

# Æ U Ω

Universal Brotherhood is the union of diverse elements in one complete whole. Martanda, the mighty light of men, withholds no rays from the good or the evil, and why should man, who fades from view before Surya has revolved one cycle, keep back his love and help from any creature whatsoever?—*Old Hindu Book.*

## THE PATH.

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### LETTERS THAT HAVE HELPED ME.

(Continued from July.)

XI.

*Dear Brother :*

It has been with regret that I hear of your serious illness, Jasper. While life hangs in the balance, as it would seem yours does and for some time will, you will feel much depression.

Now it is not usual to thus calmly talk to a person of his death, but you do not mind, so I talk. I do not agree with you that death is well. Yours is not a case like that of—who *was* to die and decided to accept life from Great Powers and work on for Humanity amid all the throes and anguish of that body. Why should you not live now as long as you can in the present body, so that in it you may make all the advance possible and by your life do as much good as you can to the cause and man? For



you have not yet as Jasper Niemand had a chance to entitle you to *extraordinary* help after death in getting back again soon, so that you would die and run the chance of a long Devachan and miss much that you might do for *Them*. Such are my views. Life is better than death, for death again disappoints the Self. Death is *not* the great informer or producer of knowledge. It is only the great curtain on the stage to be rung up next instant. Complete knowledge must be attained in the triune man : body, soul, and spirit. When that is obtained, then he passes on to other spheres, which to us are unknown and are endless. By living as long as one can, one gives the Self that longer chance.

“Atmanam atmana pashya” (Raise the Self by the Self: Gita) does not seem effective after the threshold of death is passed. The union of the trinity is only to be accomplished on earth in a body, and *then* release is desirable.

It is not for myself that I speak, Brother, but for thee, because in death I can lose no one. The living have a greater part in the dead than the dead have in the living.

That doubt which you now feel as to success is morbid. Please destroy it. Better a false hope with no doubt, than much knowledge with doubts of your own chances. “He that doubteth is like the waves of the sea, driven by the wind and tossed.” Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded and repelled in relation to oneself. Any idea that one cannot succeed, or had better die than live because an injured body seems to make success unattainable, *is doubt*.

We dare not hope, but we *dare* try to live on and on that we may serve Them as They serve the Law. We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured. Reflect, then, that it is only a question of being overcome—by what? By something outside. But if you accuse or doubt yourself, you then give the enemy a rest; he has nothing to do, for you do it all yourself for him, and, leaving you to your fate, he seeks other victims. Rise, then, from this despondency and seize the sword of knowledge. With it, and with Love, the universe is conquerable. Not that I see thee too despondent, Jasper, but I fain would give thee my ideas even did something kill thee against our will next day.

Am glad that although the body is painful, you yourself are all right. We have in various ways to suffer, and I do not doubt it is a great advance if we can in the midst of physical suffering grasp and hold ourselves calm and away from it. Yet also the body must be rested. Rest, and let the anxieties to do lie still and dormant. By that they are not killed, and when the body gets stronger more is known.



You have been in storms enough. A few moments' reflection will show you that we make our own storms. The power of any and all circumstances is a fixed, unvarying quantity, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.

If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire karmic demerit by not accepting the impossibility of achieving. Ignorance of the 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 passed over by *The Law*, for It has regard for no man, and pursues Its adjustments without regard to what we know or are ignorant of.

If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. One could be confined in a prison and yet be a worker for the Cause. So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger.

All this reminds me of H, of whose failure you now know. And in this be not disappointed. It could hardly be otherwise. Unwisely he made his demands upon the Law before being quite ready. That is, unwisely in certain senses, for in the greater view naught can be unwise. His apparent defeat, at the very beginning of the battle, is for him quite of course. He went where the fire is hottest and made it hotter by his aspirations. All others have and all will suffer the same. For it makes no difference that his is a bodily affection; as all these things proceed from mental disturbances, we can easily see the same cause under a physical ailment as under a mental divagation. Strangely too, I wrote you of the few who really do stay, and soon after this news came and threw a light—a red one, so to say—upon the information of H's retreat. See how thought interlinks with thought on all planes when the True is the aim.

We ourselves are not wholly exempt, inasmuch as we daily and hourly feel the strain. Accept the words of a fellow traveller; these: Keep up the aspiration and the search, but do not maintain the attitude of despair or the slightest repining. Not that you do. I cannot find the right words; but surely you would know all, were it not that some defects hold you back.



The darkness and the desolation are sure to be ours, but it is only illusionary. Is not the Self pure, bright, bodiless, and free,—and art thou not that? The daily waking life is but a penance and the trial of the body, so that *it* too may thereby acquire the right condition. In dreams we see the truth and taste the joys of heaven. In waking life it is ours to gradually distill that dew into our normal consciousness.

Then, too, remember that the influences of this present age are powerful for producing these feelings. What despair and agony of doubt exist to-day in all places. In this time of upturning, the wise man *waits*. He bends himself, like the reed, to the blast, so that it may blow over his head. Rising, as you do, into the plane where these currents are rushing while you try to travel higher still, you feel these inimical influences, although unknown to you. It is an age of iron. A forest of iron trees, black and forbidding, with branches of iron and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still small voice of Love. And its inhabitants mistake this for the voice of God; they imitate it and add to its terrors. Faint not, be not self-condemned. We both are that soundless OM; we rest upon the heart of the Divine. You are not tired; it is that body, now weak, and not only weak but shaken by the force of your own powers, physical and psychical. But the wise man learns to assume in the body an attitude of carelessness that is more careful really than any other. Let that be yours. You are Judge. Who accepts you, who dares judge but yourself? Let us wait, then, for natural changes, knowing that if the eye is fixed where the light shines, we shall presently know what to do. This hour is not ripe. But unripe fruit gets ripe, and falls or is plucked. The day must surely strike when you will pluck it down. You are no longer troubled by vain fears or compromises. When the great thought comes near enough, you will go. We must all be servants before we can hope to be masters in the least.

I have been re-reading the life of Buddha, and it fills me with a longing desire to give myself for humanity, to devote myself to a fierce, determined effort to plant myself nearer the altar of sacrifice. As I do not always know just what ought to be done, I must stand on what Master says: "Do what you *can*, if you ever expect to see Them." This being true, and another Adept saying, "Follow the path They and I show, but do not follow *my* path," why, then, all we can do, whether great or small, is to do just what we can, each in his proper place. It is sure that if we have an immense devotion and do our best, the result will be right for Them and us, even though we would have done otherwise had we known more when we were standing on a course of action. A devoted Chela once said: "I do not mind all these efforts at explanation and all this trouble, for I always



have found that that which was done in Master's name was right and came out right." What is done in those names is done without thought of self, and motive is the essential test.

So I am sad and not sad. Not sad when I reflect on the great Ishwar, the Lord, permitting all these antics and shows before our eyes. Sad when I see our weakness and disabilities. We must be serene and do what we can. Ramaswamier rushed off into Sikkhim to try and find Master, and met some one who told him to go back *and do his duty*. That is all any of us can do ; often we do not know our duty, but that too is our own fault ; it is a Karmic disability.

You ask me how you shall advise your fellow student. The best advice is found in your own letter to me in which you say that the true monitor is within. This is so. Ten thousand Adepts can do one no great good unless we ourselves are ready, and They only act as suggestors to us of what possibilities there are in every human heart. If we dwell within ourselves, and must live and die by ourselves, it must follow that running here and there to see any thing or person does not in itself give progress. Mind, I do not oppose consorting with those who read holy books and are engaged in dwelling on high themes. I am only trying to illustrate my idea that this should not be dwelt on as an end ; it is only a means and one of many. There is no help like association with those who think as we do, or like the reading of good books. The best advice I ever saw was to read holy books or whatever books tend to elevate yourself, as you have found by experience. There must be some. Once I found some abstruse theological writings of Plotinus to have that effect on me—very ennobling, and also an explanation of the wanderings of Ulysses. Then there is the Gita. All these *are instinct with a life of their own* which changes the vibrations. Vibration is the key to it all. The different states are only differences of vibration, and we do not recognize the astral or other planes because we are out of tune with their vibrations. This is why we now and then dimly feel that others are peering at us, or as if a host of people rushed by us with great things on hand, not seeing us and we not seeing them. It was an instant of synchronous vibration. But the important thing is to develop the Self in the self, and then the possessions of wisdom belonging to all wise men at once belong to us.

Each one would see the Self differently and would yet never see it, for to see it is to *be* it. But for making words we say, "See it." It might be a flash, a blazing wheel, or what not. Then there is the lower self, great in its way, and which must first be known. When first we see it, it is like looking into a glove, and for how many incarnations may it not be so? We look inside the glove and there is darkness ; then we have to *go inside* and see that, and so on and on.



The mystery of the ages is man ; each one of us. Patience is needed in order that the passage of time required for the bodily instrument to be altered or controlled is complete. Violent control is not as good as gentle control continuous and firmly unrelaxed. The Seeress of Prevorst found that a gentle current did her more good than a violent one would. Gentleness is better because an opposition current is always provoked, and of course if that which produces it is gentle, it will also be the same. This gives the unaccustomed student more time and gradual strength.

I think your fellow student will be a good instrument, but we must not break the silence of the future lest we raise up unknown and difficult tribes who will not be easy to deal with.

Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy. You do not progress by studying other people's philosophies, for then you do but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brains with another's notions. You have the key to self and that is all ; take it and drag out the lurker inside. You are great in generosity and love, strong in faith, and straight in perception. Generosity and love are the abandonment of self. That is your staff. Increase your confidence, not in your abilities, but in the great All being thyself.

I would to God you and all the rest might find peace.

Z.

## THE WORSHIP OF THE DEAD.

### SOME OF THE EVIL CONSEQUENCES OF MEDIUMSHIP.

[*Extracts from a Private Letter.*]

*Ques.*—Is there any intermediate condition between the spiritual beatitude of Devachan and the forlorn shade-life of the only-half-conscious reliquae of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the "Ernests" and "Joeys" of the spiritual mediums,—the better sort of controlling spirits.

