the Apostle urges the Corinthians to “covet earnestly the best gifts,” he yet proceeds to show them a more excellent way, namely the supreme law of love. “Now abideth,” he says, “faith, hope, charity (or love), these three; but the greatest of these is charity.” Spiritual gifts, then, however desirable their possession may be, are plainly not, in the opinion of this

good Adept, on the highest plane, not the supreme object of human attainment, or the most excellent way of reaching human perfection. They may doubtless properly be regarded as evidences of advancement on the higher planes of thought and spiritual life, and may be coveted and used for the benefit of others ; but they are not in themselves the chief object of human desire. For man's supreme aim should be to become God, and "God is love."

But let us look at the matter a little more closely. In the first place, what is a "gift"? What is the common acceptation of the word? Clearly something given to or bestowed upon a recipient, not something which a man already possesses, or which he may obtain by a process of growth or development. The latter, strictly speaking, would be a "fruit," not a gift. A tree which has been producing nothing but leaves and branches for many years finally breaks out into blossom and fruit. No new "gift" has been conferred upon it ; it has simply reached a stage of development in its natural growth where certain powers, inherent in the tree from the beginning, have an opportunity to assert themselves. In the same way the transcendental powers possessed by the Adepts are not gifts ; but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birthright of all men.

Taking this view of the meaning of the word, I think most Theosophists will be ready to admit that the phrase "spiritual gifts" is a misnomer. There are and can be no gifts for man to receive. Whatever the student of the higher life is, he is as the result of his past labors. Whatever he may become in the future will be due to his own efforts. He may develop his latent faculties and in time become an Adept, or he may drift along the currents of life without aim or effort, till he finally sinks into oblivion. His destiny is in his own hands, and is in no way dependent upon "gifts."

Bearing in mind, however, the manifold nature of man, the subject may be looked at from another point of view. For all practical purposes man may be said to consist of body, soul, and spirit, the soul being the true ego, and the spirit one with the Supreme. And regarding these for the time as separate entities, it is perfectly true, as James, another apostle, puts it, that "every good gift and every perfect gift is from above." Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness :—these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. In this sense they may be called "gifts,"—gifts from the higher nature to the lower, from the spiritual to the human. And

this action of the above upon the below is seen in those humane attributes, or qualities, or virtues—whatever one may be pleased to call them--which Paul in another place enumerates as the “fruits of the spirit,—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.”

Looked at from either of these points of view, how can we attain spiritual gifts? The answer would seem to depend upon what we are really striving for. If the extraordinary powers of the Adepts have captivated our fancy and fired our ambition, then we must possess our souls in patience. Few, if any, of us are at all fitted for a “forcing” process. We must be content to wait and work ; to grow and develope ; line upon line, precept upon precept, here a little and there a little, till, ages hence perhaps, we come to the full stature of the perfect man. If, however, wisely recognizing our limitations, we strive instead after what may be termed the ordinary manifestations of the spirit, two obvious lines of conduct suggest themselves.

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbor or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over ; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant. How can a bar of iron be permeated with the earth's magnetism if it is placed across instead of in line with the magnetic meridian? How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws? To obtain the good, we must think good thoughts ; we must be filled with good desires ; in short, we must *be* good.

And this practical suggestion is to fulfil faithfully and conscientiously every known duty. It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we to-day can most readily make progress in the higher life,—slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity. DIES NOX.

OF OCCULT POWERS AND THEIR ACQUIREMENT.

There are thousands of people in the United States, as well in the ranks of the Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apparition of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence." It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet:

"The educating of the faculty of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule is that what powers one gets he *must himself acquire*, and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a music box, and only then is it easy to wind the key and start them. * * * Yet every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*"

This is perfectly clear and strictly according to the Secret Canon.

“When the materials are all prepared and ready, the architect shall appear”; and when we have *acquired* the powers we seek, by educating them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

But—even here is an important point. This. If the Master can, so to say, wind the key and thus start the machinery, He can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for a while not to permit the exercise of these powers which “lie dumb and dormant in their potentiality.” To sanction their use might in one lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

THERE ARE THE POWERS OF ALL NATURE BEFORE YOU; TAKE WHAT YOU CAN.

RODRIGUEZ UNDIANO.

MEDITATION AND ACTION.

It is the fashion now-a-days, with those who write about ideas which lie beyond the world of sense, to express opinion in very guarded terms. In contradistinction to the old priestly dogmatism, it has of late years been considered “good form” to handle these subjects in so tentative a manner as almost to imply agnosticism. It is a frame of mind that has eminently suited the time, and was a worthy set-off to the old superstitious intolerance.

But when a new revelation is bursting on the souls of men, when the error and the ignorance, alike begotten of the ancient superstition and the modern incredulity, are so powerful as to defy all but the best aimed shafts of the most cogent Reason, the tentative hesitation of the proper after Truth is no longer an appropriate attitude.

We have no desire to soar into the lofty region of metaphysics, where we are sure to be met with the assertion that truth about these ultimate realities never has been and never can be formulated or uttered by man. Let us content ourselves with the humbler elevation of practical ethics, and acknowledge that Truth is a relative term. To quote from a remarkable letter lately addressed to his Grace the Archbishop of Canterbury, “A religion is true in proportion as it supplies the spiritual, moral, and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral, and intellectual portion of man’s nature. And the transcendently spiritual ideas of the ruling powers of the Universe entertained by an Ori-

ental sage would be as false a religion for the African savage as the groveling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man."

With this prelude let us attempt to form some just estimate of a remarkable and interesting book which has recently been published, *Scientific Religion*, by Laurence Oliphant. It is certainly in marked contrast to the style of writing commented on in the opening paragraph,—indeed it is refreshing to listen to such earnest utterances on subjects of the deepest interest. While expressing his sincerest attachment to the true Christian faith, no writer attacking the anti-Christian creeds of the churches could demolish the orthodox conceptions with more powerful or crushing arguments. The 22d chapter, which deals with the interpretation of part of the Book of Revelation, is one which the orthodox would do well to "read, mark, learn, and inwardly digest." His remarks throughout the volume about the orthodox science of the day (for there is now an orthodoxy in this also !) are equally admirable. The following is a specimen. "But a blind belief in the superficial senses is as unsafe a guide to truth as a blind belief in a book. Science is as mole-eyed as theology, and yet to one or the other the whole civilized world trusts for enlightenment. No wonder that these two sets of blind guides, leading their blind followers, should stumble against each other in the dark and fight furiously."

The new vital impulses descending on man are then dealt with. They are supposed to emanate from those inhabiting the Unseen Universe. Whatever opinions may be held on this subject—and opinion is to-day in a state of flux—the following may certainly be called an ingenious explanation. "Where there is scepticism in the human pneuma or inmost thought of the man, antipathetic atomic combinations are formed in his two external dielectrics, and interpose a hostile atomic element which encompasses the medium, and forms a barrier that the psychic force of the spiritual agent cannot penetrate. It is for this reason that physical manifestations are successful just in proportion as there is a strong faith-sentiment in the spectators, whose external dielectrics are then co-operating with the spiritual agent."

The remarks on the discoveries claimed by Mr. Keely too are so interesting as to deserve reproduction. "Mr. Keely has discovered that such a change can be effected by vibration, in the atoms of which the atmosphere is composed, that what he terms 'atmospheric disintegration' can be produced, which has the effect of liberating a subtle essence, the nature of which has still to be determined, and which he believes to be 'inter-atomic.' The energy it possesses is so great that it exercises a pressure of 25,000 lbs. to the

square inch, and, in the engine which he has just constructed for traction purposes, develops a force of 250 horse-power. All this is achieved without the introduction of any extraneous motive power, the whole apparatus being so constructed that the liberation of this tremendous agency from its atmospheric prison-house can be effected by the vibrations produced by a tuning-fork. Those who are sufficiently unprejudiced to connect the bearings of this discovery, of what must be dynaspheric force, with phenomena which have hitherto been regarded as supernatural by the ignorant, will perceive how rapidly we are bridging over the chasm which has always divided the seen from the unseen, and obliterating the distinction between what has erroneously been called matter, and what has no less erroneously been called spirit." Further on in the book it is significantly pointed out that this dynaspheric force with which Mr. Keely can operate on external substance is synonymous with the inter-atomic energy that produces the phenomena of hypnotism, telepathy, mediumship, and all such abnormal manifestations.

While differing in some points to a marked degree from the recognized theosophic teachings, the author nevertheless demonstrates that the source from which he has drawn his inspiration is conscious of many of the occult facts,—for instance, the androgynous or bisexual nature of primeval man; the highly attenuated character of matter which composed his frame, compared with the fleshly covering we now wear; the esoteric meaning hidden from the vulgar gaze in the Bible as well as in the Scriptures of all religions, and the consequent necessity of initiation in the mysteries; the mistaken notion of the popular mind as to the fundamental difference between spirit and matter: but it is needless to enumerate them further.

We now come to the great subject of which the whole book is a gospel,—the sympneumatic impulse, the descent of the Divine Feminine. Taken in the widest sense, the author's inspiration appeals to our highest reason, and we cannot but give approval to the general proposition that the far-off regeneration of the race will lie (amongst other things) in the reversion to the bisexual type of our prehistoric spiritual ancestors,—in other words, in the absolute quenching of the principle of lust, the double-faced goddess today worshiped, though in varying degrees, by all Humanity—by the votaries alike of marriage and of free-love. This will be an unpalatable way of stating the truth to many, for it is a view from a light which naturally seems to dwarf the difference between the virtuous world and those whom the virtuous world avoids touching with the hem of its garment.

But while assenting to the general proposition, there are details in the working out of the idea which do not appeal to our sense of truth. Writing in chapter 20 of one who is pursuing the upward path, he says, "She will know—not because it is to be found in the Bible—not because her reason suggests its truth, but because her physical organism forces the fact

upon her, that she is the feminine half of a two-fold being, and that her completion consists in union with her masculine complement." And again in chapter 21, interpreting extracts from the Kabbalah, he refers to the sym-pneumatic descent, "for it will result in the union on earth of the halves hitherto divided, whereby man will regain his lost condition." This is no new idea either. Without going back to Plato (and we should probably err in ascribing to his deeply-veiled utterance the meaning that the words might naturally seem to imply), we find it unmistakably expressed in "Jocelyn," that touching story of Lamartine's, in the stanza which begins—

"Mon cœur me l'avait dit : toute âme est sœur d'une âme ;
Dieu les créa par couples et les fit homme ou femme ;
Le monde peut en vain un temps les séparer,
Leur destin tot ou tard est de se rencontrer."

The completion of the at-present incomplete nature of man or woman by an ideal union must to many be a very fascinating thought, but instead of its being as it here purports to be, the explanation of the mystery of the differentiation of sex, is it not rather a perversion of the truth, the truth being that both man and woman have within each one the potency of both sexes, and in this consists their true equality,—in other words, that the Soul is bisexual, and is therefore capable of assuming and wearing either the male or the female form, and that its true apotheosis consists in its assertion of and its reversion to its real nature and Divine source.

Much that is written in this section of the book on the subject of woman's mission is admirable. Though the author is severe on the colleges for the higher education of women, which, he says, are "attractive to a certain class of the sex, but which are nurseries of hybrids which turn out an inferior species of man-woman," yet, as he truly points out, the degree in which they (women) compete, with more or less success, with men in the intellectual and executive battles of life is the degree to which they stunt and destroy their own higher faculties.

Of the truth of his inspiration generally, what shall we say? Each man must judge according to his own light which opinion and belief are our guides, and before we have risen to the heights necessary for directly cognising these facts of the Unseen Universe. While leaving those who are able to do so to deal critically with the detailed statements, and to discriminate between the interpretations of symbols and passages, many of which appear to be far-fetched, it seems to us generally that, while the learned and able author has received shreds and fragments of transcendental truth from the Astral World, the knowledge of the primary fact is wanting which would have been capable of discriminating between the teachings and of welding them all into one homogeneous whole,—we mean the doctrine of re-incarnation and the law of Karma, facts which are recognised as the basis of all the

great Oriental religions, and which it is the shame and loss alike of Christendom and of Islam to have generally ignored, though traces of the truth are still to be found in the scriptures of the former, and though it is secretly acknowledged by the mystical followers of the latter.

The author also suggests that the attainment of a perfect human state by man while still he bears the body is a realizable possibility. A whole chapter is devoted to the subject of the formation of households which are gradually to realize this perfect state. But let the author speak for himself though of course no short extract in this or in any other case can do full justice to the gradually elaborated idea of the author in his own work. "For as he labours thus side by side with his fellow-men, tilling, perhaps, the land, and ploughing deep furrows into his own soul, which are destined in good time to bring forth an abundant crop, he perceives that he is indeed laying the foundations of a reconstructed society; and a vista opens out to his charmed gaze of co-operative industries, harmonious communities, and a political system in which liberty, equality, and fraternity shall develop under the ægis of absolute authority, and in association with a hierarchy composed of such different degrees of rank as correspond to their fitness to enjoy it."

It must necessarily be with regret that criticism is allowed finally to replace approval of a book which contains so much that is excellent, and the lessons in which are so sadly needed by this self-satisfied and self-vaunting age of ignorance and error. But the unwarranted optimism implied in the above calls for comment; and, besides, there is an apparently wilful misunderstanding throughout the volume of some of the deepest and most occult truths, which recalls a similar though much less flagrant example of misunderstanding, viz: the exaltation of woman as the crown of the universe by the late Mrs. A. Kingsford in her and Mr. Maitland's work, *The Perfect Way, or the Finding of Christ*. If it is fair thus to cite a single blemish in a book of such exalted inspiration and remarkable value as the one just named, it may still stand as an example of the error which all psychics are specially liable to, who trust to "spirit-guides" apart from the true intuition of the well balanced nature, as well as from the ancient traditions of revealed authority.

PILGRIM.

(Concluded in March.)

If the severity of my virtue incites another to sin, I am most to blame. He is carried away by the law of polarity; I set it in motion. A rigid virtue destroys; a loose virtue wastes: seek the mean. In equilibrium all things find perfection.

LETTERS THAT HAVE HELPED ME.

(Continued from January.)

IV.

Dear Sir and Brother ;

In cogitating lately I thought of you in respect to some of my own thoughts. I was reading a book and looking around within myself to see how I could enlarge my idea of brotherhood. Practice in benevolence will not give it its full growth. I had to find some means of reaching further, and struck on this, which is as old as old age.