*Ans.*—Alas! no, my friend ; not that I know of. From Sukhava down to the "Territory of Doubt" there is a variety of spiritual states, but I am not aware of any such intermediate condition. The "forlorn shadow" has to do the best it can. As soon as it has stepped outside the Kama-Loka, —crossed the "Golden Bridge" leading to the "Seven Golden Mountains"—the *Ego* can confabulate no more with easy-going mediums. No "Ernest" or "Joey" has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. Of course there is a "better sort of reliquae ;" and the "Shells" or "Earth-walkers," as they



are here called, are not necessarily *all* bad. But even those who are good are made bad for the time being by mediums. The "Shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits" we have lost sight of; the suicides and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call "*les esprits souffrants*." They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere—the *Kama-loka*—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life, a chance to overload their Karma, by tempting them into open doors, *viz.* mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *Suicides*, who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka*, the land of intense desires, they can gratify their earthly yearnings only through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accident, these fare still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, *i. e.* to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-term is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principles is not quite broken) until their *death-hour* comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediaeval times; the demons of thirst, gluttony, lust, and avarice; Elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last—at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

\* \* \* \* \*



Now the causes producing the "new being" and determining the nature of *Karma* are *Trishna* (or *tanha*)—thirst, desire for sentient existence, and *Upadana*, which is the realisation or consummation of *trishna* or that desire. And both of these the medium helps to develop *ne plus ultra* in an Elementary, be he a suicide or a victim, (alone the Shells and Elementals are left unhurt, tho' the morality of the sensitives can by no means be improved by the intercourse). The rule is that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction, *i. e.* the Kama-loka. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such Egos who was destined to live—say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20, would have to pass in the Kama-loka not a few years but, in his case, 60 or 70 years as an Elementary, or rather an "earth-walker," since he is not, unfortunately for him, even a "Shell." Happy, thrice happy, in comparison, are tho-e disembodied entities who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *trishna* may attract them to mediums, and woe to the latter who tempt them with such an easy *upadana*. For in grasping them and satisfying their thirst for life, the medium helps to develop in them—is in fact the cause of—a new set of *Skandhas*, a new body, with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the Karma of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an *upadana* which will be productive of untold evils for the Ego that will be reborn under its nefarious shadow; that with every sèance, especially for materialisation, they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a far worse existence than ever; they would perhaps be less lavish in their hospitality. \* \* \* \* \* It is through this that the gross and pernicious doctrine of spirit brides and husbands arises. But one day it will return to curse those who now are guilty of thus attracting these wandering shades into the vehicle of a medium's body; it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why. And if some poor suicide, drawn thus down into vicarious existence, "misses his spiritual birth" and loses the monad—the God within, shall no Karma strike those who were the remote or proximate agents? It will.

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## WHAT ARE YOU DOING FOR THEOSOPHY?

The field of Theosophic work is varied and extensive. How many members of the Society have given the subject of practical work in any department of theosophy their close attention? How many are sitting with their hands folded, reading theosophic publications, and wondering what is going to turn up next in the affairs of the Society,—how many are doing just this thing? What percentage of the members of the Society are making Universal Brotherhood a factor in their lives? There may be some who, because of surroundings and force of circumstances, are uncertain at which end of the road to alight from the train of interested passiveness. They keep moving along, and, while admiring the scenery from the car window, do not realize that a fine view may be had from the platform and a still more extensive from the hilltop over yonder.

Theosophists, or rather some members of the Theosophical Society, frequently bewail their lack of advancement in theosophic knowledge and say: "There is little I can do for myself; I make no progress; where is the help I expected? I do not receive that enlightenment in respect of spiritual things I so much desire and look for." The desire for enlightenment and progress is admirable in itself. But have you ever looked at the back of the picture, my fellow member of the Theosophical Society? So? You see nothing? Has it ever occurred to you that it is possible to paint a picture on both sides of the canvas? As fair a picture can be made on the rough back as is outlined on the other side. Do you see the application?

Instead of following in the old rut of passive, inactive membership in the Society, turn from the beaten path into the highway of usefulness. Do something; no matter how small and insignificant the effort may at first appear *to you*, the results will be far-reaching and of benefit to others. Help yourself by helping others, and remember that there are always ways to an end. Make up your mind to follow a certain line of theosophic work, for concentrated endeavor in one direction will sooner bring results than a miscellaneous, wandering, and spasmodic effort. The great majority of the members of the Theosophical Society are, perhaps, poor in purse. That, however, is not an insurmountable obstacle. Those who have not an abundance of money need not consider themselves on that account debarred from laboring for the cause. Much good can be accomplished with the coin of the realm, but its possession does not insure contentment or knowledge. You, members of the Theosophical Society, you with your well-filled purses, can do no better than by giving financial aid and encouragement to the Society while not neglecting the fundamental and higher laws of Universal Brotherhood. Have you done so? Have you



helped your poorer brother and pointed him the way, or have you *talked* theosophy while leaving the practical *work* to be outlined and performed by others?

You, members of the Theosophical Society, who are gifted with a ready tongue and quick, you who are strong in argument and apt at controversy, have you *preached* theosophy at every point and at every opportunity? Or, rather, have you quietly listened to the views of others without advancing idea or argument? Have you defended the Founders of the Society when their motives have been impugned and their characters unjustly attacked in your presence? Have you done these things?

You, members of the Theosophical Society, who have a large acquaintance among the rich or poor, have you done what you could to bring these two widely diverging classes together through an understanding of the truths of Universal Brotherhood, Karma, and Reincarnation? Have you talked to the business man, the clerk, the laborer, everyone, in fact, in behalf of theosophy? Have you done these things?

You, members of the Theosophical Society, who are connected with the press or have access to the columns of the newspapers in your several localities, you, perhaps, can do as much as any, if not more, to arouse an interest in the great work to which you should be devoted. What have you done, what are you doing, in this respect? Have you replied to attacks upon theosophy and the Founders of the Theosophical Society that are now so frequent and virulent in the columns of the people's educators? Have you endeavored to set right false notions of theosophy appearing in the public prints? Have you done these things?

In all, you, members of the Theosophical Society, what have you done and what are you doing to make theosophy a factor in your lives? The cycle is near its close. What is to be done must be done quickly. Do not delay, but keep ahead of time; and your reward will be in proportion to your work.

Do what you can, always remembering to "Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil."<sup>1</sup>

EXETER.

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1 Bhagavat-Gita.



## THE STREAM OF THOUGHT AND QUERIES.

### I.

I have watched the stream of thought, the battalions of questions pouring along the channels that reach out from THE PATH, and am asked to put a few on these pages with some answers.

#### WHAT IS RESIGNATION?

*"In what way are we to understand this word, as it is used, for instance, on p. 35 of May PATH? If it is used in a special sense, that should be made clear."*

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the May PATH said, it is the one seldom thought of by students.

#### IS KARMA ONLY PUNISHMENT?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma: Buddha's great disciple Magallana—greater than any other—was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favorite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes,—the Karma of the world and its inhabitants.



How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous ?

#### PICTURES AND SYMBOLS IN THE ASTRAL LIGHT.

*"I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light \* \* a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi ?"*

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. To-day you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen ; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight ; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases ; such is the work of a vulgar fortune teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase—and there are millions of phases ; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause ; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

#### HOW DID THE SYMBOLS GET INTO THE ASTRAL LIGHT ?

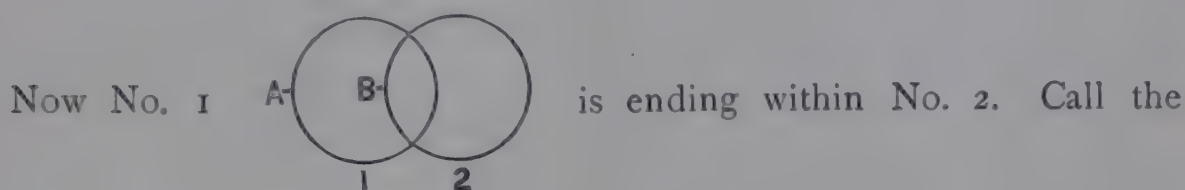
The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for ; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols ? It is not useful or necessary.

#### ABOUT THE CYCLES.

*"I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although I know them not. But are the cycles definite in limit, or are they shadowy ?"*



Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say to-day, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus.



beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres,



and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

#### ABOUT BLACK AND WHITE MAGICIANS.

*"How is one to recognize a black magician, and how to treat such an one?"*

It has been well said by H. P. Blavatsky that "each one has a potential black magician within." The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "Why are there now only white magicians and merely embryo black ones?" We think there are but few black adepts existing to-day, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad-Gita* where it says, "At the night of Brahma the Jivanmukhtas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmukhtas (white adepts) come forth intact and conscious."<sup>1</sup> This means that at the preceding pralaya—or dissolution—all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore,—“How are we to treat a black magician”—is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

HADJI ERINN.

<sup>1</sup> A free translation.



## INFLUENCE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, APRIL, 1889, BY MISS KATHARINE HILLARD.]

In reading an article in *Lucifer* the other day, I was struck by a quotation from Elihu Burritt which ran in part thus : "There is no sequestered spot in the universe, no dark niche along the disk of non-existence, from which man can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world ; everywhere his presence or absence will be felt, everywhere he will have companions who will be better or worse for his influence. \* \* Thousands of my fellow-beings will yearly enter eternity, with characters differing from those they would have carried thither had I never lived."

The thought ran parallel with the remarks of our President last Tuesday upon the multiplied force of concerted action, in showing that, side by side with what we are *doing*, runs the hidden current of our *being*, slow-moving, perhaps, but nevertheless sweeping on with a resistless force, none the less great for being unsuspected. It is one of the most difficult things in the world to realize,—this force of passive existence, if I may use the expression. To speak, to act,—we can all appreciate as bearing largely upon the character of others ; we can all realize the inspiration of a great deed, a noble sentence, but simply to *be*,—what can that do for the world? How far can the *nature* of a man, apart from words and actions, affect the great purpose of the Teachers, how much can *being* help to form the nucleus of Universal Brotherhood? It is the first impulse always to ask What shall I *do* to be saved, and yet what is right action but the fruit of right thought, as that is the blossom of the character from which it depends, as the flower hangs from the tree. The gardener does not try to improve his roses by pulling open the buds and trying to stretch the crumpled leaves to a broader growth, but he turns his attention to the bush on which they grow, grafts it, waters it, enriches the soil around it, exposes it to the light and air, and the more perfect flowers follow as a natural sequence. And as we cannot think of the perfect rose without its fragrance, so the perfect character cannot be thought of without its *influence*, that perfume of the soul which is as subtle and as powerful as thought itself.

For, after all, what is this influence of which we speak but the aggregate of the man's thoughts and deeds, the real personality which all his tricks of speech and graces of action cannot hide? This is why we are constantly taught that thought is better than action ; it is so (as one of the sages has told us) because a man becomes that on which he resolutely and persistently thinks. He puts himself into an attitude of receptivity to a particular influence, and, as the law of force is the same on all planes, that



force follows the line of the least resistance, and enters the channel he has prepared for it. We receive those influences that we consciously or unconsciously seek ; we give out those influences which are the result of what we have sought. It is useless to forego indulgence in pleasure or in sin while the desire for that pleasure or that sin is still strong in our hearts, because in that case it is but the outside of the sepulchre that is whitened. Kill out the desire for the sin, purify the heart itself, and the body of that sin dies, and its sepulchre, like the fabled tomb of the Virgin, is found full of fragrant roses.

In Longfellow's beautiful poem of Santa Filomena he says :

“Whene’er a noble deed is wrought,  
Whene’er is spoken a noble thought,  
Our hearts, in glad surprise,  
To higher levels rise.

The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares.

This is the *active* influence, the power we are all ready to recognize, all eager to work for. But there is also the *passive* influence, the “atmosphere” of a person, of which we are all more or less conscious, and which, being a continuous thing and ever abiding with that person, has an even more powerful though less apparent effect. To influence others by the voluntary force of speech or action is comparatively easy, for it is a momentary effort ; we poise ourselves for an instant on the topmost heights of our being, and our fellow-men, kindled at the sight, strive, for another moment, to emulate our altitude. But how much harder the task so to inform our inmost souls that they can give out nothing but nobility, nothing but love ! It was said of Lady Elizabeth Hastings that to love her was a liberal education, and we have all known men and women whose presence was a benediction, and made the brightest vision of Universal Brotherhood seem a thing to be realized to-morrow. So true it is that, as Burke once said, “Virtue as well as vice can be caught by contact.”

For it is precisely by this influence, this tremendous power which we all possess and which we handle as carelessly as children do gunpowder, that that nucleus of Universal Brotherhood is to be formed which, in the language of Walt Whitman, is “to saturate time and eras.” We are all occasionally startled by being confronted with some word or deed of our own that we had entirely forgotten, but that, like a chance-sown seed, has borne fruit in some other mind, and now we are told to gaze upon the harvest. It is these occasional glimpses of the far-reaching influences we wield that startle our reluctant souls out of their lethargy, and bring them



face to face with the unalterable realities of their past, the glorious possibilities of their future. This again is the *active* influence of the spoken word; but who confronts us with the results of that other influence that never ceases, that weight of character, that force of personality that is continually creating for the soul "the garment that we know it by"? "The words that a father speaks to his children in the privacy of home," says Emerson, "are not heard by the world, but, as in whispering galleries, they are clearly heard at the end, and by posterity."

But how much more power over the destinies of our fellowmen has the perpetual influence of our nature than the strongest of our spoken words! That which we *say* for good in the course of our lives is very little, that which we *do* still less, but that which we *are* affects every human being with whom we come in contact as we move about the world, and draws within our sphere all the highest forces of the universe to co-operate with us.

This is not a good to be gained by one effort, not a victory to be decided by one battle. It is a long, slow building-up of character, thought by thought, as the coral-insect builds the reef grain by grain. And the work must be done with the good of others as our steadfast aim, with the idea of Universal Brotherhood ever before us as we toil. There is no need that we should sigh for wider fields of action while we wield such possibilities for good or evil as this power breathing from us unawares; but he who works for such a purpose, for the purification of his own soul that others may be benefited, will see ever farther and farther into the heavens. And the task of self-purification will bring with it that beautiful transparency of spirit that enables all men to see and bless the light that shineth from within and enlighteneth all the world.

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## THEOSOPHY.

[A PAPER READ BEFORE THE SATWA T. S., LOS ANGELES, CAL.]

Theosophy and its Philosophy include all the philosophies pertaining to all life and existences, material, moral, and spiritual. Mankind as they stand between two eternities—past and future—commencing to think towards eternal principles—must start from where they stand. We can look back, cannot go back; for good or ill, on we must go towards that one eternal ocean of Divine Essence of which all tangible, thinkable things are but a breath; unthought, unthinkable, the one eternal, incomprehensible whole, the *That*; however expressed inexpressible which we call God, Deus, Jehovah, Allah, Lord, Omnipotence, Omniscience, Omnipresence,



OM. The embodiment of the eternal principles. Yet these principles may be divided and subdivided *ad infinitum*. One God or many Gods, underlying all systems of religious or scientific thought ; none wholly right, none wholly wrong, yet upon the whole right, for what is, is right, for it is the legitimate result of a cause, or an eternal chain of causes ; positive and negative, objective and subjective ; attraction and repulsion, formation and transformation, creation and destruction. Yet in the economy of nature not one atom is lost. Ordination and foreordination, these eternal principles permeate every living, moving thing, each in its degree. "Mean tho' they be, not wholly so, since created by 'That' breath." Even the very insects have these attributes of deity ; they are positive and negative, objective and subjective, attract and repel, form and transform, create and destroy, ordain and foreordain.

Will these attributes of Deity be annihilated? In the economy of nature not one atom is lost. This Ego going the eternal rounds of all existences, through its numberless personalities, builds up its individuality, character, Karma. Mankind how fearfully and wonderfully made ; looking up, comparative atoms ; looking down, Gods. "Know ye not that ye are Gods?", searching out and laying hold of the secret forces of nature, commanding them to obey and serve. 'This too on the low material plane, and plane succeeding plane in one eternal chain, with our powers, capabilities, and possibilities enlarging and expanding ; most wonderful thought.

And as our knowledge and powers enlarge, in just proportion our responsibilities enlarge. "Let him that thinketh he standeth take heed lest he fall." Is this not an exemplification of the fable of the fallen angels? Surely in this philosophy there is no profitable room for disputation. It should be considered a privilege to help our fellow creatures. To do another a wrong is to wrong ourselves more. To be just, kind, and charitable is the only evidence of a noble soul. Although but an individual atom in the universe, that individuality is everything to us. Having an existence carries with it the right to exist and a duty to preserve and better that existence. To have the power of thought carries with it the right to think and the responsibilities of these thoughts. Having the power of action carries with it the right and duty to act, with its attendant responsibilities. Neglect of duty is a crime. Knowledge and power, void of responsibilities, lead to conflict and confusion, misery and destruction. For good or evil this is Karma. But the most important thought of all to bear in mind is, strict honesty of purpose. Be just in all things, get knowledge and understanding, learn to discriminate. The power of discrimination also carries with it its duties and responsibilities. All actions bring with them their natural and legitimate results, hence the necessity to act honestly and wisely. Cultivate the gift of appreciation ; learn to appreciate the sublime,



the beautiful, the noble and useful ; with appreciation there is no value. Despise not little things.

The moral law is the great governing force of the universe ; it demands the most intelligent action with the strictest justice without the least jot or tittle of allowance. All natural or divine laws are necessary to our existence, consequently blessings. All laws must carry with them their penalties, or they are null and void, therefore these laws with their penalties are blessings. Sin is the violation of laws or the abuse of blessings ; the greater the blessing, more subject it is to the greatest abuse. Everything must be considered in degree, for these laws or principles being eternal, must hold good through the eternal planes of existence. All things exist from necessity ; this being true, we must always have had an existence somewhere in the eternal chain of existences in the past, and necessarily must continue to exist somewhere in the eternal chain of planes of existences in the future and return to that eternal ocean of Divine Essence from whence we emanate.

S. CALHOUN.

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## ANSWERS TO QUERIES.

### TO THE READERS OF THE PATH :

The Tea Table Department is in constant receipt of articles upon Mind Cure, Mental or Christian Science, Faith Cure, and so forth, together with arguments upon these subjects. They do not come within the province of this department at all, and exceed its commission from the editor of THE PATH. Hence I cannot reply to them there. It is equally obvious that, were THE PATH to open its columns to practitioners in one branch of Therapeutics, it must open them to all, for occasions are not wanting wherein physicians of various schools write to us in support of their theories. The proper place for such communications is a medical journal ; not because we are not interested in all that concerns suffering humanity, for we are interested in all such efforts and studies. But our space is small, and if we admit one article we cannot justly refuse others ; and so this discussion must be carried on in some other appropriate place. At the same time, as the Tea Table has received many of these articles, I select one representative and excellent one from among these courteous expositions, upon which to comment as follows.

My correspondent complains, as do all, that the various theories of mental healing are confused, or set down under one head, in THE PATH. This is done as a broad classification only, for purposes of convenience, just as we say "Homeopathy", when its practitioners are divided into very marked schools. She says also that in a certain given reply to an



inquirer, misconception of the principles of "Christian Science" (as distinguished by her from "Mind Cure, etc.") appeared. This would naturally be the case when the query did not apply to Christian Science *per se*, as its especial followers understand it. She also wonders at "the indifference of theosophists to this subject" This remark is made by almost every writer who has favored me : it is a very mistaken remark. It cannot be correctly said that "theosophists," as a body, are indifferent to any subject, because, as they are not bound to any dogma or doctrine, the greatest diversity of opinion exists among them. It is, moreover, evident that *all* theosophists are not indifferent, because my correspondents sign themselves F. T. S. in all cases, and say that they are practitioners or believers in these branches of healing. The correct statement would therefore be that *some* theosophists are indifferent to these theories. It is plain that I cannot say "why" they are so, even when I am urged by persons whom I respect to say "why". Each is probably indifferent for reasons of his own, which may vary in every case, and the better plan for those who wish to know "why" would be to ask each indifferent theosophist whom they meet for his or her reasons. The reply made by THE PATH was made from the standpoint of one individual in reply to that of another, and its insertion has been followed by more articles of argument and exposition than could be contained in two whole numbers of THE PATH. This proves that our position is justly taken, in view of the small space at our command.