I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends,—and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas and Asuras:* the elemental world, that too is myself. After pursuing this course a while I found it easier to return to a contemplation of all men as myself. It is a good method and ought to be pursued, for it is a step toward getting into contemplation of the All. I tried last night to reach up to Brahma, but darkness is about his pavillion.

Now what does all this insanity sound like? I'll tell you what: if it were not for this insanity I would go insane. But shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?

NAMASTAE !

Z.

I found the above letter still more valuable when I remembered that Brahma is "the universal expansive force of Nature"—from *Brih*, to expand; and so stated in an article by H. P. Blavatsky in *Five years of Theosophy*. In the Dhammapada we are told to think ourselves to be the sun and stars, the wet and dry, heat and cold; in short, to feel all experience, for we can live out all in the mind.

J. N.

* Gods and demons.—[J.N.]

V.

Dear Jasper ;

I wish I could answer your letter as you ought to have it done. But I feel my inability. However, our duty is to never consider our ability, but to do what comes to be done in whatever way we can, no matter how inadequate the work appears to others. When we stop to consider our weakness, we think, by comparison, of how another would do it. Our *only right is in the act itself*. The consequences are in the great Brahm. So I will just say what comes.

I feel the sadness in your letter, but know that you will rebound from that. Do not let the sadness of knowledge create despair ; that sadness is less than the joy of Truth. Abstract Truth, even, has necessarily in it all the mercy there is in the whole. Its sternness is only a reflection from our own imperfections, which make us recognize the stern aspect alone. We are not the only ones to suffer upon the Path. Like ourselves, Masters have wept, though They do not now weep. One of them wrote some years ago : "Do you suppose we have not passed through many times worse trials than you now think you are in?" The Master often seems to reject and to hide his (spiritual) face, in order that the disciple may try. On the doors and walls of the temple the word "TRY" is written. ("The Brothers" is a better designation than Mahatmas or Masters.)

Along the path of the true student is sadness, but also there is great joy and hope. Sadness comes from a more just appreciation of the difficulties in one's way, and of the great wickedness of the individual and collective heart of man. But look at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were mere men too ; They had to fight the fight ; They triumphed, and They work for those left after Them. Then beyond Them are "the Fathers," that is, the spirits of "just men made perfect," those Who lived and worked for humanity ages ago and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter.

Now, as you say, it is all Faith ; but what is Faith ? It is the intuitional feeling—"that is true." So formulate to yourself certain things as true that you feel to be true, and then increase your faith in them.

Don't be anxious. Don't get "maddened." Because in the fact that you are "maddened" (of course in the metaphorical sense), is found the proof that you are anxious. In a worldly sense it is perhaps well to be anxious about a highly important matter, but in occultism it is different, for the Law takes no account of our projects and objects, or our desire to be ahead or behind. So, if we are anxious, we raise a barrier against progress, by

perturbation and straining harshly. You wrote to B. that what is his, is his. Then the converse is true ; what is not, is not. Why don't you take your own medicine ?

Yours,
Z.

STRAY MEMORANDA.

“Why not,” I said to a Master’s messenger, “give to all these gaping theosophical children throughout the Society, the whole truth at once? Collect all the doctrines and the interlocking prophecies together, whether about the world of men or the world of the Gods ; arrange all the facts respecting the evolution of men on the planet, with all the details about dividing of races and the hidden descent of tribes : then give it out for good and all.”

Looking at me seriously, he said, “Would they believe it? I think not.” But he left behind him some stray jottings.....

“The science-worshipping theosophist, thinking that the brighter day will only come when men of science are convinced that the Masters know all that is to be known, would have revelations regarding ‘missing links’ and the dispersion of races. But the dawn of a new age is not heralded by such divulgements ; and to tell the facts before the time would only result in strife, bitterness, and laughter.

“Not even the devotees of the Worship of the Dead, who follow after mediums and say that the souls of the deceased return to detestable surroundings in heated cabinets, would admit a single fact that militated against pet theories. Yet we know that the souls of good men who have died do not trouble the world. They leave behind them the ‘coat of skin,’ full of what wickedness they were unable to disperse in life. This unsavory remainder is worshipped by the medium-hunter, and because out of the astral light it reports facts and words not thought of by the sitters, the real man is accused, and by default convicted, of returning here. Such spiritualists as believe thus are consecrating corpses and making Gods of the demons of the air. Will they believe this?

“The extraordinary psychical manifestations occurring during the last forty years all over the Western world have been dubbed by the ‘spiritists’ as the awakening of men and the new, best, last philosophy, whereas they merely marked the changes beginning in the great heart and mind of the collective Western man. In relation to what is heralded and will be, they are as is the changing voice of the youthful chorister to its full development into a basso profundo.

“By careful and painstaking attention to this worship of the dead, new forms are created in the astral light, compounded of the reliquæ of deceased people and the matter added by elementals; they imitate the dead in word, gesture, recollection, and other indicia of identity, and delude the living, because these elementals like the new surroundings thus found. One small section only of the elemental nature is thus affected, but it likes not to relinquish a grasp once taken upon us mortal-gods.

“Although this Death-Cult calls itself scientific, we have not yet heard of any careful or other collecting of statistics about appearances through mediums of the same deceased person at more than two places at once. But any careful reader can find that such things are reported every day and no deduction drawn from it.

“The real deceased one in his blissful state after death feels a twinge every time his shade is called up in the charnel house of a living medium's body.

“The money paid to mediums for ‘spirit communications’ is haunted by astral beings of a certain order. They plunge upon the medium, and find their appropriate dwelling in the bad and not in the good part of his nature. The temple of the Holy Ghost is thus turned into a den of thieves.

“The trajectory of a spiritual being through space is visible to the human eye from only one point, and very often it is seen as a curved line when in fact it is otherwise. One sort of elemental being moves in an epicycloidal curve. Looked at by one person's eye it is a straight line, to the other observer it is a curve, while a third sees it as a triangle.

“Every thought has with it in its journey all the physical, mental, and moral attributes of the thinker; but the recipient may be able only to perceive one of those attributes, and then, instead of getting the thinker's thought, he may hear the rate of vibration in the body of the thinker, and all he sees then is a small white star.

“There are beings who have their existence in your body. Some live but a moment, others for longer periods.

“Where cities are ‘destined’ to be built, whole armies of celestial beings build an imaginary city and try to induce men to erect the objective structures there; and the founding of a city is an occasion of joy or deep sorrow for those who can see the nature of its builders.

“There are certain spots in the land now uninhabited, over which swarm hosts of elementals. They have their own city there, and when men pass that way they whisper to them, show pictures of a city, of its buildings, and its future; and soon or late the human beings come and erect their dwellings there.

“Your American continent is full of these spots, and crowded with memories of past glories that elbow each other for space.

“Although each thought goes on through infinite space, many thoughts sent out from your mind are, so to say, lost on the way; for they meet opposite thoughts or stronger ones which deflect them from the course desired, and they thus fly on to a goal not in the mind of the thinker, or through weakness of impulse they fall easily away from the appointed orbit.

“In one aspect the Astral Light may be compared to a howling mob of rival musicians, each engaged on a different tune. Who enters there has need to know how to distinguish the right tune, or dire confusion will result in his mind.

URBAN.

GENERAL THEOSOPHICAL CENTRES.

Some theosophists think there is no need for a headquarters of the Society in India or in the United States, and that the money spent for maintenance of such centres ought to be devoted to some other object. With this view we cannot agree.

The buildings and grounds belonging to the Society in India are our only headquarters, strictly speaking, and are desirable, while centres of theosophical work elsewhere have fully demonstrated their usefulness. The “centre” in India has done the greatest good to the Society. It has been a visible evidence of our work and influence, and, as such, a point not only of interest for theosophists, but of serviceable impression upon others. While we are working in the world we must use the things of the world, and not attempt to drag everyone, whether or not, to the high planes of thought where there no longer is any necessity for tangible evidences. Nothing encourages people so much as results of work, and in our struggles with the scoffers we often find assistance in that we are able to point to where outward signs can be found for that which we have tried to do. The headquarters are in one sense the embodiment of an idea—that of Universal Brotherhood—, for they have been created and are supported by the efforts of members holding to every known shade of religious belief and of every race, caste, and color.

The need for a similar *locus standi* in the United States has been felt for some time by many of us, and to meet it the room in New York, at 117 Nassau Street, which has been referred to in these pages and in the daily press, was fitted up by the efforts of members residing in different parts of

the country and devoted to the general good. Every theosophist is welcome there, and every inquirer.

The register of visitors shows callers from every point in America, from New Zealand, Asia, and Europe. The room is not the property of the Aryan T. S. That Branch has its own hall and library in another part of the city.

At present this theosophical centre is in a small room, because the expense of rent for larger quarters cannot be met until a greater number of members become interested in its welfare. It ought to be in a larger room, so that a library of theosophical works might be accumulated for the use of every visitor. The fact that it is in New York should make no difference, for this city is the metropolis of this country, and one which members from distant points are constantly visiting. And there is no reason why Branches in the other large cities should not establish similar centres. But at present this is the only one of the sort, and there ought to be enough money raised by members throughout the United States to permit of a larger room being hired, so that it may become a real theosophical club of universal use and interest.

ANSWERS TO QUESTIONERS.

From L.

1.—What plan of life should a theosophist adopt? Take one who does not aspire to chelaship, but who is anxious to live rightly. Should he give up literature, or music, or art; and ought he to give up thoughts of marriage?

Answer.—The plan of life should be that which shall appear to the student the best one under his lights; any sort of life may have as a plan under it the good of the race. It is not required that literature or art should be given up: theosophy seeks to round men out and not to produce moral skeletons. As to marriage, we have nothing to say.

2.—Is *Light on the Path* written for chelas alone or for all?

Answer.—It was written for all who strive to understand the meaning *under* the language; its real sense is not that conveyed by the mere words in it.

3.—Why do so many warn against rashly attempting chelaship? If it is right, why not for all? Will it be easier in some future life, or will it be always a struggle? If the necessity for leaders makes it right for some to essay this, how is one to tell which is his duty, to try or not?

Answer.—The reason for the warning has been given over and over again. A chela calls upon himself awful possibilities of disaster, and voluntarily exposes himself to the most pitiless foes the race has,—those within the mind's plane and in the astral world. These are not figments, and every one who forces himself must meet the consequences, for the kingdom of heaven is surrounded by monsters, and the way to it is enveloped with the black cloud of the soul's despair at a place where knowledge, power, and faith are needed, and where sentiment plays no part.

The road winds up hill all the way even to the very end; but in this life we may prepare ourselves to be ready to make a farther advance in our next reincarnation.

Any one who *is* to be a leader will easily find that out. We are not to try and discover that we are leaders, but to do our every duty; if they are performed, the Law of Karma will find those who are the real leaders, and all sham captains will disappear.

A STUDENT.

From "An Outsider"—in England.

If I write to you sometimes anonymously, will you answer? There must be many like myself, lonely and ignorant, who need help and might find it in the PATH. My health is poor; how can I regain it? I have not the "superb audacity" you speak of.

Answer.—Those who answer questions for us will attempt replies to all reasonable questions, but we *are not an oracle*. As to health we cannot say; each case is special, but cheerfulness and faith in the implicit justice of Karma and in the Great Souls who help all earnest students may give better health. All diseases begin within, but the way to health is not found by brooding on disease; some diseases proceed from causes generated in other lives, and may have a given period during which they run and cannot be stayed. But we cannot go into personal questions relating to the physical body's ailments.

Maggie Crawford writes stating that she judges the truth of theosophic doctrine by the characters of those who promulgate it, and that she finds Mme. Blavatsky an objection to the truth of theosophy. Charges are brought against other prominent persons who are named by her A, B, and C; we cannot notice these, as they are anonymous, or rather straw defendants. But as to H. P. Blavatsky, we desire to say to the questioner that we have known her many, many years and think her character is not ungoverned nor uncontrolled; we also know her to be generous and just, as well as wise and farseeing. But truth must never be judged by any personal standard; and we advise our friend to pursue truth for its own sake, and not because any person says it is true.

JASPER NIEMAND, WM. BREHON, EUSEBIO URBAN.

REFLECTIONS.

When I am annoyed by an ungovernable animal, I am reminded that the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. In underrating instinct, the brute is more true than is the man, to the unwritten Law.

The "idle word" condemned by Jesus is inactivity of Being. It is the cessation of the homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit; in stagnation it is hell. To each man it is given in trust for all men; if he misinterprets it he is tortured. If he sequestrates it, he is condemned to eternal death that it may be free; for it is eternally free. Through misuse, he may learn its use. If he denies it, he is lost; for by it alone he lives.

It is better for a man to sin deliberately against the Law than to chafe under the mandates of conscience. The first is a renegade who chooses another King; the second is coward and slave who rebels but dares not disobey. The energy of direct sin may, by reaction, compel return, but the lethargy of fear bears no fruit.

If you wish to receive, *give*. If you wish to ascend, *descend*. If you wish to live, *die*. If you wish to understand these words, read them by the lamp of the spirit, and reject that of the understanding.

Apparent evil is a necessary result of manifestation or duality. The good alone is *in Time* inactive. Evil is the balance of good: the Equilibrating power reigns above and is alone eternal.

When the silent Eternal gives birth to the activity of Spirit in Space the worlds are evolved, and, seeking equilibrium, return again to the eternal silence. So with the soul of man.

More saving grace may be found in the society of thieves than in that of fine persons who never reverberate to a true thought. In the first there is rebound; the latter is the negation of life.

Expiation is the kernel of sin. "Evil" containing its own punishment continually defeats itself, and sows the seed of "good" in its own regeneration.

He who would see Perfection must become It. How? By beginning the attempt. Its first step is the full realization of imperfection in himself.

TEA TABLE TALK.

Thinking over the current number of the Tea Table, a sudden idea struck me. It was one of those ideas that hit hard, and that seem to fall into the mind from "outside,"—as we, in our sense of separation, call all that is not visibly interior to our physical shell. This body is really immersed in the one Substance much as a sponge is plunged in the ocean. The sponge seems to enclose a certain fixed amount of water, but in fact that water is always ebbing and flowing through wave and tide, and interpenetrates the sponge without being separated from the whole body of the ocean. Moreover, the sponge can only hold a certain amount at one time, but through that it is related to and impinges upon the whole ocean, and has not the folly, as the human sponge has, to try and hold on to its small share of water, to crystallize and fix it there, shutting out all the rest and impeding the glorious universal influx.