While I should be happy to reply to my correspondents, I cannot do so in any way likely to be of value to them. I do not know of any publication upon these subjects from sources regarded by theosophists as "authority"—so far as we admit that word at all. As far as my own personal view goes, they are welcome to know it, however small its value or worth. It is the result of some thought, observation, and experience, and represents the present outcome of these. That outcome is not a *fixed* quantity, for life and experience are not fixed, but changeful and progressive. Up to date, I object to systems of healing *by the use of the mind alone*, because that is draining down a higher plane energy to serve lower plane purposes. Moreover, it does not really effect such purposes. The ill arises on the astral plane, or in the nerve currents, let us say, manifesting first in discord or obstruction there. The use of "Mind" to remove it only transfers "disease" from one plane or place to some other plane or place. As, for instance, an inflammatory disease might be cured as far as its bodily expression went, and inflammation on the ethical or moral plane, or on the psychic plane, may manifest through the character or the soul of the patient. It may not be noticed by the ordinary sense or mind, but it is there. The discordant bodily vibration has with-



drawn inward, and increased psychic discord is the result. One example of psychic discord may, for example, be seen in the healthy animality of a certain class of people. Of course bodily health does not necessarily imply psychic discord, any more than it implies psychic or spiritual harmony. We cannot *heal* if Karma forbids ; we can change the focus of disease. This transfer of the seat or manifestation of disease is often seen on the physical plane in orthodox therapeutics. Again, the mental energy used to effect these cures (I should call them changes, not cures,) partakes of the psychic characteristics of the healer, is charged with his or her mode of thought, motive, and phase of will, and the method partakes of psychologizing in its broad sense, according to my view of it. The patient is inoculated with the psychism of the "healer", whether consciously or unconsciously to both. At the present stage of Life, perfectly pure minds are too rare to enter into consideration. Such a mind is one *absolutely* impartial, impersonal, and free from sense of self. Finally, while a mental process accompanies every act more or less, I do not believe that many of these cures, or transfers of discordant vibration, are effected by the mind principle (as I understand that principle) at all, but by the unconscious use of some one of the principles of nature related to some especial organ, and used by hit-or-miss chance. When mind force is used to remove bodily ailments, I believe that the occult forces are mixed with the physical and that a *descent* occurs, effecting transfer, but not cure. It is far better that Karmic ills should find bodily expression, than that they should be concentrated on the inner planes. If removed in this way, they are only partially deferred and will break out in other lives with increased intensity. When the time for help or cure has come, it is effected from within the soul itself, aided, in many cases, by the methods of the physical plane and through the agents of Karma, by means related to the organic disease, and not by the use of higher energies for physical ends. The Adept Healer employs his life principle and not the Manas principle, and while no principle is "higher" *per se*, or in its perfection, than any other perfect principle, yet the laws of harmony seem to demand the use of principles related to the expression or seat of discord. The subject of *Mind* and its divisions, and the subject of the Principles, are not understood in the West, and persons constantly act through one principle when they suppose themselves to be using another.

I wish to state again distinctly that the above is my personal view. It is shared by other students. I regret that I cannot give something of greater value to my correspondents in return for their interesting expositions. The only statement at all to the point, from what "I myself" consider authority, is found in some MSS. remarks made by an Adept. Though brief, they may be of interest, and I share them with my comrades



without attempting to draw from them any support of any theory whatever, or its denial. They do not cover the ground, nor were they intended to do so. They are only expressions in the body of an MSS., and are given, so to say, as a *bonne bouche* by me. "All illnesses, diseases, and abnormalities of the body come from astral planes. The physical cannot infect the astral. The occult and the physical must never be mixed up. It is absolutely necessary to concentrate on one or on the other."

"There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes to that extent a black magician. It is necessary when acting to lose all sense of identity and become an abstract power. Occultism demands perfect justice and absolute impartiality. When a man uses the powers of nature indiscriminately, with partiality and with no regard to justice, it is black magic. But to help a sick person is not black magic, but no personal preference must guide you. \* \* Magic is power over the forces of nature ; *e. g.* the Salvation Army, by hypnotizing people and making them psychically drunk with excitement, is black magic."

Thanking the editor of THE PATH for his courtesy, I am

Fraternally yours,

JULIUS.

## "THE LIGHT OF EGYPT,"

### OR THE SCIENCE OF THE SOUL AND THE STARS.

We are informed by the *Religio-Philosophical Journal* that a mistake was made in the notice of this book in the July PATH, in saying that it had paper covers, sold at \$3.50, and was by Mrs. E. H. Britten. We cheerfully make the correction, as, although the copy we received had paper covers and was marked \$3.50, the covers are cloth and the price \$3.00.

Having now obtained from the publisher of the book a statement that positively Mrs. Britten did not write it, and which assertion we suppose will not be retracted, we now propose to show from what source the work emanated.

Some few years ago was started (about 1884) an order called "H. B. of L."—or Hindu, Hermetic, or Hibernian Brotherhood of Luxor, as one may choose—which under pledge of secrecy pretended to give occult information and teaching to its members. The "private secretary" of this was Mr. T. H. Burgoyne, of whom a short biography has hitherto been written. The instructions were to be free. In August, 1887, a circular was received by the members of the order reading thus :



“TO THE AMERICAN MEMBERS OF THE H. B. OF L.

*Dear and Esteemed—*”

[The first paragraph, for which we have no room, stated that because the order was not sufficiently united the Private Secretary had determined upon a plan of instruction, and then proceeds. ED.]

“Those members who have read and *thought* upon the work just issued to them, *The Mysteries of Eros*, will see that I have therein, but briefly, outlined *a few of the first principles*, as it were,—the ALPHABET only—of Occultism. I am, therefore, preparing an elaborate course of lessons giving the theoretical and *revealing* the practical secrets of the science, which I am about to teach in connection with a series of lessons on the *Ancient Chaldean Astrology*. This system of Chaldean Astrology constitutes the basic principles from which ALL *doctrines, theories, systems* and *practices* radiate, and *cannot* be found in *published works*. I have thoroughly elucidated this science in the lessons, after eighteen years of incessant labor, study and *practice*. Apart also, from this series of lessons, I have in preparation a Special Course upon Egyptian and Chaldean Magic, which will follow as a natural sequence.

The actual teaching alone, connected with these lessons, will absorb the whole of my time for *at least* twelve months, hence it is impossible for me to attempt this work without remuneration. I have, therefore, decided to form a Special Class within our Order, for those who desire this sublime knowledge. My terms to each will be \$60 for the complete course, payable quarterly in advance (viz. \$15). Therefore, all wishing to subscribe, will do me a special favor by sending their names at once, so as to enable me to make the necessary preparations.

In conclusion, I desire to impress upon each individual member who desires to attain unto actual imitation [so printed and altered to *initiation* in ink. ED.] the great necessity of subscribing for this Elaborate Course in Occult Instruction, as these teachings are not simply *metaphysical speculations*, but ACTUAL FACTS, each and all of which have been verified by *actual experiences* in the great astral soul-world of nature; further, each fact and theory advanced is issued with the knowledge, full consent and approval of our revered Masters, *the Hermetic Adepts* and guardians of “*The Wisdom of the Ages*.”

Fraternally yours,

T. H. BURGOYNE,

*Private Secretary.*

Address, P. O. Box ( ) Monterey, California.

## “SYNOPSIS OF THE COMPLETE COURSE OF INSTRUCTION EMBRACED IN THE FOREGOING LETTER.

### PART I.

#### OCCULTISM AND HERMETIC PHILOSOPHY.

A full and complete course of twelve lessons, embracing the most arcane doctrines of the Hermetic Wisdom. This course is subdivided into *three* principal divisions containing *four* lessons each.

FIRST DIVISION. Containing “*The Genesis*.” “*The Alpha*.”—viz :

- I. “The Involution of Spirit.”
- II. “The Evolution of Matter.”
- III. “The Laws of Crystalization—*the production of Forms*.”
- IV. “The Origin of Life.”



SECOND DIVISION. Containing "The World of Phenomena." "The Transition."

V. "Re-incarnation"—Its truths, its *apparent* truths, and its *delusions*.

VI. "The Hermetic Constitution of Man." *Apparent contradictions reconciled.*

VII. "Karma"—Its real truths revealed and its oriental delusions exposed.

VIII. "Mediumship"—Its nature, laws and mysteries.

THIRD DIVISION. Containing "The World of Realities." "The Omega."

IX. "The Soul and its Attributes," and the *method of their unfoldment.*

X. "Mortality and Immortality," and the *processes of its attainment.*

XI. "The Dark Satellite," and the laws of the soul's annihilation.

XII. "The Triumph of the Soul." Adeptsip—what it *is*, and *how* attainable.

N. B.—In the above lessons all argument or superfluous matter will be strictly omitted, and the laws, teachings and principles briefly and concisely stated. They will therefore contain the real gist and substance of what would otherwise be a very large book. The contents of Part I contains about 100 pages. Part II, 260 pages. They will be *clear lithographs of the original*, produced by "*the Autocopyist*."

## PART II.

### THE ASTRO-MASONIC SCIENCE OF THE STARS,

Embracing a most thorough and complete course of 26 lessons, containing an elaborate exposition of the arcane mysteries of ASTROLOGY, giving also, in detail, *The Ancient Chaldean System* of reading the stars. Scores of Horoscopes (chiefly those of public and historical characters) will be given as examples to demonstrate the absolute truth of planetary influence, according to the laws and rules contained in these lessons. The student will then *see for himself how* we read the past, *realize* the present, and *anticipate* the future.

### PROGRAMME.

The lessons will be issued with strict regularity, as follows. on the first Monday of each month, commencing with October. One lesson of the Occult series will be issued, and all questions thereon answered during the interim.

Commencing upon the same date, the first lesson of the Astrological series will be issued and continued *fortnightly*. Consequently each student will receive one lesson upon Occult Philosophy and two lessons upon Astrology each month. The whole course occupying exactly one year."

The private secretary signed all his letters to the order with the symbol found on the title page of "The Light of Egypt." An inspection shows that the book is mostly a reprint of the instructions which were "lithographs of the original produced by the Autocopyist." The \$60 per head was collected, of course, although members had been told they were to have the matter free, and now, behold, we all have it for \$3 each! One must see here a sudden and radical decline in value of occult teaching, and, as a jolly theosophist in the South says, "we will have to lay it to Karma, Kali-Yuga, or Malaria". As many copies of these "Instructions" are extant, no one will now have the temerity to say that "The Light of Egypt"—always a synonym for darkness—is not merely a reprint of those, with slight plagiarisms from other books. The only difference is that which always exists between \$60 and \$3. The originals were not "bound in cloth", and it is hard on worthy people to see all this offering in the Chicago mart for one-twentieth of what they cost when secret.