Such ideas are very different from those that seem to originate with a flash within us. A study of the various kinds and methods of Thought is of great help to the student. He sees more and more clearly that we are often "thought through"; that many of our thoughts are suggestions, sometimes from beneficent and also from evil sources: he learns to distinguish all these from that internal and luminous prompting which is his soul-guide.

My idea was a very simple one, and illustrates the point because it appeared to come whizzing directly from some other mind. It had the practical human flavor about it. There are flavors of the mind, as well as of the palate. Its bearing was simply as follows. "This is the people's Tea Table; why not let them furnish it once in a way?" So I only enter this month to bow myself out again, a conventional visitor, leaving as my card the subjoined letters.

"*My dear Julius*; This is the experience of W., a friend who has lived in this mountain fastness for 22 years. * * In 1873 he had (and has yet) a partner named J. They had a little bunch of Indian ponies—25 or 30. They built a cabin just on the west side of the Sierra Madre, but it was deemed best to bring their ponies over on the east side to range during winter. It fell to J's lot to take the ponies round the mountain point, 40 or 50 miles from their cabin, to the range selected. They had a very intelligent bitch of shepherd breed, called "Woolly." Usually she remained at the cabin, but on this occasion she concluded to assist J. with the horses. Being a very trusty and, as I said, very intelligent animal, she was accorded a particular corner in the cabin, and it was her habit, when returning from any jaunt, to trot to her corner and throw herself down (when very tired), and groan with satisfaction. W. was sitting in the cabin at dusk, on the eve of J's expected return, listening intently for any sound of his coming.

The weather was pleasant, and he had not yet lighted the evening fire. Everything was intensely still, and W. was expectant, knowing that J. should be near. Inside the cabin it was quite dark. Not a soul within 50 miles probably. Finally, old "Woolly" trotted into the cabin and to her bed, and threw herself down unusually hard, groaning and grunting with evident

satisfaction that her hard tramp was over, and she once more in comfortable quarters at home. W., hearing the dog come in, started up to go and assist J. in caring for the horse he had ridden. He looked everywhere for J. but couldn't see him. Old Woolly was never known to desert and come home of her own accord. If she had done so this time, it was the first. J. must be close; so W. returned to the cabin, made up a fire, and began to prepare supper, thinking J. would soon appear. He glanced into old Woolly's corner; *she was not there*. Surprised beyond measure, W. called and searched, but no Woolly was to be found. The fact was, neither J. nor the dog was within 20 miles of the cabin at that moment, for W. found J. the next morning in old Bridges Pass, on the ground, with his collar-bone broken. His horse had fallen, just after dusk the evening before, and had thrown him over his head, breaking the bone; and old Woolly, tired and worn out to exhaustion with the long tramp, had thrown herself down on the ground in abandon, and groaned as she stretched her weary limbs.

That was 15 years ago, and W. (who by the way is nothing if not a Materialist) says that he never was so badly deceived in all his life, and cannot, to this day, rid his mind of the belief that he heard the dog come in just as she always did. I want to say, by way of closing, that they had this old dog in 1883, and it is my firm belief that she understood all that they said to her. They talked to her as though she were a person, and I have seen some strange things done by her, that she was told to do, just as one would tell a child to do so and so.—J. F. C."

It may interest our comrades to see how far our lines extend. The above letter comes from the far West, and the next one relates events of Honduras life. As the Tea Table gathers them in, the wish will arise that we could all draw closer together, could personally inter-act and work. For example, one devoted member and official of T. S., reading in the Tea Table of a Brother's exertions, promptly offered him through us a subscription to T. P. S. publications, with which to do more good. Such events make us glad that we spread our Tea Table.

My dear Sir; The accounts of coincidences as given in THE PATH remind me of an occurrence of last November. One morning in that month I awoke impressed by the idea that I should like to stroll to the Sterling Valley station, on the Rome, Watertown, and Ogdensburg road, about a mile from the house of the friends whom we were visiting. It was the first and only time such an apparently causeless impression was felt by me. I mentioned the feeling to my wife before leaving the room to go to breakfast; but became interested in a conversation during that meal and thought no more of my desire to walk to the station. But during family prayers the impression that I must go to the railroad became so strong that I hurried away as soon as I could do so.

Arrived at the station without having a conscious purpose in coming, and nothing to do when there, I chatted for a moment with the agent, and then paced to and fro along the track. At last I was tempted to go to the switch a few rods to the westward from the station. There was nothing of interest to call me there, for I had seen all there was to see; but as I had

nothing else to do, and as little is needed at times to tempt an idle man to do acts for which he has no reason, I walked toward the switch. There I found a piece of the steel rail of the main line broken out and displaced. It was not a large piece—perhaps not more than a foot in length—, but it has happened that great disasters have been caused by smaller things.

Hastening to the agent I told him of my discovery. He promptly telegraphed a warning to the fast express, then almost due at the station next west from Sterling Valley; and when the train came it ran very slowly over the break instead of flying along at a high rate of speed.

If you will take the trouble of looking at page 183 of Lippincott's for January, 1887, you will see recorded there two or three other incidents of the like nature which have happened within my own experience.

As I sat writing in my room in the house of Señor Don D. M., in Tegucigalpa, Honduras, one evening in March last, the señor came in, looking rather scared, and exclaimed:

“A most curious thing has happened to me this moment. I heard the voice of my sister calling to me so plainly; did you hear any one call? I thought you might have spoken to me some word, but that could not be so; you were here, and I was on the veranda on the far side of the *patio*, so I could not have heard you if you did not shout. I fear much that my sister, who is in Paris, may have died that moment. I felt my hair to straighten, so,” and my good friend straightened a lock of his curly hair.

I had not spoken. In the salon adjoining the library where I was, la señora sat contentedly rocking and softly singing to the sleeping baby. The three-year-old girl lay curled in one of the commodious rocking chairs sound asleep; the other two little girls sat each on an arm of the chair their mother was in, their arms around her neck and their cheeks resting against her wavy black hair. Juan had just given over trying to finish a sketch by the fast-waning light which came through the little ports in the west door; Luis sat, quiet as usual, his closed book in his hand, and Rafael rested from his practice at the piano. It was a mother's happy, quiet moment, when, every care put aside, she enjoys to the fullest the pleasure of having her children about her. None of them could have been heard by *el señor* if they had spoken, for the walls of the old house were so tremendously thick that no sound of voice could penetrate them, and the doors had been closed to keep out the north wind which was settling down from the cold mountain-top back of the city.

I had that day received a copy of the New York *Herald* of January 1, containing an account of an interview with Prof. Royce of Harvard on the subject of thought transference; and another paper in which was an article by which Richard Proctor mathematically demonstrated that *he* did not know that there were such things as presentiments, and that, therefore, there are none. Having so recently read these, I felt a lively interest in the fancy the Professor entertained that a voice, the voice of his sister, had called to him from across the ocean. In the conversation which followed Señor M. said:

“Several years ago Señor Don Gerrardo Barrios, who was afterward

president of Salvador, negotiated the sale of a valuable mine he owned at Los Encuentros, near the volcano of San Miguel in Salvador. Promising to report in favor of the mine, the expert returned to France.

"For a long time nothing more was heard of him or of the company which sent him. One morning my cousin Señora Barrios said, 'I have just dreamed that I was in a great city of grand houses, very beautiful. It was Paris. In a room in a house there I saw gentlemen at a table on which were papers. They signed the documents you sent to them about Los Encuentros. They have bought the mine.'

"So Barrios wrote on the wall then the date of the day when she dreamed, and the hour also, because that he knew that curious things do sometimes happen, that no man can explain. And many days after, when the documents came to him from Paris, Barrios looked, and the date of them was the same as the date on the wall of the morning when his spouse dreamed.

"After that, when Barrios was president of Salvador and the conspirators tried to assassinate him and all of his family, he went to Costa Rica. Then they wrote to him to return to Salvador, because all the people were ready to rise in revolution to make him again president. So he tried to go on a steamship from Costa Rica; but the steamer would not receive him on board, because they feared that if they carried Barrios then Salvador would not any more pay them the subsidy.

"Then Barrios went on a little schooner with two masts; and when the vessel was near the little port of Corriento, the lightning struck the principal mast and broke it. Then the captain said, 'I must go to Corriento to mend the mast,' and so he did.

"Then, but not that very same morning, my cousin, the wife of Barrios, came to me and said, 'Diego, cousin, I have seen Barrios in a small ship, and two other large ships pursuing him; but they could not find him because of the storms. And then I saw my sisters before me, spreading their skirts, so, to hide the black coffin; but I saw it behind them, and Barrios was in it—and he is shot.'

"My cousin was much troubled by this dream, and spoke often of it to many people when we lived there together in Costa Rica. Often she said that we would hear that Barrios had been shot. One day news came from Salvador that it was so. Barrios was killed. Then my cousin was wild, and ran that day all the way to Punte Arenas. It was fifteen leagues. I went with her, for she was my cousin and a woman. I was nearly dead when we reached that place, and I wanted nothing else in the whole world so much as I wanted rest and sleep. But she would embark at once, and ran up and down the shore until she found a ship.

"When we reached Salvador we found that Barrios was shot. The people of Corriento, in Nicaragua, gave him over to his enemies, and they took him to Salvador the very day my cousin dreamed. If it was the same hour, the same moment, I do not know."

"After that he told of other coincidences, then wandered into the secret history of Guatamala and Salvador until, at nine o'clock, our coffee was sent

in, after which he left me to reflect upon experiences which may, perhaps without fear of the mathematical geniuses, be called 'curious' at least.

E. W. P."

Oddly enough, on the back of this last letter I find a note in lead pencil by Quickly, who has a way of thus dotting my letters with news when he finds me absent from my desk. The note relates to the frequent pranks of elementals in hiding objects for which we are searching, and explains what Gail Hamilton has called "the total depravity of inanimate objects," in getting themselves lost, found, or in thwarting our attempted use of them. It is a common experience, and we find we do best in ceasing to look for the object, just as women shake a refractory sewing-machine and leave it alone for a while. In both cases, our thought being diverted from the object, the elemental loses interest and withdraws the veil or bar.

"This morning F. dropped a knife which he uses to hold his segar by a sort of spike in the knife. When I came in he was looking for it. We both looked, examined the floor well, then gave it up. About five minutes after, I got up, and there in the very middle of the floor, where we had looked, was the knife."

This note fitly closes the number, for Quickly is in heart and soul one with "the people." Were we all so within, what vital work we might do towards making our Brotherhood a real one on the inner planes of Being.

JULIUS.

LITERARY NOTES.

SPECIAL NOTICE. We particularly wish to again notify all friends that copies of *Lucifer* and the *Theosophist* are NOT kept on sale in this office. Subscriptions to either are gladly received and forwarded by us; but changes of address and complaints of non-delivery must be sent to the respective offices at London and Adyar, whence these magazines are issued. Single copies of recent numbers may usually be had from Brentano Bros., 5 Union Square, New York, or from the Occult Publishing Co., 120 Tremont St., Boston. By noting the above, time and patience may be saved to both correspondents and PATH.

Moreover, we have no information as to when the 3d and 4th volumes of the *Secret Doctrine* are to be published, nor what is to be their price. Here again, letters to us are useless.

AT IN MARCH LAST, so in next month we shall print a full table of all Theosophical Societies now in the U. S., with date of organization and name and address of President or Secretary.

THE SIGNS OF THE TIMES, by Prof. Elliott Coues, has been reprinted in Chicago. It is a lecture which Prof. Coues delivered April 26, 1886, in Washington.—*Religio Phil. Jrnl.*, Chicago. 15 cents.

The story noticed by us in the January PATH "All's Dross but Gold, the Strange Record of two Reincarnated Souls," by A. E. Lancaster, has been

republished as a 10 ct. novellette, we understand, by the John W. Lovell Co., 14 Vesey St., New York, the same house which published the 20 ct. edition of Mr. Sinnett's famous *Karma*.

OCCULTISM is being noticed every month in current literature. In the *Cosmopolitan* magazine of January, 1889, Mr. Edward Dwight has an article on Psychometry. This is the first instance, we believe, in which a popular magazine has seriously noticed any branch of occult-science.

THE DREAM OF LOVE AND FIRE. We have received this brochure of 42 p.p. from the publishers, *Estes and Lauriat, Boston*. It is by "a dreamer," and is dedicated to the re-incarnation of Cleopatra. As we thoroughly believe the latter lady was re-incarnated, and have seen several modern women either of whom might be she, but do not know who the dreamer thinks is the Queen of Egypt, we cannot point the moral. Many of the things in the brochure are distinctly erotic, and it savors more of ideas of black magic than ought else.

CORRESPONDENCE.

EDITOR PATH.

After the issue of the January PATH, I received a reply from *The Esoteric*, in which my letter in re "Nemo" is declined for reasons of business policy and because "it would advertise the PATH."

The editors are quite within their right in declining contributions, yet I earnestly deprecate editorial furtherance, without opportunity of rejoinder, of a bitter and anonymous attack upon those whom we consider the Great Ideals of men. The usual abstinence of *The Esoteric* made the present case all the more marked, and I thought a defense a clear dictate of duty.

Yours fraternally,

J. CAMPBELL VER PLANCK.

Wayne, Jan. 10th, 1889.

THEOSOPHICAL ACTIVITIES.

INDIA.

BRO. RICHARD HARTE, who has gone with Col. Olcott to India to assist in editing the *Theosophist*, writes that the headquarters seems like a paradise after the rush of New York and London. Our own opinion is the same. His presence there will relieve Col. Olcott, who has been obliged to take the entire responsibility of the magazine in consequence of Mme. Blavatsky's being compelled to remain in London.

The Library at Adyar requires a set of the Encyclopædia Britannica. A second-hand edition will do, and any kind friend having one can send it either direct to Headquarters or in care of the Countess C. Wachtmeister, 7 Duke St. Adelphi, London, W. C.

NAINI TAL T. S. At this place a new Branch has been started, called Kúrmáchal T. S. It was opened by Thakur Ganesh Singh, President of Baran T. S.

THE CONVENTION. The general convention which met at Adyar at the close of 1888 has not yet been fully reported to us. The only facts we have are that it was well attended, the rules were revised, and new officers elected.

Col. H. S. Olcott of course remains President; Mr. William Q. Judge, of New York, has been selected as Vice President.

The revision of the rules mainly consists in restoring to the President some powers which he had in other years delegated to Committees and Boards. We expect next month to give a full report.

NEW ZEALAND.

Bro. E. T. Sturdy has gotten together a Branch T. S. in far off New Zealand, to be called *The New*.

ENGLAND.