## CORRESPONDENCE.

DEAR PATH:—Can you explain these?

1. A young lady practising on the piano a new and difficult piece felt a voice say "Stop! play no more." She paid no attention, but soon her arms felt heavy as lead. Persisting she spoke, "I will learn this", when a mighty crash as upon the outside of the house alarmed her, but no cause for it could be discovered. Returning she began again, when the window was violently shaken as if by unseen hands. Her nephew, a musician, had died a short time before this.

ANSWER.—If it be admitted that the noises were not produced quite naturally, then it is probable they were psychical. Such loud noises may be internal or psychic and only heard by the subject. The symptom of heaviness of arms indicates that she is mediumistic to a slight degree, or was at the time. Had she persisted and not given up, quite likely nothing more would have happened,—but she desisted and left thus a mental deposit for a repetition. If she were then mediumistic, it is probable that through elementals and the innumerable means for causing the production of such physical effects the noises resulted. Almost each such case is *sui generis*, and needs not only careful diagnosis but an equally careful record of the circumstances at the time.

2. An aunt—a Spiritualist—of a young girl promised to return after death. One day the girl was intently studying arithmetic when a cold shiver ran over her, and looking up she saw form on the mirror a mist that soon took shape as the aunt who had died. Her shoulders were roughly shaken, and as the shape disappeared the aunt's voice was heard singing a favorite hymn.

ANSWER.—Mere "spooks" and elementals aided by tendencies left in the family aura by the spiritualistic aunt. The rude shaking of the shoulders while a favorite hymn was sung was not gentle nor consistent, but strangely like the pranks played by elementals. There must have been on the girl's part some favoring predisposition of a psychic nature, and that, operating during the intent state of her mind while studying the lesson, tended to bring about those conditions which permitted the life-desire of the aunt for reappearance after death to be used by nature's forces and produced the misty picture on the mirror. We do not believe the aunt knew anything about the matter. Her intentions and desires in life were enough as soon as the conditions favored, and the producing of a picture together with the favorite hymn were only tricks of the astral light. But the shaking of the shoulder was done by an elemental. Could you open your ears and eyes to what goes on in the astral light, you would hear



all the hymns ever sung still resounding, and see all the acts ever done being reënacted. Given the photographic plate, the object, the sun, and the chemicals, and you will produce the picture, but never apply the chemicals and there will be no picture ; and it is obvious that no intelligence on the part of plate or chemicals is needed to produce the well-known result. It is much the same on the occult side of things.

## THEOSOPHICAL TRACTS.

### A SUGGESTION.

Earnest Theosophists, of small means and opportunity, often inquire what one thing they can do to further the spread of Truth and contribute to the upbuilding of the Society. There is certainly one which is simple, inexpensive, and often most efficient, and which can be systematically carried on in precise proportion to spareable funds. It is the mailing of a Theosophic tract to any name in any place in any State. One cent stamped envelopes are sold by the P. O. at the rate of \$5.90 per 500, and each of the two tracts thus far issued from the PATH office is furnished at the rate of 50 cts. per 100, smaller quantities in either case being in proportion.

The two tracts referred to were printed and electrotyped by private funds, and were then presented to the office, so that receipts from sales make possible new editions. Moreover, the PATH has been informed that provision will be made for the reprinting in this country of certain others which are successively to appear in the pamphlets of the T. P. S., so that in time a series of these brief circulars, treating condensedly of some Theosophical topic and bearing the address, etc. of the General Secretary, will be available to any one wishing to purchase them for distribution. Due notice of each new issue will appear in the PATH.

In the press, in private correspondence, and in social life, a Theosophist on the alert for an opportunity to sow seed finds many a name whereto may be sent a circular. It simply requires to be folded, placed in a stamped envelope, addressed, and mailed. The donor is unknown. Possibly the circular may be wasted ; yet who can foretell that ? The ground may be altogether ready for the sowing.

Of the two tracts referred to, there have been sold within the last two months, of the " Epitome of Theosophy " 1024 copies, of " Theosophy as a Guide in Life " 2254 copies. From the PATH office there have now been issued, of the former about 10,000, of the latter about 6,000. The latter is perhaps more fitted for general public use, but almost every Theosophist could keep on hand a small supply of each, and be prepared to use either when opportunity arose.



## LITERARY NOTES.

PSYCHOLOGY, *as a Natural Science, applied to the solution of Occult Psychic Phenomena*; C. G. Raue, M. D.; (1889, Porter & Coates, Philadelphia, \$3.50). This is one of the most valuable contributions yet made by modern science to the knowledge of which it treats. With truly Germanic thoroughness and solidity, the author builds up, step by step, a system perfectly explicatory of the causes, inceptions, processes, and products of the mental activities, from their lowest and simplest to their highest and most complex manifestations. In so doing he irrefragably demonstrates the existence and powers of the soul. Soul, he affirms, consists of that organized system of immaterial forces by which it projects itself into the material world,—not a nonentity, or a mere property of material forces, but the highest complex of organized immaterial forces, with capabilities higher than any other being known on earth. “Soul and body consist of an uninterrupted circuit of living forces, from the highest mental to the lowest bodily forces.” “Man is planted in material soil. He grows and unfolds into spiritual development, into a sphere that is most probably the moving cause of all terrestrial evolutions. We cannot say how much of sustenance the human soul may constantly receive from that spiritual source.” “When the soul departs from the body it leaves as a perfectly organized being of immaterial forces, as fully substantial as any living body ever was in this world, with this difference only: It cannot be reached by any mechanical or chemical means of detection. It is then and there the same soul it was before, beautiful or ugly, good or bad, wise or foolish, corresponding exactly to the development which it has attained while associated with material forces.” Many occult psychic phenomena the author finds it easy to explain as psychic activity, intensely concentrated, effecting objective changes through being an immediate action of force upon force, and not, as the common view takes for granted, of mind upon matter. He does not deny the possible self-assertion of the spirits of the dead, for to do so would be to repudiate the law of the indestructibility of forces, but is inclined to think that, in a vast majority of cases at least, supposed spiritualistic manifestations can be explained by telurage, telepathy, and clairvoyance, or, in other words, the operation of the psychic forces in the living organism of the medium, through heightened and predominant activity of the vital forces unknown to the self-consciousness of the higher senses. And such forces, as already suggested, might be able to operate upon material as well as immaterial forces. Dr. Raue has no patience with the materialists, “learned bodies with big brains minus souls,” and is unsparing in his exposure and denunciation of their “fundamental error of considering as cause what is in fact but a condition,” from which arise all their consequent misconceptions. He does not trust himself to speculate much upon the future of the soul, farther than to assume as beyond question that it must be a continued process of development. Perhaps in his conservative avoidance of a realm that is not open to such inductive reasoning as



would be accepted by readers tinged with materialism, the author has done well. His work would be more complete if illuminated by the light of Eastern philosophy, but, as far as it goes, it is admirable and may confidently be expected to do much good.

THE THEOSOPHICAL REVIEW, Paris, under the direction of H. P. Blavatsky and managed by the Countess D'Adhemar, F. T. S., fulfils the promise of its artistic and hermetic covers. The articles for June are The Beacon of the Unknown, by H. P. Blavatsky; Christ, Buddha, and Jehova, by the Countess D'Adhemar; Through the Gates of Gold, the initial effort, translated admirably by Amaravella; and a translation from *Esoteric Buddhism*: Egyptian Wisdom by Lambert; The Secret Doctrine, remarks by H. P. Blavatsky. Book Notices and General Notes make the ensemble of this welcome addition to our literature.

BHAGAVAD-GITA, published in parts, in Sanscrit and English, with notes in both languages and "an esoteric explanation" in English. We presume this is by P. D. Goswami, of Serhampore, Bengal, India, as it is to him intending subscribers are directed to apply. The price is five shillings, or about \$1.25. Part I, at hand, extends to verse 34 of chap. 2, and, as well as the notes, has an "Introduction to the Esoteric meaning." We think the work will be of value, although by no means the esoteric exposition of this poem. The key has been lost. The notes agree with the views expressed by Mr. William Brehon in the PATH vol. 2. As the present work has got beyond the first chapter, we would like to ask why so little space has been given to this most important chapter; the names of the generals on each side of the battle have not been sufficiently explained. They represent mental and psychical forces and functions, and in an esoteric exposition should not be dismissed so quickly. The notes will be found of great use to students of *Bhagavad-Gita*.

SERAPHITA by Balzac, with an introduction by Mr. George Frederic Parsons. As we said not long ago about *Louis Lambert*, the introduction pleases us even as much as the story. Were Balzac living now, we should be compelled to call him a theosophist. In *Seraphita* Reincarnation is plainly acknowledged; the heroine had lived many lives, and her last one was merely the rounding out the complete whole. Although there is much mysticism in nearly all Balzac's works, yet they need these introductions by one who well understands theosophy to give them their true direction.

THE REALITY OF THEOSOPHY is a little pamphlet by Caroline A. Huling, F. T. S.<sup>1</sup>—1889, Chicago, 8 p. p., 10c. This gives a brief review of the Theosophical movement, and is an excellent little budget of information to hand to enquirers about theosophy.

THE THEOSOPHIST. The *May* number shows that Bro. Harte intends to infuse greater liveliness into the magazine. On the subject of fees

<sup>1</sup> C. A. Huling, 87 Washington St., Chicago, Ills.



and dues the editor is abroad, and, to quote himself on p. 514, "at present the ideas prevailing about it" with him "seem to be exceedingly confused." There need be no confusion if the Rules declare that no fees or dues are payable to headquarters, but that Sections may impose them if they see fit.

*Thoughts on the Prasnopnisat* by Rama Prasad is full of valuable hints to those who can understand with the inner sense. It deals with *prana*, or breath, in its comprehensive aspect. There is a paper by Bro. Wolleb of California on *Theosophy*, taken from the *Golden Gate*. Next follows a translation of the *Nada-Bindu-Upanishad* from the *Rig Veda*, which starts with A. U. M. Some notes are added to this. Bro. Johnston continues his paper on "*Sanscrit Study in the West*," and then there follow *Psychic Notes* of very great interest. This is to be made a standing department, and, as correspondence is invited, it will increase in value. Long may the pioneer magazine of the T. S. flourish.

The *June* issue is very good, except that the first and last articles (unsigned) give the impression that the magazine or the Society endorses the views expressed as to Adyar's being the only actual centre for theosophical effort, and that the Society has been greatly benefitted by the Revised Rules, which, by the way, have been re-revised. We understand the circulation of the *Theosophist* is reviving, and we are glad of it.

LUCIFER for June is a good number, notwithstanding the blot found in the "Talking Image." Our sense of respect and loyalty prevents our appreciating cuts direct and bitter unwarranted sarcasm directed against two noble workers such as H. P. Blavatsky and Col. Olcott. It seems easier to destroy than to build. The number contains a good article on Practical Theosophy by the well known Annie Besant, who is now a member of the Theosophical Society.

THE VEDANTIN is a 16 p. monthly journal published in Madras, India, devoted to presenting the Advaita philosophy, and in opening the editor remarks, "This is the first journal ever published in any language on Advaita philosophy." The two first numbers contain interesting articles upon various aspects of the Vedantic philosophy; no editor's name is given. Subscription 6 shillings, 6 pence, yearly; address *Proprietor Vedantin, Saidapet, Madras, India*.

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## SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

### V.

#### CONTEMPLATION.

There has been much discussion as to the meaning of this term, mode of practise, results to strive for, etc.: an examination of the subject should therefore prove interesting. Following the ever-present Law of Analogy, as



with all occult things, contemplation has its higher and lower meanings, and what is also customary; but the lower stages need concern us at present.

*What is Contemplation.* In the usual sense it is to bring consciously directed and concentrated thought to bear upon any subject or subjects. For this to be perfect, our attention must be absolute and the control over our thoughts complete, but even without these necessary adjuncts the practise is beneficial, for, like intuition, expansion through use is its only method of growth.

*The Practise of Contemplation.* An advanced Theosophist once wrote me that a certain time should be set apart from each day—a quarter or half an hour, if more could not be spared, and preferably at night when there is less danger of interruption and distracting noise—for the practice of contemplation. Go where you can be absolutely alone, and then think intently upon spiritual things, reason from the known to the unknown, meditate upon your inner selves. After following this method for some while, the mind seems to crave its few moments of peace and quiet, and if the time is chosen regularly, as it should be, it reaches this untroubled and peaceful state more and more easily, until the mere seeking of the accustomed attitude (which should be comfortable) at the accustomed time is enough to make troubles take wings and to fill the mind with cheering and elevating thoughts.

It is in this condition that intuition is most active; when the true imagination clothes our intuitive ideas in their most attractive garb, and when we learn what it is advisable and right for us to know.

The benefit of this practise is not at first easily understood, for, though just a few such moments give a more elevated tone to our whole aura, our moral and mental natures, the effects are at first hardly perceptible. It is a habit that will grow both in intensity and in the desire for more frequent and longer indulgence. In intensity, for it develops into higher stages until it may become spiritual ecstasy or even communion; and in frequency, for after awhile we are never entirely free from its influence,—the condition becomes chronic, as it were. And so, from such small beginnings as 15 minutes a day, contemplation and its results can grow to have an incalculably beneficial effect upon us.

*Praying.* Contemplation has another very interesting phase. I refer to its relations to prayer.

When a devotional mind encounters and accepts Theosophy, the subject of prayer is one of the first issues to suggest itself. To whom and about what shall I pray?—is demanded. A conscious personal God is obliterated, and with him seems to go all reason for praying. There exists no one to forgive us our sins or give us our daily bread. The bewilder-



ment arising from this frame of mind is often painful, for it requires an entire remodeling of our attitude towards spiritual things to enable us to recover a state of mental and spiritual equilibrium which will cause us to realize that true praying is just as essential to us as before, if, indeed, it be not more so. Without it a void is created and an important want left unsatisfied, for one of the greatest needs of human nature is for something to worship, for communion of some sort with Divinity. Theosophic writers do not seem to have realized that, for a time at least, the new-made Theosophist has no means of gratifying this instinctive craving. Most, I think, go on praying as before, using the same words, but giving them a slightly different significance. This, however, is by no means satisfactory, and, indeed, until the Theosophist understands the true meaning and functions of contemplation, he will remain in a more or less chaotic condition in regard to such things. The question that arises is, of course,—

*What is True Prayer?* A person who properly digests the fundamental teachings of Theosophy will not ask the Divine Essence for some material benefits or personal favors, and, if I do not much mistake, the usual plea of the christian is for something he wants and has not.

True prayer is the contemplation of all sacred things, of their application to ourselves, our daily life and actions, accompanied by the most heartfelt and intense desire to make their influence stronger, and our lives better and nobler, that some knowledge of them may be vouchsafed us. All such thoughts must be closely interwoven with a consciousness of that Supreme and Divine Essence from which all things have sprung. This is the only prayer possible to us now. When we know it as perfected spirits may, it will be a union of our minds with the Divine mind, the least conception of which is beyond our present ken.

*Concentration.* The art of concentration, necessary as an aid to the proper performance of contemplation, is expounded in Patanjali's *Yoga Philosophy*. Since the publication of the American edition of that work, from which are eliminated the confusion of brackets and the soul-wearying interpolations, the student should have little difficulty in attaining a right conception, and some proficiency in the practise, of the art. One serious danger, however, it would be well to point out.

*Self-mesmerism.* A correspondent writes, "We are told to cultivate concentration, but are warned against self-mesmerism, yet the two seem similar. Can you give me a clue to the difference?"

In concentration we bring to a focus upon any chosen subject our whole galaxy of mental and higher (if any) powers. It is not easy, but the result of concentrated attention and thought will amply repay any effort, however intense.

Self-mesmerism is the exact opposite. By this we so distribute and



weaken our mental functions that they cease to exercise a controlling impulse over our personality, which therefore is laid open to outside influences, often to our material injury, for it is not always possible to throw off such "control" when once firmly seated. See Page 40, *et seq.*, *Five Years of Theosophy*.

It is the old distinction between the Adept and the Medium. One a consciously active, ever-striving agent for good ; the other an unconscious passivity used by outside forces, often for evil and impure purposes.

With the exercise of a little care, there is no danger of confusing the two. Concentration intensifies our own control ; self-mesmerism lessens it.

References, same as last month.

G. Hijo.

## ALL-PERVADING.

Freely spreads the upper air,  
They who seek its calm are wise,  
There the soul surrenders care,  
There the truth knows no disguise ;  
There no trader sells nor buys,  
There the bound obtain release,  
Blest are they who reach the skies  
Of the universal peace.

Thought of self can have no share  
In that bliss beyond surmise ;  
Souls, celestial flights would dare,  
Conquered self must sacrifice ;  
Then the wings of love will rise—  
Wings that falter not nor cease—  
Till they rest within the skies  
Of the universal peace.

Man, your title makes you heir  
To the gift that glorifies,  
Bid your pinions then prepare  
For their sacred exercise—  
Charity and soft replies,  
Works that pain and want decrease—  
Point your vans toward the skies  
Of the universal peace.

J. C. T.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE THEOSOPHICAL HEADQUARTERS, 21 Park Row, New York, has been further enriched by the gift of a clock. This is of brass, of the "chate-laine" pattern, and depends upon the wall by chains. An umbrella stand of pottery, painted with lotus flowers by a Theosophist, is another kind and most useful gift.

The last photograph of Madame Blavatsky has been enlarged to life size,



and a copy at present occupies the frame destined for the crayon portrait soon to be completed. It is a singularly perfect likeness, reproducing marvellously the expression of her remarkable eyes, and attracts great attention from every visitor.

THE PRANAVA T. S., of St. Louis, Mo., has elected as President Mr. Wm. H. Cornell, and as Secretary Mr. Wm. Throckmorton.

THE VEDANTA T. S., Omaha, Neb., meets every Sunday afternoon at 4 o'clock at Room 205, Sheely Block. Visiting members and all earnest inquirers are cordially welcomed. The neat and comfortable room is to be open every night in the week, with some member in attendance, and a full Library free to all. This is an invaluable scheme, one which any Branch with sufficient means could profitably copy.

THE GOLDEN GATE LODGE has removed from East Oakland to San Francisco.

AT WILKESBARRE, PA., though no Branch has yet been organized meetings are frequently held on Sunday afternoons, whereat are read instructive extracts from *The Secret Doctrine* and other works. On June 23d was read the poem "Songs from the Unseen," by Mrs. J. C. Ver Planck, which appeared in the PATH of Dec., 1887. Why cannot earnest Theosophists in other towns similarly meet, confer, study, and prepare the way to organization? Demosthenes said that the secret of oratorical success was "action, action, ACTION!" And this is true of all other success.

THE NEW BLAVATSKY T. S., Washington, D. C., has held another and very successful public meeting, the hall being three-quarters full, and four reporters being present. The President spoke for over an hour and a half, and throughout secured close attention from the assembly. The career of this new Branch will be noted by all American Theosophists, both for its name and its location.

#### JAPAN.

IN a private letter to the Editor, Col. H. S. Olcott writes as follows :

"Tokio, March 21, '89.—My visit appears to be a success. The Japanese press agree that a profound sensation has been created, and the various sects are all working with me in good feeling for the common end. I have received the most polite and cordial treatment from all classes : the people have flocked to my lectures by thousands and applauded me to the echo ; I have been made an Honorary Member of two Japanese learned societies ; Baron Tagasaki gave me a dinner at which the Prime Minister and fourteen other Ministers and dignitaries were present. My views upon Religion and Japanese politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated. One result is that a large Buddhist library is to be organized and a monthly magazine started by a Chief Priest of a Jodo temple. \* \* \* I don't know whether you quite realize as yet what a huge thing this is that I have undertaken,—the breaking



of the silence between Northern and Southern Buddhism and bringing them together. And I shall accomplish it, thanks to the irresistible power I feel always behind me, pushing me forward like a full breeze astern filling the ship's sails."

THE BIJOU OF ASIA just at hand says, "The coming of Col. Olcott will be welcomed greatly by the Japanese Buddhist public. Forty and more places are calling him to come and address. We hope his visit will result in a general spiritual union of our Buddhist brethren for brisk operation against materialism and christianity,"

JAPAN, KIOTO. (Extract from letter to General Secretary.) At Kioto the Yamato Theosophical Society (a Branch) has been established; it is a single Branch formed here, and will be the centre of the movement for our country.