THE THEOSOPHICAL MOVEMENT begins to make sensible progress in England, owing without doubt to the presence of H. P. Blavatsky there. And yet her great book, the *Secret Doctrine*, has not made as much stir there as in the U. S. But new Branches are being talked of, and with the great mass of gossipers and curiosity-hunters who run after strange human beings like H. P. Blavatsky, some earnest workers always appear.

IRELAND.

DUBLIN LODGE T. S. This Lodge has planned out considerable work for the new year. The secretary reports that, acting upon a suggestion made by Mr. Judge during a recent visit, they have brought the scheme of Research Sections into more definite shape, and the members of the various sections will in future devote themselves largely to the preparation of clear and comprehensive reports of the subjects selected; each of these reports being wound up within three or four weeks, and being read and discussed at open monthly meetings to be held for that purpose.

A monthly manuscript journal has also been started by the Lodge to further the exchange of views amongst the members, and to keep the Corresponding members of the Lodge more closely in connection with their Dublin brethren. A visiting committee and other plans for spreading theosophical views in Dublin have been made. Though the lodge has a fairly good library, the number of inquirers is so large that there are seldom sufficient works on hand. The Council appeal to their American friends to send them any little works of an explanatory nature they may have to spare.

SECRETARY, DUBLIN LODGE.

NOTE.—The PATH hopes that American Theosophists will send now and then any odd books they may have read and no longer need to the Dublin Lodge, the address of which is care Fred. J. Dick, Esq., 14 Warrington Place, Dublin, Ireland.

AMERICA.

THE KRISHNA BRANCH, Philadelphia, is now holding meetings regularly every two weeks on Sunday afternoons. These gatherings are perfectly informal, and are not limited to members of the society. Consequently there has been a considerable attendance of interested inquirers who have joined freely in the informal discussions, and several of them have been sufficiently impressed with the truths of Theosophy to ally themselves with the Society. Proselyting is studiously avoided, and nobody is asked to join the Society, but those who manifest an interest of their own accord are given such assistance as it may be possible to extend to them. A regular course of study in the Bhagavad Gita is to be begun at once.

THE INCREASE OF MEMBERS in the U. S. is of such an extent as to justify the statement lately made by one of the high disciples of the Adepts writing to a London Theosophist, that the agents of the Adepts had been working here unperceived by us all, and would continue so to do as long as members labored in earnest for the cause. When we recollect also that it is said on the same authority that the new race following ours is to appear in America, the matter takes on a new importance, and we should remember that even a few devoted and earnest members may have power to save the cause we work for, even in the face of the greatest opposition.

BRO. HENRY B. FOULKE, late President of the Krishna T. S., Philadelphia, has joined the group of workers around, and in attendance upon, Mme. Blavatsky in London. A late member of the Aryan T. S. has also taken the same step, and thus increases the ties binding us all to H. P. B. and the Cause.

NEW YORK HEADQUARTERS.

THESE ROOMS, although very small, owing to the lack of sufficient funds, are very pleasant, and have become a real centre of interest. Many people ask why the example is not followed in our other great cities, and we think it would be wise to do the same thing elsewhere.

Since last month's issue a new album has been donated to hold the increasing number of photographs, and by a member who we know is less able to do so than many others. Several new photographs of European theosophists have been added. The register shows visitors nearly every day, and on one day ten altogether. A fine life-size crayon portrait of Col. Olcott has also been hung since last month. It is felt by New York Theosophists that, if interest continues on the increase, a larger and better room will be an absolute necessity.

CINCINNATI T. S. This Branch is active and prosperous. It recently had its anniversary at the house of Dr. J. D. Buck, at which about 40 were present. Dr. Buck is getting out a new book called "*A Study on Man, or the Way to Health.*"

MEMBERS AT LARGE.

There are a great many persons joining the Society in various parts of the country where no Branches exist. Any of them who wish to know whether there are other members unknown to them in their several localities can write to the General Secretary, who will gladly reply.

NOTICES OF THEOSOPHY are continually appearing in the newspapers. One of the latest and best is in the *Troy Daily Press* of January 9, 1889, which gives many interesting details and a fair statement of the cause of theosophy and the efforts of theosophists.

THE ATTENTION OF Branch Presidents and Secretaries is particularly requested to the following resolution, reported by the Auditing Committee and adopted by the 2d Annual Convention in April, 1888.

“We further report that we are in favor of making each branch responsible for the annual dues of its members in good standing, such dues to be paid on or before March 15th of each year. The General Secretary shall notify each branch when said dues are payable.”

SUBSCRIBERS TO THE T. P. S. are reminded that the first year thereof expires March 1st, and are invited to renew their subscriptions through this office.

THE THEOSOPHICAL PUBLISHING FUND started by Mrs. Ver Planck has reached \$105.

COL. OLCOTT'S TOUR.

The item promised for the January PATH, giving further facts and the amount pledged to the Fund (then \$1,222), was actually in type when instructions were received from the Editor for its suppression, and there was no time for even an explanatory notice. Being then in Europe, the Editor received information that business exigencies, of specially important nature, would make imperative the President-Founder's return to India after his visit to Japan, and that the Tour in America would be impracticable this year. Hence it was essential to stop further invitation to pledges at this time, and to take the earliest possible steps to inform the Brethren who have so generously responded to the appeal that, though the Tour has unfortunately become hopeless for 1889, it has been but postponed and not abandoned. The list of pledges is to be carefully kept, and as soon as Col. Olcott finds himself able to carry out this most important and, indeed, invaluable project, the contributors will be appealed to for a renewal of their subscriptions and the Society for a renewal of its anticipations.

The Wise guard the home of nature's order; they assume excellent forms in secret.—*Rig Veda*.

OM.

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The Lord existeth through himself, out of whom and through whom all things were, and are, and will be.—*Hindu Shastra*, 500 B. C.

O Spirit, only seer, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am that immortal person, Om!—*Upanishads*.

THE PATH.

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No. 12.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

END OF OUR THIRD YEAR.

With this number the third year of THE PATH's existence comes to an end. The only definite rule we made in the conduct of the Magazine has been to treat all with fairness and calmness. We have not indulged in flattery of any person, and have endeavored as much as possible to keep personalities, whether adverse or otherwise, out of our columns; and with the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours.

It is with a trace of sorrow that we record the fact that the PATH has not been supported by subscribing theosophists, but mainly by those who are not members of the Society. This is strange but true, and resembles another curious fact, which is that the Theosophical Publication Society of London, organized by theosophists, draws its subscribers and helpers from America. We have no hope of changing human nature now, and, knowing its tendency

to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy in the channel at present fixed by Masters—the Theosophical Society, without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

To those who have helped us with thoughts, with means, and with pen, we extend our thanks; we may have enemies, but as yet they have not made their appearance: to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none.

Some of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

GET YOUR LUGGAGE READY.

One night I seemed to see a great and populous country. It teemed with life and wealth, yet no sound, no motion arose from it. It was a petrified land. Rich harvests turned the earth to gold, but no reapers came forth. Fruits of the purple, the rose, and every splendid hue, weighted the orchard boughs, but not a hand was raised to pluck them. The flowers shone unseen; the dead air could not woo forth their perfume. The waters had no song; the birds, no flight; the clouds, no rain; the sun, no beams in that leaden atmosphere. The march of the seasons was arrested. Never was land more fertile, more beautiful. It needed but the heart and hand of man to continue its prosperity. High mountains, too, were there, where the gods abode, hovering so near to men that I cried aloud, to see these divine opportunities neglected or forgotten.

Pondering upon a sight so mournful, I saw that the inhabitants of this country had all a strange kind of mental atrophy which annulled all efforts, frustrated every activity. Surrounded by everything which could secure usefulness, happiness, and the fullest development of their natures, they did not know how to set about securing these ends. Their minds were under a spell. In an intellectual darkness, they were dimly conscious of their wretched condition, and called for some one to come and remove the torpor of their minds, to tell them how they might enter into this splendid Life and possess it. At times they did what work they must, then

sank into quiescence again, while the glory of Life seemed to taunt and mock them. In truth it did not do this. These glorious opportunities were there to urge them on, but could not rouse them.

The anguish of this paralyzed and waiting multitude was so great, that I too began to share their pain and their expectancy as I looked on, and I called aloud anxiously, "Will no one come to help them?"

Some unseen person promptly answered me, "Helpers have already set out for this country, which is called 'The Future.'" "Will they soon arrive?" I asked. My informant replied, "Look, and judge for yourself."

At this I felt impelled to turn around, and saw great masses of clouds breaking open before me, making a rift through which I could look. The view was so misty that I understood, in some mystic way, that I was about to see into the Past. What I perceived was a long railway train starting on a journey to some very distant point. There was great confusion about it. Some of the travellers were leaning out of the slowly moving train, gesticulating towards huge piles of luggage left behind. Others were endeavoring to turn the air brakes. Some had reached the engineer, and were arguing briskly, urging him to stop the train or to go back. Many others slept, and by their feverish rest I could see that their thoughts were on the baggage vans. Meanwhile, back in the station, were travellers absorbed in checking and marking their luggage, or wandering about half dazed, trying to find their personal effects, and to keep them distinct from the rest. People were arriving, too, in a constant stream, belated by their overladen coaches, and, in far homes, I saw others bustling hither and thither, packing and repacking. All of these were so absorbed that they did not know the hour was past, or that the train had set out for the land where they were all bound to go.

"Are these the helpers?" I asked. My unseen friend said that they were.

"But why do they not make haste when they are so sorely needed?"

"You see they are willing enough, but their luggage detains them."

"Could they not do with less, and arrange it more rapidly! or even discard much of it, which seems to consist of mere personal luxuries fostered by habit?"

"They could indeed, but this they do not understand."

"And, will no one reach that unfortunate country,?" I exclaimed.

"Yes; the train will arrive there, but it will be detained. And many of the people in it are so harassed by their thoughts of their lost or strayed luggage, or so preoccupied in keeping it together, that they will not be able to set to work promptly on their arrival. Thus they will not resist the peculiar lethargy which prevails in that land, and they will swell the num-

bers of the unfortunates, who, like them, originally started out hoping to reach a happy Future."

"Are there, then, no persons of clear and unencumbered minds," I asked, "who can be of use to the rest?"

"Indeed there are, but they are comparatively few, and are swallowed up in that great crowd. There in the train you may see an occasional traveller who is tranquil, whose thought is fixed upon his errand. There are such also in the city, and they are putting forth all their strength. Who shall say whether they can do much? What is needed is that the great majority of men should try with one accord to think of The Future, to prepare to enlighten and free it. They cannot attain the great prizes here and now, but they can do something; they can prepare for it."

This person spoke so quietly that his even tones annoyed me. "And you," said I, "you appear to take all this suffering and possible disaster very coolly. To think that a land so fertile, one with such glorious, and even divine possibilities through its Humanity, should lie extinguished in darkness because of the delays of these travellers! It is enough to break any heart."

"I am not 'cool,' as you say, but I am calm. I am obliged to be, for I have seen this sight for many an age; I shall see it for many more. In all time the sad lesson repeats itself, and Time is one. What you have seen is what takes place age after age. The waiting races are always delayed by the impediments of those who start out to reinforce and to help them."

"And what luggage is this that they cherish so much as to let it stand between them and their highest impulses, their noblest endeavor? Why do they not cast it aside?"

"This luggage is needed by every traveller if he would not arrive in that distant country utterly helpless, to be himself a burden to the community. Know the truth, my friend. This luggage which every man and woman carries is *the mind*. They cannot cast it away. What they need to do is to set it in order; to cast all useless thoughts and energies, all personal mental habits aside; to concentrate and strengthen it; above all, to hold it in readiness to start on the journey to the Future, so that when they arrive they may at once begin, without loss of time, to redeem and lift that Age. Then the journey will be more swiftly made; then there will be no such long waits between stations, no obstructing of trains. I and my companions are set apart to endeavor to teach men this; we learned it through our own experience many cycles ago. And in your age as in ours, men are slow to comprehend; slower even, for in yours the darkness has settled down like a pall. Yet Hope is the very nature of Life itself, and hence, we hope."

He said no more to me then, and the vision came to an end. I saw how true was all that I had heard, and each day bears fresh witness to its truth.

The mind of man is a tremendous Force, capable of engendering many energies, of various grades, correlating and interacting. The highest of these act on every plane ; the lower upon lower planes only, where they tend to beget obstructive consequences by, so to say, intensifying or thickening—condensing too—the one substance of which all things are made, into gross and material strata, which greatly impede the entrance of higher force to our plane, and isolate it and us by degrees.

What then determines the quality of a mental energy, so that it becomes of a “high” or “low” order? Its relation to the personal self determines it. The free will of man has its point of departure in the mind. He can generate thoughts which, by concentration upon or relation to the self, tend to contract his sphere (in more senses than one), and to preserve his Being intact in the life of separateness. Or he can evolve thoughts which relate to the whole world ; which flow out towards the Unity, and, by their action and interaction upon the highest forces, a part of which they are, tend to dissolve his personal life as such, to unite all his principles to their cosmic sources, and reveal the beauty, power, and wisdom of Being to his enraptured soul.

Very many of us can find but little work to do for Humanity, though work is here, pressing enough, tangible enough. But circumstances of iron control many, and these are Karma. What each one can do, however, is to purify the mind, and to develop in it such affinities, such tendencies and habits, as may be drawn up into the higher nature. These, then, will guide our soul’s course after death, leading the Ego to reincarnate there where it can at once begin the work for Humanity. The predominating love spun by our nature is like the stray end of the spider’s web, cast loose upon the air. It reaches across to some branch to which it instantly adheres, and upon it the Ego, the mysterious weaver of Life’s web, crosses the gulf we call Death, and finds each life in strict continuity with the preceding one.

These few thoughts cannot be better illustrated, or more fitly closed, than by an extract from a private letter written by H. P. Blavatsky:

“What is this about the soldier not being free? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the *outward man*? A soldier may be stuck to his sentry-box like a barnacle to its ship, and the soldier’s Ego be free to go where it likes, and think what it likes best. * * No man is required to carry a burden heavier than he can bear, nor do more than it is possible for him to do. * * If one cannot, owing to circumstances or

his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call, when he is once more reborn. What one has to do before he pledges himself irretrievably, is to probe one's nature to the bottom, for self discipline is based on self knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, fool is the man who says so. This may happen only when our motives are of a worldly character, or selfish. Otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move.

‘To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.’

“The question is whether Polonius meant this for worldly wisdom, or for occult knowledge; and, by ‘own self,’ the *false* Ego (the terrestrial personality), or that spark in us which is but the reflection of the One Universal Ego.”

It appears, then, that our best course of action is to get our mental luggage ready, and especially to free it from the thought of self, or the “terrestrial personality” living in a dream of separation.

J. CAMPBELL VER PLANCK.

WHY THE THEOSOPHICAL SOCIETY IS POOR.

A very great difference is to be observed between the condition of the treasury of our society, especially of the East Indian section, and that of almost any religious sect in either Europe or America. Enormous salaries are paid to celebrated ministers of the Methodist, Unitarian, Presbyterian, and Congregational Churches; millions of dollars are donated for keeping up the expensive missionary establishments that convert nobody in India, while their home secretaries accumulate property out of the savings from the compensation paid for doing the Lord's work at home, while the work of the Theosophical Society is carried on by a few who have but small means. And that the churches have funds is no proof that they are in the right, nor are we shown to be wrong because we have little wealth, or because those in the world who have it do not offer means to us. If we argue strictly on the lines laid down by Jesus, the founder of Christianity, then the conclusion is inevitable that the churches are not doing his work, for, poor himself, he commanded his disciples and apostles to go with no money in their purses and to take no thought for the morrow.

The reason for our poverty is not far to seek. It lies in this, that we offer no dogmatic creed, and, instead of leading men by definite statements of what exactly they must believe, we try to make them stand upon their feet and exercise their reason unawed by superstitious theories. Long ago the leaders of the society could have filled its coffers to overflowing, had they chosen to pander to weak and wealthy persons who will pay for the privilege of being led by the nose. Even in the United States, if we had set up a new Buddhist Church, many members would have come into its folds and plenty of money filled the Treasury. But such a policy should never find lodgment in the minds of our members. There is a curse attendant upon money. Very few are born with the ability to accumulate wealth who at the same time have not a love for it or a large estimate of its power, for the Karma that gives them the ability carries with it the other qualities generally found in wealthy men, impelling them to require something in return for expenditure; in the churches, the return they receive is a measurable assurance of happiness after death.

So it is found that the Theosophical Society is poor in money, but rich in effort, and we can safely say that no movement of the past few centuries has ever made without money such strides in fourteen years as ours.

And from this date it is likely that the society will be poorer than ever in India, for at the Convention held there last December, the Indian section resolved to abolish all fees in India, depending upon donations of money for its support there. It remains to be seen whether hereafter the Indian Section will be helped by members and sympathizers in the same way that other missionary bodies are assisted.

MEDITATION AND ACTION.

(Concluded from February.)

It is the Utopia of every dreaming Socialist to found a Kingdom of Heaven upon earth, though his means of attaining it may be somewhat different from the peaceful formation of groups of individuals bent on realizing a higher life; but surely more appreciation of existing facts and possibilities is shown even by the religionists who declare that their kingdom is not of this world!

That our race may and will evolve the perfect state is an occult fact, but that evolution will take countless aeons of time, during which the race will inhabit other and more ethereal planets than the present material world, to correspond with the more ethereal bodies which the race will gradually assume, and it will only be after countless weedings-out, during which the

great majority will be left behind to carry on such lives as they are fitted for, that the remnant of elect souls will realize the perfect state of terrestrial being (between which and the perfect state of transcorporeal being there will then be but the thinnest veil), the general conditions of which state render it perfectly impossible for us to make any comparison with the present, for, amongst other changes, the sexual passion will then be non-existent, for the Humanity of the sixth and great seventh round will have reverted to the androgynous type of their far-off ancestors of the first round, which to-day is buried in the depths of prehistoric time, while we of the fourth round, who are wallowing in the very nadir of materiality, are naturally removed by the whole diameter of the circle alike from the first and the seventh.

But we now approach the kernel of the whole question. What is bred in the bone comes out in the flesh. Like the sportsman who by the most curious perversion of logic (perhaps not altogether to be wondered at in a bucolic intellect), and glorying in his very shame, defends the brutality of slaughter, or the cruelty of hunting an animal to death, on the ground, forsooth, that the courage of the human animal is thereby fed and increased (as if true courage could not be kept up without brutality!), so the man who has been brought up to Western ways of thinking not only fails to realize the very first axiom of true thought, but, with the perverted idea of his race, glories in *his* very shame, for he exalts action above meditation. This is the idea strongly dwelt on in many passages of the book before us. This is the rift in the lute that spoils all the music.

The Western nations having reached what heights they have through action chiefly, it is no great wonder that their representative sons should bow down before the goddess who has ennobled them, but that one who, like the author of *Scientific Religion*, has received so much true inspiration, should not in this also have been rightly guided, is a problem for psychologists to explain.

The right understanding of meditation and action is the great subject with which the *Bhagavad-Gita*—that holy book—begins and ends. Two quotations on the subject of action will demonstrate its scope and object. The first is from chapter VI.

“By works the votary doth rise to Saint.
And Saintship is the ceasing from all works.”

The second is from chapter XVIII.

“Better thine own work is, though done with fault,
Than doing others' work, ev'n excellently.
He shall not fall in sin who fronts the task
Set him by Nature's hand! Let no man leave
His natural duty, Prince! though it bear blame!
For every work hath blame, as every flame

Is wrapped in smoke! Only that man attains
 Perfect surcease of work whose work was wrought
 With mind unfettered, soul wholly subdued,
 Desires forever dead, results renounced."

No ordinary man can escape from action, for, while desire of action remains, action is being done,—if not on the material, still on the mental plane. And again it is written in chapter III, verse 4, "A man does not attain to freedom from action by not engaging in action merely, nor is the perfect state gained by simple abandonment of action."

But it is one thing to perform all actions that duty enjoins, looking forward to the time when all earthly actions will have been performed, and when duty will no longer call; it is another and very different thing to glory in the action, to blindly imagine that any action we can possibly perform is the "worthy and laudable service" which is required of us.

The sympathetic relief of physical suffering is well; the teaching by which man's mental horizon is widened and man's moral nature is elevated is better. They both form worthy preludes to the higher goal. But best of all is to *become* part of the spiritual pabulum by which Humanity lives, and the very first step on the path that leads to this stupendous result is meditation; in other words, the detachment from all the ephemeral interests of life,—which detachment displays itself by perfect equanimity in good and evil fortune, the centering of all thought on the Supreme, until thought itself drops off and the soul is face to face with Deity.

It will be apparent in the above that the "service of man" is the key note throughout, but the "service of man" and what is more or less accurately described as the "Worship of God" must go hand in hand, until they finally become one and identical. It is this final unity which we desire to bring into prominence. Service on the physical plane is good; service on the mental or psychic plane is better; the altruistic effort involved in both requires the impulse of the higher worship as a goal. But with the culmination of worship comes the culmination of service, for they are merged in one. When the self as we understand it is annihilated, when the soul has been able to endure the transcendent vision of Itself as Deity, when difference no longer exists and the one is merged in the All, the store-house of spiritual energy is thereby replenished, and all Humanity receives an impulse that raises them a step nearer the Divine Union also,—nay further, the Divine impulse after passing through man descends to vivify the lower creation. The whole Universe is thrilled by it!

All are capable of the lower service; many are capable of the higher; few are yet fit for the highest. Each one is bound to serve according to his powers, and, following this law, the service which seems worthiest for the writer, who can certainly lay claim to nothing beyond the single-minded-

ness of an ardent and aspiring but deeply passion-stained man, is to convince if possible an unbelieving world of the existence of that at once highest service and highest worship, which the religious have materialized and degraded, and which the agnostics ignore.

When it is realized that, for the attainment of true meditation, the whole nature requires to be transformed, the Will begins to make the attempt. Though as Matthew Arnold pithily puts it,

“Tasks in hours of insight will’d
Can be through hours of gloom fulfilled,”

it yet seems too much of a miracle to permanently change the nature, to induce altruism in the selfish man, or purity in the lustful, let alone humility in the proud, for this last (pride) being an attribute of spirit is necessarily far deeper seated than the surface blemishes of the physical nature. The Poet truly wrote, “Pride is the last infirmity of noble minds”; and, indeed, it can be, and often is, used as a means of ennobling the nature, and purging it of the grosser taints of the body.

This permanent change of nature will not likely be effected in an ordinary man in one life time,—rather will it require the concentrated energy of many life times on the “Great Quest,” but the first step toward it must be the recognition of the truth, the realization of the supreme desirability of the state to which true meditation leads, and the knowledge that action impelled by desire in one life can only eventuate in similar action in the next, and that the only wise action to perform is that which looks for no reward, that which is dissociated from all idea of self,—in fact, such action as is preached from beginning to end of the *Bhagavad-Gita*.

We often hear it stated that a man is better than his creed, and it is a blessed thing for Humanity that the moral nature is sometimes able to withstand the debasing effect of the dire creeds of the churches, but the aimlessness of even the best moral nature which acts without knowledge must be replaced by the distinct realization of the goal to be aimed at. “The first good level is Right Doctrine;” and till the perverted notion of the worthiness in itself of any earthly act disappears from the mind, and some faint conception of the sublime state we aim at takes its place, no further advance seems possible.

He must indeed be a devotee of a very blind optimism who can contemplate the hideous results of action in this vaunted civilization, and can still expect that, without a cataclysm in which the whole vile thing shall be swept away, any gradual evolution can bring a reformed state. For he sees around him a fair country blackened and marred by belching furnace-fires and the never-ending grind of machinery, the still more awful tumult of the fevered rush of the competing multitudes, and, worse than all, the continu-

ally increasing degradation of the lives of the toilers, with every sign that all these evils are steadily on the increase.

The story of Martha and Mary is a standing protest against our deification of action. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful!" ; and many other similar sayings of the great Teacher might be quoted, but the churches called after his name, and whose representatives have become as a rule "mere echoes of the world's self-seeking," have been reduced to accept the world's apologetic theory that the teachings of Christ are incapable of practical application,—indeed, as the author of *Scientific Religion* points out, the present state of things in Europe has absolutely made them so.

But though the literal application of Christ's teaching has become an impossibility in the West, there are still spots on the earth's surface where the fever of the modern life has not yet reached, where the lust of wealth and luxury—the Gods or Demons whom the West worships—has no power to quicken the pulses in many a quiet household, whose inmates have at least inherited from their nobler ancestors a juster appreciation than is met with in the West, of the ephemeral character of life, and a worshiping reverence for those who are capable of true meditation.

If the so-called Christian Churches, instead of steeping their hands in the blood of tortured victims and rivaling Princes in the lust of conquest, had taught the Brotherhood of man that Christ believed in, it would not to-day have become in practice an unthinkable proposition, and we should not now be looking forward to the possibility of a social catastrophe which is too awful to contemplate. But surely the outcome of our present civilization, the steadily increasing accentuation of both poverty and wealth—which indeed constitutes the source of danger—, makes it apparent that the cup of iniquity is rapidly filling to the brim!

Nay, rather let us avoid adding more than is absolutely enjoined by duty to this fevered rush of existence. Let us remember always that in our true self we are the spectator only and that all action is but the result of the "Qualities"; so let us gradually transcend the "Qualities." And realizing that the Divine inner Self—the goal of our great endeavor—ever abides in the true heaven, "let us in heart and mind thither ascend, and with him continually dwell."

"Only by Soul itself

"Is soul perceived—when the Soul wills it so!
There shines no light save its own light to show
Itself unto itself!"

"None compasseth

Its joy who is not wholly ceased from sin,

Who dwells not self-controlled, self-centred—calm
 Lord of himself! It is not gotten else!
 Brahm hath it not to give!"

* * * * *

“Meditate!

There shines no light, save the Soul’s light, to show!
 Save the Soul’s light!”¹

PILGRIM.

“NATIONALISM”—A SIGN OF THE TIMES.

The query often arises among Theosophists, What can we do in the way of “practical” work? How can we best advance the principles we follow? A notable movement has recently begun to take shape, and to many it will afford an answer to this question, for it is a movement that in its working goes a long way in the direction of the broad, basic principle of Theosophy—the Universal Brotherhood of Man: the first needed step for disciples of our faith, and without which all occult leanings but take the wanderer swiftly along the left-hand path.

This movement is in the shape of Nationalist Clubs which it is proposed to organize throughout this country, “to promote the nationalization of industry and thereby the brotherhood of humanity,” in the words of their declared objects. “The principles that govern the civilized world to-day are those of competition, by which each man’s hand is lifted against his neighbor, each striving for advantage at the cost of the other, so that it is impossible to make the noble, ethical standards which our so-called Christian society professes to follow, anything more than hypocritical pretensions. Strive as we may, we cannot take active part in the world’s life to-day, and carry our precepts into practice.”

Now the Nationalists come forward and say: “Not only is the present order based upon bad morals, and therefore responsible for nearly all the crime and misery that surround us, but, like all that follows bad morals, it is bad policy. The essential friction of competition is inexpressibly wasteful, and if men would turn around and work together, instead of working against each other; if they would mutually “lend a hand,” instead of striving to pull and push each other down; there would be abundance where there is now destitution, happiness and enlightenment where there is now woe and darkness.

¹ From the Second Valli of the Katha Upanishad, translated by Edwin Arnold under the title of “The Secret of Death.”

Every sign of the times indicates that this is the road which mankind must take, and the question only is whether we shall enter upon the way intelligently, or roam blindly and with much suffering until we stumble upon it. The way to accomplish this end is naturally through the instrumentality of the Nation, the great entity of the people—the Nation, that only exists at all through the working together, to some degree, of the people composing it. The purpose of Nationalism is, as the word indicates, the development of the present imperfect, embryotic Nation into the complete organism whose potentiality is indicated by the existing rudiments. In the latter consummation the national organization will be the instrumentality for the accomplishment of everything that men can do better by working independently in unison than independently as individuals. The possible objection of some Theosophists that may be raised—“Why should I confine my activities to a Nation? My country is the world—therefore, why not “Internationalism?” can be answered that the practical application must necessarily begin with the Nation, and then, with individuals acting harmoniously together as a Nation, we shall have the Nations also acting in harmony as larger individuals in the great Nation—the world. Harmony in the parts produces harmony in the whole.