Yours faithfully,

M. MATSUYAMA.

#### EUROPE.

DUBLIN LODGE T. S.—At the first open meeting in June a paper by Bro. C. A. Weeks on "The Gospel according to Matthew Arnold" was read and discussed. At the second open meeting papers and extracts were read bearing on the recent lapses from the ranks of the Society, and a short address—signed by all the members and associates present—expressing undiminished adhesion to the Cause, was forwarded to H. P. B. The attendance is still improving.

F. J. ALLAN,

*Secretary.*

MADAME H. P. BLAVATSKY has been happily able to make a visit to Paris and even to extend her trip to Fontainebleau, where she is now enjoying a much-needed rest.

#### TO THE EDITOR OF THE PATH.

*Dear Mr. Editor,*—Will you allow an English F. T. S. to say a few words—through the medium of your magazine—to brother and sister Theosophists in America? I feel sure I may speak for the majority of my comrades in England, when I say that no one of us could read the loyal and soul-stirring words of Jasper Niemand in your July number without feeling instantly a ready and hearty response to them rising within ourselves; nor, I venture to think, without feeling in addition the wish—to which I now try to give some expression—to put that response into words.

As an F. T. S. who has been privileged to know H. P. Blavatsky for some few years past—who has received from her untold and unmerited help and kindness—one who has, from time to time, stayed under the same roof with her and seen her under the most varied conditions and circumstances of social life—I feel I may fairly claim to testify most fully and emphatically to all that Jasper Niemand so beautifully says of her.

I may further, and in conclusion, assure American Theosophists that we in England cannot too highly value H. P. B.'s presence among us—and, we would say to our brothers and sisters across the sea, that we join hearts and hands with them in answering devotion and loyalty to her who is indeed to



us the visible "messenger \* \* \* and a part of the message"—  
and this, *come what may*. AN ENGLISH F. T. S.

[NOTE. Yes, *come what may*. Other enemies within the borders will arise, have raised their heads already. Treason is not dead, and those who attack the T. S. under the *pretence* of exposing H. P. B. still are with us. We know some of their names, and—their ages.—ED.]

H \* \* \* LODGE, \* \* \*,

MONDAY, July 7th, 1889

TO MADAME BLAVATSKY :

*Dear Madame*,—We, the undersigned, members of the \* \* \* Lodge of the Esoteric Section of the Theosophical Society, have read the various papers sent from time to time, relating to the \* \* \* affair, and we unanimously express our contempt for the dishonorable actions of both \* \* \* and \* \* \* [parties concerned], especially in regard to their breach of the Pledges of Secrecy and Fidelity to the T. S.

We beg you to accept our sincere sympathy with you in this trouble, knowing how disheartening it must be to you to have your earnest efforts thus combated by dishonorable dealing. We have every confidence in *you* as an Occult Teacher, and earnestly ask you to continue the E. S. instructions to us at the earliest opportunity. It matters not to us whether the said teaching be the fruits of your own labor, or the instructions of Mahatmas. We are satisfied to receive what is to us undoubtedly valuable instruction, and some of us, who have been students of so-called Occultism for the last ten years, are satisfied that we have at last got upon the Right Path, through your great and valuable assistance.

We are, dear Madame,

Your most sincerely and fraternally,

(Signed),

[Here follow the names of the President and members, which we withhold on account of this Lodge being of an Esoteric character.—ED.]

INDIA.

AMBASAMUDRUM T. S.—Bro. C. F. Powell, of N. Y., presided at a meeting here, when a new Branch was formed in May with Mr. V. Coopooswamy Iyer as President.

BALACHUR T. S.—In Bengal, at Balachur, a charter for a Branch has been obtained by Rai Bahadur Bhunpat Sing.

GYANANKUR T. S. has removed to Sinthee, near Baragur. The *Theosophist* calls this "a reincarnation."

IN BENGAL pamphlets called "The Theosophical Series" are to be issued in the Bengali language. Conventions with the Jain sect have been held by members and interest aroused. The Jains are a pure sect.



BRO. C. F. POWELL has been visiting the branches at Chittoor, Bangalore, Udamalpet, Coimbatore, Tinevelly, Ambasamudrum, Madura, and other places, with good results. He will continue this good work.

DEATHS.—Bros. M. V. Subhara Naidu of Rajamurdry, and P. Parthasaradhi Chetty of Madras, died recently. Both were good theosophists and are much regretted.

#### TASMANIA.

A CHARTER for a new Branch at Hobart, Tasmania, has been issued. Bro. W. H. Dawson is the moving spirit. This town is an active business place, and it is hoped the Branch will do good.

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#### QUESTIONS IN "FORUM NO. 3."

VII. In the first four sentences of *Light on the Path* the term "Masters" is in the plural. Why so? Who are these Masters?

VIII. How is the Johnstown disaster to be interpreted from the point of view of Karma?

#### QUESTIONS IN "FORUM NO. 4."

IX. What is meant by "He who has mastered vibration, alone understands"? (In Tea Table Talk, PATH for Oct., 1887.)

X. Is the ascetic life obligatory or essential for all men?

XI. How can a "Black Magician" be known? How should he be treated,—as a part of the Universal Brotherhood?

*Forum No. 1 cannot be supplied. No. 2 and any succeeding number can be had by remitting 5 cts. in stamps to the editor.*

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### TEA TABLE TALK.

We like dog stories, round our table, good ones especially, and have cultivated the taste until we see no reason why dogs should not have their occult experiences as well as human beings. A pet dog frequents our Tea Table, and one very obstinate in nature, so that she will not learn any tricks beyond "give paw." This she finds useful when dainties are on hand, and was taught it by me, when owner and every one else had failed. Encouraged by this success, I tried to teach her to jump over a stick, but was routed with great confusion and amid the jeers of my friends. The dog simply closed her eyes and became a dog of wood, sitting immovably on her haunches. You might kill her, but you could not induce her to move a muscle of her own accord. As I am a bosom friend of this testy creature, needless to say that the trial of will never came to blows. I determined to "get ahead" of her, One day I sat in my chair. She was slowly coming in my direction. Suddenly, with great mental energy but without bodily movement of any kind, I imagined myself laying a stick before her, imperatively and sharply. In-



stantly she stopped in her walk, fell back on her haunches as if sharply checked, and then—she leaped right over the imaginary obstacle in the air, and coming on toward me laid her head on my knees! I did it on interior impulse, and have not succeeded in doing it again. I have only tried twice, but neither time did I feel the same energetic force or momentum. No doubt the picture made by me the first time was a very vivid one. This dog has other peculiarities. One is her fear of thunder and premonition of storm. When one is coming she is a perfect barometer, and insists on being shut into a dark wall closet until the storm is over. Her fear is piteous, abject; she weeps real tears and trembles in every limb. Another point is that, while she spends much of her time upstairs and alone in her bed, she has at times some occult experience which makes her fear to remain in her accustomed place; coming down stairs precipitately, when there is no one above, she rushes in amongst us declaring her fear, will not go up stairs, but listens to sounds unheard by us, and is very uneasy. She has, too, a way of seeing an unseen person, of rushing out and catching him on the door mat, when she stands and barks and flies at space a yard away from her, just as if a real tramp were there. On some days she will suddenly refuse to go with me in familiar and accustomed directions, though her walk is her delight; she sits down, cries, and finally tucks her tail between her legs and runs back. It seems as if there were currents which she could not cross, for she will go in any other direction but the one which some mysterious force prohibits. The way is perfectly clear and open, nothing in sight, and the other dogs are perfectly unconscious. To see this small creature staring at something or some one just before her, and either angry at or afraid of *it*, while you see nothing at all, (or perhaps do see something!) is a weird, flesh-curdling sensation.

A physician of eminence gave to a friend of the Tea Table some directions respecting the distribution of vitality, and, incidentally, an experience which is interesting. The first part of his remarks appears really valuable, and may help those persons who live too much in the brain, or other part of the body, to the neglect of the whole as a unity. His remarks are as follows:

“You will find that much depends upon our housekeeping. Upon how we run the house we live in. One of the most important things to do, to be able to keep up good conditions of the body, is to be able to distribute vitality to all parts of the organism equally. Then the upward and downward peristalsis are normal, and all goes on well. The most ready way that I can find to distribute vitality is to lie down in an easy position on the back with the head and shoulders raised, and count the slow and easy breathings up to 49 three times;—then easily and calmly imagine that you are living all over equally in the astral body or the life vehicle. To do this you can locate yourself, your mind, first in one nerve center and then in another, proceeding from the head downward and holding each in turn till you feel a resonance there; then pass on to the next. When you reach the lowest, return with a bound to the brain, and so on downward again. The downward movement of the nerve-current establishes normal peristalsis, and the buoyant leap up-



ward, or recoil, establishes the psychic wave, which always proceeds from the feet upward, while the other normally proceeds from above downward. Keep in the calm state induced by the breathings as long as possible, during which time there is easy meditation in the abstract, where you are in a state to hear anything that may be said to you through the soul. I will illustrate this by what occurred to me about two weeks ago. I was drilling myself in concentration, and when the figure I was intently fixed upon melted away, there appeared upon the scene a great Atlantean and a Superior Being. The former addressed the latter thus :

‘Thinkest thou that thou canst upset this great Island *Ipsthypanta*?’ I was not only perfectly conscious of the presence of these two beings, but every word was distinctly heard *and seen as well*. This sentence was repeated over and over till I got up and wrote it down, when the scene passed. *Ipsthypanta* is a word I never heard or even thought of. If I had simply heard the word spoken, I should have written it *Ipsi panta*. But seeing the word so distinctly with its letter and sound composition, it was so fixed that I shall never forget it. This no doubt represents an actual occurrence in the distant past, and the picture, being preserved in the astral light, came so that it was manifested on the plane I happened to occupy for a few moments.”