The keynote to this movement was struck by Edward Bellamy's remarkable book, “Looking Backward,” the most important novel of the century since “Uncle Tom's Cabin.” The book has made a profound impression in all directions. It goes forward to the year 2,000, and “looking backward” on this age, it puts in strong contrast the life of that time with the sad conditions of to-day. It is more than a novel; it depicts in the guise of fiction, a practical and desirable working basis for society. It is the realization to a great extent of theosophical ideas upon the ordinary plane of life. Only under such conditions as it depicts, could our principles receive universal acceptance. Says Dr. Leete, of the 20th century, to Mr. West, the young man who has awakened out of the 19th: “If I were to give you in one sentence, a key to what may seem the mysteries of our civilization as compared with that of your age, I should say that it is the fact that the solidarity of the race and the brotherhood of man, which to you were but fine phrases, are, to our thinking and feeling, ties as real and as vital as physical fraternity.” One of the chapters is devoted to a notable sermon, in which the great change wrought in society is reviewed and accounted for as the reaction of a changed environment upon human nature. “It means merely that a form of society which was founded on the pseudo self-interest of selfishness, and appealed solely to the anti-social and brutal side of human nature, has been replaced by institutions based on the true self-interest of a rational unselfishness, and appealing to the social and generous instincts of men. My friends, if you would see men again the

beasts of prey they seemed in the nineteenth century, all you have to do is to restore the old social and industrial system, which taught them to view their natural prey in their fellow-men, and find their gain in the loss of others."

The significance of the following passage will surely not be lost to Theosophists: "The enfranchisement of humanity in the last century, from mental and physical absorption in working and scheming for the mere bodily necessities, may be regarded as a species of second birth of the race, without which its first birth to an existence that was but a burden would forever have remained unjustified, but whereby it is now abundantly vindicated. Since then humanity has entered on a new phase of spiritual development, an evolution of higher faculties, the very existence of which in human nature our ancestors scarcely suspected."

A passage like the foregoing, as well as the whole noble tone of the work, stamps Mr. Bellamy as a natural Theosophist. The occultism of the other stories which he has written has been alluded to in previous issues of THE PATH.

It is a favorable omen that the pioneer Nationalist Club has been organized in Boston, the birthplace of the American Nation, and also of the movement that resulted in the abolition of negro slavery. When industrial slavery is abolished human freedom will first be realized. It is also significant that several earnest Theosophists should have been drawn to the movement at the start, and there encountered others theosophically inclined. The change may be nearer than many think. The end of a cycle is at hand. The wheel of evolution is revolving rapidly now. It may be observed that the end of the *Kali Yuga*, and the dawning of the age whose conditions shall evolve the Sixth Race upon our continent, have not been predicted for the distant future. Changes for which scores of centuries have slowly been preparing, may be accomplished in a few swift-flying years when the conditions are once ripe.

SYLVANUS.

LETTERS THAT HAVE HELPED ME.

(Continued from February.)

IV.

Dear Jasper;

It is a great advance that you hear the bells, which few hear, and evidence that you are where you can hear them; that is a great deal indeed. Do not look for the voice of the bells, but regard the *ideas* which thereupon come into the head, and apply to them the touchstone of your own Soul, just as you advised B. The fact that you feel "dead" is something you

should not worry about. It is likely that you are under the operation of a law which prevails in nature, that you will find referred to in an article in *PATH Magazine* for April, '86, Page 14. It is that the soul goes to a new place or new surroundings and becomes silent there awhile—what you call “dead”—and draws strength there, begins to get accustomed to its new surroundings, after which it begins to move about. This is seen in ordinary life in the bashfulness of a boy. That is, the bashfulness is the shyness felt in new surroundings, and is just what happens when the soul goes to a new place or into new surroundings. There can be no loss or detriment to our efforts. Every aspiration higher brightens up the road connecting the higher and lower self. No doubt of that. It is not *what* is done, but the spirit in which the least thing is done that is counted. Hear the word of the Master.

“He who does the best he knows how and that he can do, does enough for ‘Them.’”

The mere fact that a man appreciates these truths and feels these aspirations is proof that he is on the right road. It is well to tread it *now*. We will not always live. Death must come. How much better then to embrace death while thus at work than to swerve off only to be brought up with suddenness in after lives. Immediate rebirth is for those who are always working with their hearts on Master's work and free from self interest.

The one Spirit is in all, is the property of each, therefore It is always there, always with us, and, by reflecting on that, little room is left for sorrow or delusion. If we believe that the soul of all is measured by the whole of Time and not by a part, then we care not for these moments which relate alone to our body. If we live in our hearts we soon prove that space and time exist not. Nothing foreign to Master enters there; our faults are not there. The heart reaches Him always, and no doubt He replies. He does I know. He helps us while He leaves us to ourselves. He needs not to stoop to see our devotion, for that is of a supernal quality and reaches anywhere.

No, I do not say nor have I said that you ought to do something other than you do. We each do what we can. None of us can be the judge of any creature existing; so I do not judge you in the least respect. Your life may in the great sum total be greater than any life I ever led or that any one has led. Whether you are in America, Europe, or India makes no difference. That is seeking conditions. I have come to understand that Masters themselves must have worked themselves up out of much worse conditions than we are in. No matter where we are, the same spirit prevades all and is accessible. What need, then, to change places? We do not change ourselves by moving the body to another *locus*. We only put it under a different influence. And in order to change we must have got to dislike the

place we moved from. That is *attachment by opposites*, and that will produce detriment, as does all that disturbs the equilibrium of the soul. You know the same result is produced by two exact opposites, and thus extremes meet.

That hot flame you speak of is one of the experiences, as are also the sounds. There are so many, many of these things. Often they result from extreme tension or vibration in the aura of an aspirant of pure devotion. They are himself, and he should be as his guard against taking them for wonders. Often they are "apparitions in Brahm." They are like new lights and sights to a mariner on an unfamiliar coast. They will go on, or alter, or stop. You are only to carefully note them and "do not exhibit wonder nor form association."

I cannot say more. All help you extend to any other soul is help to yourself. It is our duty to help all, and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty. It is better to die in our own duty, however mean, than to try another one. So lift your head and look around upon the hulks of past imagined faults. They were means and teachers. Cast all doubt, all fear, all regret aside, and freely take of truth what you may contain right on every step. It will thus be well. Eternal Truth is one and indivisible, and we may get from the Fathers (Pitris) flashes now and then of what is true.

Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality they become alive in proportion to the reality of the thought—and its purity—that is behind them. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

Where I see you mistaken I will speak, to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.

As ever,

Z.

The new plane to which the soul may go, referred to in this letter, is the astral plane. It is the plane next above the material one, and consists of a subtle order of matter. When a student turns his attention to the higher life and desires intensely to find the way, his soul has begun to awaken and to speak. It has heard the voice of the spirit. Then the inner senses begin to unfold, at first ever so gently, so tenderly, we scarce hear their report. But the soul has then turned its attention to the astral plane, that being the next

one to be learned on the way upward; its energy is transferred from the material plane to this one, and we have an influx of many confused dreams and strange experiences, awake and asleep. These may or may not continue; all depends upon the individual soul and upon Karma. It is a most confusing plane, and, generally speaking, we may say that those students are more fortunate who make a marked degree of progress in spiritual things without having any conscious experience of the astral plane. For then they can later on learn it *from above*, instead of from below, and with far less danger to themselves. The whole must be known, but we may progress in various ways, even by discontinuous degrees, only then we must go back later on, to what we passed by. Such a going back does not imply detriment or loss of degree, for such cannot be lost when once gained in reality.

With regard to the astral plane's being a more subtle order of matter, this truth is often denied by clairvoyants and untrained seers. They do not distinguish between the psychic senses and the spiritual. They can see through gross matter, such as a wall, the human body, and so forth, as if it were glass, but they cannot see through astral substance, and hence they believe its forms and all the pictures and shapes in the astral light to be real. Only the adept sees through these illusions, which are far more powerful because composed of a subtle order of matter: subtle energies, fine forces have a highly increased rate of power over grosser ones. The adept has at his command the rate of vibration which dispels them or drives them asunder. In speaking of the astral plane, I mean the lower soul plane, and that higher and purified quality which the author of *Light on the Path* calls the "divine astral."

By anxiety we exert the constrictive power of egoism, which densifies and perturbs our magnetic sphere, rendering us less permeable to the efflux from above.

J. N.

OCCULTISM FOR BARTER.

ESOTERIC COLLEGES AND FALSE PROPHETS.

When Jesus of Nazareth went to the Temple in Jerusalem he, it is said, drove money changers out of the courts; and later he said that many false prophets should arise. For the Christian that temple symbolized the Palace of God, and the occultist knows that the story really means the driving out from the heart of all materialistic thought. Jesus, with a prophet's eye, saw what has so often come to pass since then,—false prophets arising on every side, both in and out of the Church that bears his name.

In the present days no country can boast as ours of having so many false prophets, who, taking advantage of the popular leaning to mysticism hang out signs of various kinds, but one and all offering for sale the things of the spirit.

It is not to magazines or books dealing with these subjects that we refer, for printing and paper must be paid for when one wants to lay his ideas before the people. But it is quite a different thing when men or women offer to sell to the buyer, for money, the knowledge of self or any mystery in nature pertaining to spiritual things.

In one place we have a man pretending that he is a reincarnation of Jesus Christ, and in another, one deliberately stating that he is Gautama Buddha come again in order to correct errors in his promulgated doctrines. Again, we find astrologers and diviners, mediums and seers, opening shops wherein they dispense oracles to the willing, gullible people. One is quite as pernicious as the other, for the taint of money will corrupt anything. And those who have means are somewhat to blame, in that they imagine that their money can procure them knowledge of the deep, spiritual things of Nature.

The latest thing in this line is that which began in Boston soon after the starting there of a magazine called the *Esoteric*. With that journal we had no concern, for its founders had a right to use it to promulgate just as much of truth as they had hold of in the same way that the PATH gives out its ideas of nature and of man. But in the beginning, the managers of that magazine let it be understood that they were, or one of them—to wit, Mr. Hiram Butler—was a theosophist; or member of the Theosophical Society. An examination of the records just made shows that he never was a member of that body.

Not very long ago a bulky book was circulated by this prophet, in which mysterious statements were made that one Vidya Nyaka desired to found a College in the U. S. to teach the stockholders (!) and students all the mysteries, and among others, the power of acquiring vast wealth, and it was said that after the college was organized unlimited means would be at its disposal, drawn from the funds at command of adepts; but, as a preliminary merely, the faithful must disburse. And disburse they did. We grieve to say that many theosophists sent in money to this scheme which, on its very face, boldly showed that it was founded as a means of giving its stockholders wealth.

The first note was sounded in an alleged "Letter to a Seeker" published by the *Esoteric*. This was a fraud which took in theosophists who do not get acquainted with what is written in out-of-the-way places. It was a hit at the Theosophical Society and at the Adepts, pretending that They were cold and dead and selfish, and that only the Solar Biologists were fitted to help Americans. It exhibited ignorance when it left the domain of plagiarism. What it plagiarized from is a book called "The Wisdom of the Adepts," by Rev. Thomas Lake Harris, in which he attempted to show that Buddhist Adepts are systematically trying to subvert Christianity in Amer-

ica, and this "Letter to a Seeker" took as sub-title, "The Wisdom of the Wise." Fragments are taken, word for word, from pages 8, 9, 319, 249, 371, 248, 249, of Harris's book, and used to construct this letter in the *Esoteric* and signed *Nemo*. If Rev. Harris did not write it, then it was stolen from him; or, if he did, then the *Esoteric* is a secret organ for a Christian sect which is anti-theosophical, while it outwardly professes theosophy. Either of these alternatives is equally damaging.

The second note was a loud one on a brass bugle heralding the founding of the Esoteric College, as the direct outcome of the efforts of the magazine, with Mr. Butler at the head of it, and Vidya Nyaka in the mysterious distance with a medley of nonsensical letters at the end of his name. The real name of Vidya N. is Ohmart, and he is known to many men in Boston who experienced his wiles before Butler joined hands with him. Before that, Ohmart was satisfied to deal with men on pure *business* principles, but when he combined with Butler he played upon the credulity of the mystically inclined people who sincerely desired to know the things of the spirit and foolishly thought that the great pretensions of this pair hid great knowledge and wisdom.

It all speedily ended with a frightful exposé in the *N. Y. World*, *Boston Globe* and *Herald*, and *Philadelphia Inquirer*. The worst of it was that the press mixed the Theosophical Society in it, entirely without cause but wholly because of Butler's theosophic claims, and to-day hundreds of people think that exposure was an exposure of humbug on our part. Such are the facts; hear now of the Karma:

Mr. Butler and all his confederates have to some slight extent injured the Theosophical Society, and the nemesis provided by the immutable law of Karma will follow him until the full consequence is felt and compensation made. We do not need sworn zealots to wreak a vengeance. That will follow, whatever it be, because behind the Theosophical Society is a mighty power that works by law and by will, and not by money. No wealth can buy its favor nor avert its care for its members and for the enemies of the Society. Already material damages and great annoyance have come to these men who dared to sell and buy in the Temple of God. And the same nemesis, but perhaps with lesser fury, will pursue all those members of the Theosophical Society who have in their hearts said, "Lo, here is one who offers at a price that which the Adepts of the Theosophical Society say can only be obtained through toil and unselfish effort; let us go buy of him." We are sorry for both, but surely lessons must be learned, and we had thought that the lesson was taught when the mysterious H. B. of L. invaded our ranks seeking recruits and getting those who would not try the right way. The end is not yet, the hour has not struck, but it will arrive. Let us then rely upon Karma and do our duty.

THEOSOPHICAL ASPECTS OF CONTEMPORARY THOUGHT AND LITERATURE.

It is not long since it was said that the stories had all been told ; that authors now could do no more than retell them in variations, merely clothed in new garments, according to the various aspects of individual points of view. The new realm for imaginative creation to be opened up to literary activity by Occultism, was then scarcely suspected, but now it is seen that an apparently boundless field is spread out for the exploration of those who can appreciate the conditions upon which it can be entered. To the thoughtful student there is much instruction to be gained from the way in which these new means are availed of, and it is exceedingly interesting to follow its development in current literature. Scarcely a month passes in which some magazine does not testify to the fertility of the new soil by a story founded upon some phase of Occultism. There are two ways in which authors appear to cultivate this ground. One is that of the average constructor of stories, who simply regards Occultism as an interesting mine for intellectual exploitation, and, without any true comprehension, merely seizes upon the external aspects of the subject, and arbitrarily invents all sorts of phenomenal occurrences, usually out of all accord with psychic or occult laws.

The second way is that of those writers who have the organization of the true poet ; the faculty to look upon that which is invisible ; it appears as if such were unconsciously guided by some unseen influence that directs their work into thorough harmony with the great truths ; their minds seem illuminated by the white light that now shines upon men's souls as never before in the history of the present race. So unerringly does what they say tally with the subtler meanings, that it seems as if no writer who "reads up" on the subject merely for the sake of intellectual diversion, and to obtain some novel material with which to please his readers, could thus achieve truth to occult facts. It requires a finer texture of the mind, pervaded by the solvent of true spiritual sympathy, to reach these higher results. These latter writers appear to be one form of the many and diverse instrumentalities chosen to lift the souls of the race on to higher levels of thought, fitting them for the reception of more truth.

In Harper's for February of this year gives a remarkable story of this character. It is called "To Whom this may Come ;" by Edward Bellamy, the strikingly theosophical nature of whose stories has several times been alluded to in this department of THE PATH. The present story surpasses its predecessors in this respect, and is characterized by thought high and

noble in its spirituality. It is, in reality, a chapter of pure Occultism in the guise of a story. It seems like a prophecy of the condition that humanity shall attain in some of the more exalted races to be evolved upon our planet at some time in the far distant future. Mr. Bellamy has a remarkable faculty—which is that of the scientific thinker in the highest sense; the man who beholds things in the light of imagination held in control by law—of supposing a certain condition of existence, either physical, psychical or spiritual, and then depicting life as it must necessarily be under such conditions. This he does with rare consistency and power of versimilitude.

This story of his is that of a race of mind-readers, descended from Persian Magi, exiled something like 2,000 years ago, and shipwrecked with their families, upon a group or inaccessible islands in the Indian ocean, the faculty of mind-reading, being hereditary, is cultivated and perfected, according to the laws of evolution, until they have no need for the imperfect method of communication by speech, and have therefore voluntarily lost the power of so doing, the loss being considered by them a gain. The narrative is ostensibly that of one of our own race shipwrecked on their shores.

It will be perceived that one of the chief attributes of perfected human brotherhood must be the faculty of sharing the thoughts of others as if they were our own. Therein lies that extension of the individuality which makes all men one with each other, which makes our brother really ourself. This faculty is to-day possessed by the Masters, who thus realize in themselves the brotherhood and oneness of humanity, and its occasional, though imperfect manifestation in ourselves shows that it is rudimentary in the race, and can be developed by the proper training. Therefore, in this tale, Mr. Bellamy has simply allegorized a great truth.

Here is a fine picture of the feeling of one who first comes among such a race: "I imagine that the very unpleasant sensations which followed the realization that I was among people who, while inscrutable to me, knew my every thought, was very much what anyone would have experienced in the same case. They were very comparable to the panic which accidental nudity causes a person among races whose custom it is to conceal the figure with drapery. I wanted to run away and hide myself. If I analyzed my feeling, it did not seem to arise so much from the consciousness of any particularly heinous secrets as from the knowledge of a swarm of fatuous, ill-natured, and unseemly thoughts and half-thoughts concerning those around me and concerning myself, which it was insufferable that any person should peruse in however benevolent a spirit. But while my chagrin and distress on this account were at first intense, they were also very short-lived, for almost immediately I discovered that the very knowl-

edge that my mind was over-looked by others, operated to check thoughts that might be painful to them, and that, too, without more effort of the will than a kindly person exerts to check the utterance of disagreeable remarks."

And here the consequence: "How shall I describe the moral health and cleanness, the breezy oxygenated mental condition, which resulted from the consciousness that I had absolutely nothing concealed! Truly I may say that I enjoyed myself. I think surely that no one needs to have had any marvellous experience to sympathize with this portion of it. Are we not all ready to agree that this having a curtained chamber where we may go to grovel, out of sight of our fellows, troubled only by a vague apprehension that God may look over the top, is the most demoralizing incident in the human condition?"

"It is the existence within the soul of this secure refuge of lies which has always been the despair of the saint and the exultation of the knave. It is the foul cellar which taints the whole house above, be it never so fine. What stronger testimony could there be to the instinctive consciousness that concealment is debauching, and openness our only cure, than the world-old conviction of the virtue of confession for the soul, and that the uttermost exposing of one's worst and foulest is the first step toward moral health? The wickedest man, if he could but somehow attain to write himself inside out as to his soul, so that its full sickness could be seen, would feel ready for a new life. Nevertheless, owing to the utter impotence of words to convey mental conditions in their totality, or to give other than mere distortions of them, confession is, we must needs admit, but a mockery of that longing for self-revelation to which it testifies. But think what health and soundness there must be for souls among a people who see in every face a conscience which, unlike their own, they cannot sophisticate, who confess one another with a glance, and shrive with a smile! Ah friends, let me now predict, though ages may elapse before the slow event shall justify me, that in no way will the mutual vision of minds, when at last it shall be perfected, so enhance the blessedness of mankind as by rending the veil of self, and leaving no spot of darkness for lies to hide in. Then shall the soul no longer be a coal smoking among ashes, but a star set in a crystal sphere."

It is to be remarked that in the foregoing there is in the literary style a notable similarity to that of the writer of "Light on the Path." There is the same exquisite imagery, the same beautiful, graceful garb befitting lofty thought, and it seems as if behind them both there might be the same guiding Master hand, even if to the writer unknown.

Here is another glorious passage: "Self-knowledge means to the mind-reader. . . . nothing less, indeed, than a shifting of the identity.

When a man sees himself in a mirror, he is compelled to distinguish between the bodily self he sees, and his real self, the mental and moral self, which is within and unseen. When in turn the mind-reader comes to see the mental and moral self reflected in other minds as in mirrors, the same thing happens. He is compelled to distinguish between this mental and moral self which has been made objective to him, and can be contemplated by him as impartially as if it were another's, from the inner ego, which still remains subjective, unseen, and undefinable. In this inner ego the mind-readers recognize the essential identity and being, the noumenal self, the core of the soul, and the true hiding of its eternal life, to which the mind as well as the body is but the garment of a day."

The statement that "this race which makes so little account of physical beauty is itself a singularly handsome one," recalls the words in "Through the Gates of Gold:" "In due proportion to the completeness of his indifference to it is the strength and beauty of his personal self." We shall surely be privileged to hear more from the mind that has given us this noble story, and the message intended by it. "To Whom this May Come," will undoubtedly be received by many glad hearts.

TEA TABLE TALK.

SOME CURIOUS PSYCHIC EXPERIENCES.

From across the "great water" comes this query from one of our unseen friends. Such friends must be many; our true comrades must be near though we see them not; though at times it almost seems as if we stood unaided and alone. The Tea Table often wonders if it can be known how much work of all kinds is needed in our Society; and then sometimes—but too rarely—some one appears as if in answer, and offers some work for Humanity. We believe this would more frequently occur if our comrades only realized the magnitude of the harvest awaiting us, the fields we are obliged to leave untouched, the opportunities ungarnered, for want of help of all kinds.

The query of our friend stands as follows: "I was once standing on a balcony overlooking a pine wood. A great impulse seized me. I prayed. In prayer my whole self seemed to leave me and to go out to the Infinite. What I desired was to know something. I went to bed and slept like a child, a long, unbroken, dreamless sleep. Very early next morning I awoke. Everywhere there brooded an exquisite, silent peace. In it I rested. Presently through the silence there came a marvellous whisper; it seemed to come from the uttermost ends of the Universe; it penetrated into the very inmost depths of me. It said, '*This is mine—thine,*' and at the same moment I saw within myself a robin-blue flame, of clear, still transparence. Another

time I lay in bed, half asleep, half awake. A clear voice within spoke to me and said, 'I—you—are in danger.' I thought it meant nothing. A month afterwards I lay dying. The voice seems to use a sense which is unknown to us. I interpret it 'mine—thine,' or 'I—you,' because this is the nearest meaning: it might be called a dual unity, because the voice does not separate itself from me, as I separate myself from any other individual. What is the voice?"

We answer; this "voice" is simply the psychic sense of the inner man developing and informing the individual brain. It is not the Higher Self, as students often suppose, for that Self does not act on this plane, nor is it concerned with material things. Its intuitions are sometimes *flashed* through us by means of the higher mind. As the various principles in man are *one* when perfected and harmoniously interacting, it is difficult, at any given moment of development, to give rules whereby distinctions may be made. In a general sense we can only establish the fact that, in persons of partial or initial development, the Higher Self does not speak at such times or in such ways. The inner self, the individual soul, does. Of course this soul is, in its ultimate, one with the Higher Self. But in the earlier stages of development the psychic senses awaken as the inner body obtains coherence and as its currents begin to be established, and through them we receive the first inner testimony to the reality of the Unseen. There is also the mystic voice heard by great mystics, but we need not enter into this supposition, if only because our correspondent plainly shows the "Voice" to be subjective; not speaking in tones, but silently suggesting a meaning. It is quite a common thing to find students so awed by these inner occurrences as to believe the fact more marvellous and more divine than it is. Certainly it is a wonder, this development of the inner man; but it is a wonder we are all heirs to, and we are not to render it the worship of awe, but to study and try to increase it. These manifestations come from the same source as our desires, but are the higher form of the same force. Another student sends still more forcible examples of the same point,

"Several years ago, while seated at the table after pouring out the tea, I impolitely began reading a letter that had just been handed to me, when, with a sudden unaccountable impulse, I tossed down the letter, and, without realizing what I was doing, went quickly around the table to my husband and began vigorously to rub his head and shoulders. This continued for fifteen minutes, when I discovered that I could not remove my hand. Alarmed at this power that controlled me, I called for the assistance of my nephew, he being the only other person present at table. With both hands he was unable to remove mine. He then endeavored to pry it away; this reacted with spasmodic symptoms upon myself, therefore we no longer resisted, and my hand finally came away of itself. Just before we seated ourselves at the table, my husband had complained of illness, but not thinking it serious I had said, 'A cup of tea will do you good,' and thought no more about it until this happened. He now exclaimed, with apparent relief, 'I believe you have saved my life!' The next morning there were dark spots about his eyes, causing his physician to conclude that he had escaped

apoplexy. At another time I awoke in the night to find myself walking rapidly towards the servants' room and leaning over the cook. I spoke to her, at the same time shaking her gently. She did not seem to breathe, but she soon revived, saying, 'I knew when you came in, for I was wishing you would, for I felt as though I was dying.' I have had persons that were sick say that, if I only put my hands on them, they immediately felt better.

"Within a few years I had a very serious accident happen to me. A fall injured my head and back, so that I was paralyzed, and obliged to keep my bed for three or four years. The day of the injury I seemed to have the impression that I must be very cautious about falling down stairs. This impression left me toward evening, when I went into a neighbor's house to fall down the stone steps as I left. During the helpless state that followed, I was one day taken from my bed, as it were, by the same unexplained power," (the inner man controlling the outer body—J.) "placed upon my feet * * and I glided lightly through the rooms, to the astonishment of both nurse and housekeeper, who exchanged doubtful glances. I now thought that this strength for which I had no name was within my grasp." (See now where the action of the outer self and brain begin and impair the psychic sense. J.) "Therefore the next day while alone, summoning all my will power, with great exertion I placed my feet upon the mat, only to fall helpless to the floor; completely convinced that, unlike the day previous, I must be lifted into bed, and feeling that I was losing the confidence of my attendants, who either thought me very deceptive or that there was something mysterious about me." (It is very clear here that the writer in using her "will with great exertion," made the common mistake of supposing that the ordinary mental effort known as "will" can avail in psychic matters. The true will, which comes from the spirit, is that subconscious force which wells up within us and governs every movement before we know it, before we can seize it, causing us to swerve aside before we have realized a danger with our brain. This will, *made self conscious, trained and developed*, is the will-power of the Adept; that force of which Levi wrote; "The will accomplishes all that it does desire." The inner will, reflected from the divine spirit, when it surges up *conscious of itself*, is the faith which moves mountains. Often we instinctively obey it. We need to try, over and over, to trace it to the hidden well-spring within. Also to obey it whenever it manifests, for such exercise increases its manifestations.)

The writer of the foregoing experiences continues. "Sometimes I have predicted coming events;" (a common event among sensitives, who are impressed by astral images of the events, or who "sense them" as they say. J.) "or, visiting new places, find I have been there before. Last winter a face came to me many times, with large searching eyes and great intelligence; it filled me with such reverence that I would have knelt and worshipped, but *that was not required.*" (The italics are mine. Theosophists have before now spoken of this face with "searching eyes," which is 'always described in the same terms, and which never requires worship but always asks for "work," as here. J.) "I asked; 'Where are you? Across the water, or in A?'

Though I *heard* no reply, there came to me the idea or words; 'Work for us.' Again when the countenance appeared, I said, 'I do not understand. Who and what are you? and the work, where is it?' Now, friend Julius, I am not endeavoring to do any work, but to follow the bidding of some blessed guide. Have thought I was a Buddhist, but have not spoken it aloud; not that I fear for myself, but would not injure a great and good cause by expressing myself in that way here, when it is food too strong for those about me. To return to experiences; I have found lost articles. One summer I was to take my young son to the mountains. I handed his bank book * * to my daughter for safe keeping. After my return I did not ask about it. I supposed it was where it could be easily produced. So time passed, and several months afterward my daughter was to leave next morning for the West. I asked for the bank book. She had forgotten that I had placed it in her care. Search was made, but in vain; we gave it up for lost." (Note that when *anxiety* operated no success was had. As the homely proverb expresses this truth, 'The watched pot never boils.' J.) "A few weeks later, while very much interested in reading,"—(the *lower* mind absorbed and tranquil. J.) "my right hand reached away from me, but I did not incline to give heed to it. It waited until the same day and hour the week following,"—(see here the recurrence of magnetic currents, or tides, in the astral light, the inner self responding. J.) "when I was again reading and was similarly influenced. This time I followed the guide"—(the inner self, J.) "up stairs to my daughter's room. It seemed cheerless, and not being inclined to go in I turned away, when this force whirled me around to the door. Now I opened it, went in, was led rapidly to the bureau. Knowing that everything had been placed in order since she left, and feeling confident that I knew there was nothing there for me, I turned doubtfully away, only to be again whirled around to the bureau." (Note that in *The Secret Doctrine* we are told that the intellectual principle has almost wholly stifled the psychic instinct of man. J.) "Now I raised my hands to open the upper drawer, but the stronger will dropped them to the one below, then quickly beneath a paper, and the lost book was in my hand, which I carried in triumph down to the parlor. I have been referred to you as one who would kindly classify abnormal experiences and explain their cause."

I have given these account at some length because, taken all in all, they give a very clear idea of the inner and progressive development of a psychic nature, joined to decided magnetic or life force. Such development frequently leads persons to imagine themselves guided by "spirits of the dead" so-called, whereas many of them, and many appearances, lights, sounds, and so forth, are really caused by ourselves and are ourselves. I cannot go into greater details here. Sometimes persons have ignorantly worshipped as a "god" their own *Mayavi Rupa*, or *Thought Body*, made manifest under abnormal circumstances; or even, in some rare cases, the Causal or Karmic body, or some reflection from the Higher Self. There are spirits not those of the dead which may become visible to the developed or stimulated psychic sense. Also living persons may cause their *Mayavi Rupa*

to be seen by us. When this is done consciously—*i. e.*—by will power accompanied by self consciousness, such persons are Adepts—black or white. Sometimes, too, we may see the thought of another as though it were himself. Close study of the eastern philosophy is absolutely necessary if we would be saved from error, for great discrimination, such as that philosophy teaches, is needed by the would-be occultist. It protects him from many a misadventure. For example, students would not have been taken in by a psychofinancial scheme lately exposed as a gross swindle, if they had been able to discriminate in the articles and “calls” previously published the dark material traces of the left hand path, disguised under words. “Z,” once wrote: “Beware of words. They are traps.” The first point of division of left hand path from right is very subtle, very slight, easily overlooked, swiftly passed. It behooves us to take each step with care, to question the intuition, and to analyze with the brain,—in short, *to discriminate*, for the true discrimination is composed of all these qualities. If there be one unailing test, one sure proof of error, it is to find material advantage of any kind mixed up with spiritual development. The two cannot mix; the very nature of Energy forbids it. Only psychism can go hand-in-hand with material gain or allurements, and psychism of the left hand order, such as ruins perpetrators (even the self deceived) and victims, in other lives or in this. The victims suffer because causes are blindly set in motion against the innocent, or against the self seeking (otherwise “innocent”), whose insidious human weakness has laid them open to the poisoned bait. Such causes act by law; their course cannot be stayed. Their Karmic effect is brief compared to that which dogs the perpetrators of crimes against Humanity, and of all such crimes that is the darkest which attacks men through their Ideals. It would be a crime impossible if men kept those Ideals pure, untouched by any material thought, held high like blazing torches against the darkness of our Age. Our faults make the crimes of our brothers possible. On this plane, where the forces of “evil,” or separateness, greatly prevail, he is wise indeed who takes no step not based upon Universal Brotherhood, Spiritual Identity, and that has not, as its possible goal, the absolute, final Unity of All. Put this test to all acts; if they divorce from it, crucify them. Yet remember even how far easier it is to fall than to stand; to arraign than to be just.

JULIUS.

LITERARY NOTES.

PATANJALI'S YOGA PHILOSOPHY.—This valuable book has hitherto been an annoyance to students, since the Indian edition, the only one available, has baffled readers by reason of the intolerable brackets and obscure notes with which it is interlarded. Yet in the face of these defects many copies have been purchased. THE PATH will issue an American edition just as soon as the printer and binder can get it out. This is really an interpretation of the great Sage and is cast in plain English. It will be printed on good paper and sold at \$1.25 postage free. Intending purchasers can order it at once. We have no hesitation in recommending it to students.

LOUIS LAMBERT WITH AN INTRODUCTION BY GEORGE FREDERIC PARSONS, to the English translation by Katherine F. Wormerly. (1889, *Roberts Bros., Boston, 12mo, 258 p.p.*) This excellent translation of Honore de Balzac's work is enriched and illuminated by Mr. Parsons' introduction, which not only thoroughly acquaints the reader with the purpose of the story but shows the writer to be a theosophist like Balzac himself. The great Frenchman was thoroughly infused with mystical ideas and in his youth met comrades whose thoughts were all bent upon spiritual things. We like the 155 pages of introduction quite as much as the story. Mr. Parsons arraigns in telling words dogmatic science which scouts the use of all imagination in the Hindu, the spiritualist, or the theosophist while itself indulging in the wildest and most unprovable hypotheses imaginable. How true this: "Every theory of the universe advanced by science demands the acceptance of postulates which are in most instances figments of the imagination, and some of which go counter to one of the primal laws of all scientific research, in positing conditions wholly foreign to experience. Of such is the atomic theory—which assumes the existence, as the base of matter, of a body possessing properties the like of which no body known to human percipience is endowed with. The atom of science is absolutely solid and absolutely impenetrable, yet so far as is known there are no absolutely solid and absolutely impenetrable bodies in nature. . . . The habit of accepting whatever comes to us with the endorsement of science causes men to think they comprehend such statements, whereas in truth no story of a miracle can possibly be harder to grasp by the reason alone. Science not only employs the imagination freely, but requires from its votaries a constant exercise of faith," and also, "Whatever *is* is natural, and supernaturalism. . . . is a delusion. . . . Of the material world beneath and around us we know that we are able to cognize but a small percentage of existing phenomena; . . . a *question of a few vibrations of the ether, more or less*, makes for us all the difference between perception and non-perception." The italics are ours. This introduction is valuable to all theosophists. We cannot possibly do it justice in our small space. It shows a true theosophist's spirit and a real appreciation of the old time glory and power of the Indian sages.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.—We have received this Pamphlet from Kansas City where it is published. It pretends to be written by Gautama Buddha for the purpose of correcting errors in his system. We thoroughly believe in the old prophecy that "many false prophets will arise," and do not believe that this alleged Buddha is Gautama's reincarnation. This pamphlet is too full of historical, philological and philosophical errors to be worth consideration, but for fear some poorly read theosophists might be misled we refer to it. It declares that Buddha is a mythological Hindu character, that the Indian metaphysics devote no space to the nature of the soul and other glaring as well as ridiculous statements wholly without basis, and to crown all, a picture of Buddha *with a long beard (!)* is given as frontispiece. We hardly think that this new Siddhartha will reach even as high as the great Sankaracharya who was born after Buddha, and we would advise him to study a little more what others have written.

THEOSOPHICAL ACTIVITIES.

EUROPE.

THE DUBLIN LODGE has been very active since the visit made by Dr. Keightley and Mr. William Q. Judge, in December last. The remarks made by the various persons at that meeting have been printed, and the Lodge has started the *Dublin Theosophical Journal*. New members are reported as joining, and interest is rapidly increasing. The members are divided into sections of three or four in each, and on January 3d and 17th papers were presented by some of the sections respectively upon "Light on the Path" and "Karma," followed by profitable discussion. Every alternate Wednesday an open meeting is held. Altogether the prospects for theosophical work in Ireland are brightening.

BRO. FRED. J. DICK, of the Dublin Lodge, visited the Blavatsky Lodge in January during the holidays.

INDIA.

IT IS SUGGESTED to those who desire to do a good deed, that the various important magazines published in America are of great use to the editor of *The Theosophist*, and any well disposed member can subscribe in behalf of the editors, for such as Harper's, Scribner's, Lippincott's, Atlantic Monthly, Century, Popular Science Monthly, North American Review, The Forum, and others. The address to be used is : "Editor Theosophist, Adyar, Madras, India."

COL. H. S. OLCOTT has by this time reached Japan, where he will speak in various temples and public places upon Theosophy and Buddhism. It is expected that the formation of new Branches will follow his progress. Inasmuch as the Indian section of the Society has abolished compulsory fees there and now depends upon voluntary contributions for defraying expenses, Col. Olcott during his tour will place boxes at the doors of the places where he will speak, for the reception of the offerings of those who have an interest in the work.

The American Section will continue to send to India, as heretofore, a proportion of its receipts from dues and fees.

THE GENERAL CONVENTION AT ADYAR.

The attendance at the Convention was not as large this year as formerly, owing to a National Political Congress held at Allahabad.

The meetings continued for three days, and an important feature was an address by the Japanese delegate, Mr. Zenshiro Nogouchi, upon religion in Japan. This address was delivered in a public hall in Madras, which was filled to overflowing, thousands being turned away.

In the President's address to the Convention he said that the increase in Branches for the last year was mainly confined to the United States. His statistics of growth are interesting, as :

YEAR.	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888
Charters up to close of year	1	2	2	4	11	27	51	93	104	121	136	158	179

The total number of live Branches reported was 173, distributed thus : Bengal, 26 ; Behar, 8 ; N.W. P., Oude and Punjab, 23 ; Cent. Prov., 4 ; Bombay, 7 ; Kathiawar, 2 ; Madras, 46 ; Ceylon, 10 ; Burmah, 3 ; England, 4 ; Scotland, 2 ; Ireland, 1 ; France, 2 ; Austria, 1 ; Greece, 2 ; Holland, 1 ; Russia, 1 ; West India, 2 ; Africa, 1 ; Australasia, 2 ; Japan, 1 ; United States, 25, (now 26).

The African T. S. is at Queenstown, Cape Colony, and that in Japan, at Kioto.

The office of Vice-President has been revived, and that of Corresponding Secretary confirmed in H. P. Blavatsky, and a rule passed that at her death no one shall be elected to the vacancy. The object of having a Vice President is to provide for the contingency of Col. Olcott's death. In that case the Vice-President acts while collecting votes for a new President.

The officers elected are as follows :

President.—COL. H. S. OLCOTT.

Corresponding Secretary.—H. P. BLAVATSKY.

Vice-President.—WILLIAM Q. JUDGE.

Secretaries.—C. W. LEADBEATER, ARCHIBALD KEIGHTLEY, WILLIAM Q. JUDGE, RICHARD HARTE.

Recording Secretary.—T. VIJIARAGHAVA CHARLU.

Treasurer.—C. RAMIAH.

Asst. Treasurer.—T. VIJIARAGHAVA CHARLU.

AMERICA.

THE GENERAL CONVENTION will be held in Chicago, April 28, 1889. The place of meeting is in the Palmer House Assembly Rooms. A large attendance is expected, and very interesting papers will be read by prominent members.

BRO. ALEXANDER FULLERTON, who has been doing such valuable work for the past two years in the PATH office and for the T. S., left New York for London, February 16th, on important business for H. P. Blavatsky. The PATH staff is thus reduced, and subscribers as well as correspondents must be satisfied with the briefest replies to inquiries until Bro. Fullerton's place is in some way filled—a rather difficult problem.

The NEW YORK T. S. HEADQUARTERS will be moved on March 1st to 21 Park Row, Room 47, from 117 Nassau street. The new rooms are larger and in a better building. We shall now be able to turn round, and the numerous interesting pictures and other things will be better appreciated. All the best theosophical books will be kept on hand for members and visitors to read.

ARYAN T. S., N. Y.—The meetings of this Branch have been well attended. Interesting discussions on Universal Brotherhood, Culture of Concentration, and other topics have been held. A paper showing why Adept Gurus, or Teachers, are not yet needed by the general run of theosophists, was read not long ago and will soon be printed in the PATH.

BOSTON T. S.—At the last election Bro. J. Ransom Bridge was made President, and Bro. E. I. K. Noyes, Cor. Sec'y.

LOS ANGELES, CAL.—THE SATWA BRANCH T. S. is a new one just organized here. Its charter is dated February 18, 1889; President, Samuel Calhoun; Secretary, Mrs. Elizabeth Hughes, No. 247 So. Spring Street, Los Angeles, California.

AN EARNEST THEOSOPHIST has begun to write suggestions for Discussions by Branches, and will furnish some for each month, to begin with the April issue of the PATH. We hope that all Branches will take them up and send us abstracts of each discussion, which we will gladly print.

Every man contains within himself the potentiality of eternal death and the potentiality of Immortality, equilibrated by the power of choice.

He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

Every time the Hindu pronounces the word *Om*, he renews his allegiance to the divine potentiality enshrined within the soul.

People talk of the devil. For my part I have seen him; he was in my own heart.

The Higher Self knows that highest home of Brahman, in which all is contained and shines brightly. The wise who, without desiring happiness, worship that Person, are not born again.

The eternal spirit is everywhere. Its hands, feet, eyes, head and ears are everywhere; it stands encompassing all in the world.—*Upanishads*.

OM.

AMERICAN BRANCHES : THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis. . . .	Arjuna Theosophical Soc'y	1882	Albert J. Stiles	Elliott B. Page	P. O. Box 659
New York	Aryan T. S.	1883	William Q. Judge	Wm. C. Temple	P. O. Box 2659
Chicago	Chicago T. S.	1884	Stanley B. Sexton	Mrs. M. L. Brainard	861 W. Monroe Street
Washington	Gnostic T. S.	1884	Dr. Elliott Coues		1726 N. Street
San Francisco	Golden Gate Lodge	1885	Theo. G. E. Wolleb	Allen Griffiths	Room 5, 13 Mason St.
Los Angeles	Los Angeles T. S.	1885	Dr. C. W. Bush	Miss L. A. Off.	Collado St., Station F.
Malden	Malden T. S.	1885	Sylvester Baxter	Frank S. Collins	97 Dexter Street
Boston	Boston T. S.	1886	J. Ransom Bridge	E. I. K. Noyes	46 Congress St.
Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Miss Annie Laws	100 Dayton Street
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Mrs. A. M. Hatch	629 Fulton Street
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	Mrs. Julia A. Lovering	313 South 10th Street
Philadelphia	Krishna T. S.	1887	Edward H. Sanborn	Miss C. A. Howard	1037 Walnut Street
St. Louis	Pranava T. S.	1887	Wm. Throckmorton	Howard Carter	501 Broadway
Santa Cruz	Purana T. S.	1887	Mrs. L. U. McCann	Dr. Wm. W. Gamble	Santa Cruz, Cal'f.
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum	Mrs. John Shill	2722 Franklin Street
Grand Island	Nirvana T. S.	1888	Dr. M. J. Gahan	L. D. Proper	Bloomington, Neb
San Diego, Cal	Point Lama Lodge	1888	Dr. Thos. Docking	Mrs. V. M. Beane	P. O. Box 1258
St. Louis	Esh Maoun T. S.	1888	(Private)		
Muskegon	Lotus Lodge	1888	(Private)		
Bridgeport	Varuna T. S.	1888	Dr. E. Kirchgessner	Mrs. Ida J. Wilkins	P. O. Box 1746
Cleveland	Dharma T. S.	1888	Wm. C. Rogers	Wm. E. Gates	236 Superior Street
Decorah, Iowa	Isis Lodge	1888	Warren B. Hill	Mrs. M. I. Riggle	Decorah, Iowa
Milwaukee	Brahmana T. S.	1888	Bryan J. Butts	Mrs. A. M. Wyman	421 Milwaukee Street
Los Angeles	Satwa Lodge	1889	Samuel Calhoun	Mrs. E. Hughes	247 So. Spring Street, Los Angeles.