—Or, to put it differently, the gentleman went to the plane where the picture is always preserved and always visible. By a chance in the vibration of the nervous currents, he was enabled to see it. What is noteworthy in this occurrence is that it exemplifies the fact that the soul sense is *one*. A thing is at once seen, heard, felt, and tasted in one sensation, at such times. The same person once said of such a moment, “I not only felt the life current; I tasted it upon my lips; the taste was most sweet. And I heard its song.” All natural mystics, as well as trained ones, confirm this unity of sense if sufficiently advanced. In *Gates Ajar* Miss Phelps has guessed at it in some eloquent passages. Paracelsus confirms it. The above is, however, an experience of the astral only, and did not reach beyond. It reminds us of how Madame Blavatsky, when writing her books, has said that she was shown a long panorama of the Past, in order to impress its occurrences vividly upon her brain. An adept may show such pictures to another by withdrawing the veil between. This veil is a difference of vibration. Or one may do it for himself—if he can. I will give a little more of the experience of this student, which reminds one curiously of parts of the *Secret Doctrine*. He says :

“I have never had any plans in life. Something before has guided and something from behind has projected me with an intensity that no opposition could influence.” (This is the attitude and confession of all advanced souls, rich in Karmic experience. J.) “I see it all now. I have been guided to help those who are purely on the physical plane with the diseases coincident to them and to that plane.” (This remark is to be taken in a relative sense. The writer knows well that disease proceeds from and begins in the astral plane. J.) “I have accomplished the work, you know how well. I now am



drifting back into my original and natural plane." (Of his earlier life. J.) "Am having many experiences which I cannot write about. I am satisfied that former lives are rising up to me, and have been for years. Sunday night I witnessed a boxing match between a cream-colored man and a cream colored monster in the shape of a large dog with a perfect and intelligent man's face. The man was about twelve feet high and finely proportioned, with a cream-colored suit of peculiar but artistic garments that were just tight enough to show the shape of the body, with puffs around the upper legs and arms. The dog-man had no clothing, but was covered with beautiful, cream-colored, curly, short hair all over except on the face, which was free from all hair and was calm and beautiful. This man-animal stood about 3½ feet high when on all fours, and when upon his hind legs, about 6 feet. In the boxing match the man stood on the floor of a large hall, and the animal-man on a table which made them the same height when the animal-man stood on his hind legs, which he did during the boxing. The building was a strange, lofty structure, unlike anything I ever saw in this life. I merely mention briefly this incident as one among many that are rising up before me as I move along through a life of close application to the sufferings of others."

Whether a picture of past or future, or merely a phantasm of that light in which all the fancies of men's minds are preserved, this little incident may amuse our readers, as having at least a higher order of interest than the brutally disgusting Sullivan-Kilrain affair to which the Press of the time gives such close attention.

The following letter shows a spirit so invigorating that I cannot forbear to give it space ; although it is not an experience in one sense, it is in another. It is a mental experience, and indicates a firm true attitude which, I have every reason to believe, most of my readers, if not all, maintain. As it refreshed me to read it, I print it for that reason.

"I have read the letters regarding the new departure of M. C., Dr. Coues, and Co. As my sponsor, you might wish to know how I feel on the subject. If after twenty years of practical Theosophy, in which I learned Truth from neither men nor books, I should now be so dependent as to look to Dr. Coues, Mabel Collins, or Blavatsky alone for *Truth*, my heart would be broken and my hope laid in the dust. I was early taught that Jesus was God. When I studied his own words, I found that He was a man. But this did not detract from the Truth which He practiced, nor render His loving sacrifice unworthy of imitation. If Madame Blavatsky were to assert that she had sold herself to the devil to get means to deceive the world, it would not detract one particle from the Truth I find in Theosophy. That which I have—as I used to say—*out of the air*, is mine, as much as is the hand that holds this pen. If all the theosophists in the world were to withdraw their names from their Society, there would still be the same number of *true theosophists* in the world that there is to-day. Those who wish to withdraw should be allowed to go. Truth, like gold, is not injured by being laid in the dust. This conflict is the sifting of souls, and it seems to me prophetic of a day in the near future when there will be a marshalling of the hosts, and



no cowards will be wanted in the ranks. Only the true and the tried will be sent to the front. May we be there to live or to die for Truth! Madame Blavatsky has won my love by her courage. She cannot suffer much from any mortal tongue. She can bear her own Karma. You remember in the story of Job that, when the Sons of God assembled for worship, Satan appeared also. Heaven itself had its traitor in Lucifer. We had to have a Dr. Coues. I could not imagine any earthly treasure which would tempt me to degrade myself for a mean, pitiful revenge, as Mabel Collins has done. As she is *myself*, I feel the wrong and suffer with her. I must help her bear her Karma. I am stronger than she is. \* \* What light I have is set on the hill now, when the cause needs defence. If my power to *do* were equal to my love for the Truth which has set me free, I should accomplish a great work here, but this city is a place of churches and a repository of creeds. I have no other wish than to bear with all my heart the whole weight of wrong effected by M. C. and her co-workers. I know——feels as I do. Whatever theosophists have to bear, there are two of us here who have our hands stretched out to aid—not its salvation, for that cannot suffer—but in its defence and in its spread. My heart is much with you and all who love the Brotherhood. I *know* all is well."

It is! It is! and this is so only because all proceeds by Law. We can better everything, however, if we will, each one of us, live up to all the Truth we have. In bettering ourselves, or in enlarging our hearts to true altruism, to real and practical Brotherhood, we can help the whole world. If each of us were wholly true, no man or woman could be false! Think of that. And if the true meaning of the Lucifer myth be this,—if the Manas or mind principle caused departure from the pure heavenly state, then return can be effected through the purification of that same "Son of God," the wanderer from home. Our brothers departed, who now manifest the lower, earth-darkened state of this principle, may, through the ferment of sad experience, cast all dregs to the bottom, where they belong, in subjection, and come out ahead, in other lives, of those who have remained passive, enjoying Truth as an intellectual banquet, without endeavoring to give one crumb to the starving multitudes. We all stand or fall together. Other societies are a force because of their unity. One member, or official, represents the full weight of the whole. Let it become so with ours. Let us draw close together, fill up the gap in our ranks and *work, work* each for the whole. We can work by constant and pure thought, by deep silent devotion, if we are powerless in all other ways. Let each then, image to himself a great Brotherhood, of which he is one, whose life he shares, whose joy and pain he keenly feels, and out of this true mental attitude an inspiration for altruistic work will be born, as worlds are born from star-dust by accumulation of energy.

JULIUS.

Within the Sun, or the solar system, or the man, the head, the eye, or the grain of sand, may be found all the experiences of a lifetime or of eternity.—*Tibetan Book of Precepts.*

OM.



# Æ U Ω

The Kings of Light have departed in wrath. The sins of men have become so black that earth quivers in her great agony \* \* The azure seats remain empty. Who of the brown, who of the red, or yet among the black, races, can sit in the seats of the blessed, the seats of knowledge and mercy ? Who can assume the flower of power, the plant of the golden stem and the azure blossom ?—*Secret Doctrine, vol. 2.*

## THE PATH.

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### Æ SURVEY OF SANSKRIT.

As the study of Aryan literature is one of the declared objects of the T. S., there is little need of apology in offering some remarks about the Sanskrit language and what may be done with it by those who at the outset are totally unacquainted with it. There are several degrees of perfection in the acquisition of a strange language, from the stage at which one knows a word or two up to the condition of the perfect scholar who makes no mistakes, who writes correctly and converses fluently. Between these two extremes there is a stage which is not nearly half-way if measured by the toil necessary to reach it, and yet much more than half the whole journey if measured according to the fruits and advantages derived from its attainment. It is a stage which includes a general notion of the language in question, and sufficient knowledge of the forms of words for one to be capable of using a lexicon or referring to a grammar in case of necessity,



(for even this implies a certain degree of knowledge). It may be fairly well defined as the stage in which the student, when supplied with the translation of the passage before him, is able to understand how such a meaning is contained in the passage, which word means what, and so forth.

Applying this to Sanskrit, a person who has before him the "red silk" Bhagavad-Gita and also some tolerably faithful translation would be able to make out *how* the sense given in the English version was contained in the original. This degree of knowledge places valuable powers in the student's hands. Give him the text and the translation, and he will be practically on a par with the full-fledged scholar; indeed he may even have the advantage over the ordinary Oriental professor, because his theosophical information will give him the key to certain expressions which altogether baffle the professor. He will also be able to keep a check upon the unconscientious translator who weaves his own notions and interpretations, and possibly his own emotions also, into the substance of the text, without warning the reader that he has done so.

There is no doubt that learning Sanskrit becomes possible for the devotee when the toil would not be endurable for the same person apart from his devotedness. On the other hand we not unfrequently hear of people applying themselves to Sanskrit and afterwards turning away in despair and disgust. They had not expected to find half a line and sometimes a whole one strung together without any separation between the words. How can they reach the meaning of the phrase before them when they cannot unravel the words themselves, nor even count how many there are? And then, again, there is the Sanskrit alphabet to learn. Schoolboys sometimes enjoy the fun of a new alphabet; they are eager to write their names in the new character, be it Greek or German. But with grown-up people whose objects and motives are of a less playful sort, a new alphabet to learn is a labor which severely taxes their patience. And when they have learnt what they regard as the alphabet, they find that even this is not all, but that there are any number of *combinations* or compound letters still to be mastered. The remedy for all this is that people should learn Sanskrit in a transliterated form. Sanskrit may still be Sanskrit as much as ever, though printed in Roman character, and it would be unnecessary to assert the fact, were it not that, through some fault in modern education, we have grown up to regard the printed page as language in its essence, whilst actual speech (of which writing is really but the handmaid) is despised as empty and transient.

Some people appear to have a sentiment of worship towards the Devanâgarî character; this may be very well, but it must not be carried too far. A word or two about this form of writing might have a salutary effect besides being generally instructive. Devanagari bears the marks of being



a very *primitive* method of writing ; it is not by any means a perfect system in all respects, but is capable of being improved upon just as much as primitive knives or primitive water-jars. What these possible improvements are may now be explained. There is one which suggests itself immediately, and that is the separation of individual words, or, we might even say, the separation of every *sentence* from the one which follows, for even this is not fulfilled. As an example, take a line from the *Bhagavad-Gita*, Chap. 2, v. 13, the meaning of which is,—“So comes the attainment of another body ; the wise man in this is not deluded.” The Sanskrit words are :—

Tathâ deh'-ântara-prâptir ; dhîras tatra na muhyati.

Now this line, in the Devanagari text, is so knotted together that there is not even a gap left at the place where the semicolon has been placed, but the word *prâptir* runs on into the first word of the following sentence. The appearance of the line may be faithfully represented as follows :—

Tathâ dehântaraprâptirdhîrastatra na muhyati.

Now let us examine this line. The first word means “so,” and is properly set apart. Then follows a compound word *deh'-ântara-prâptir* including three members which mean respectively “body,” “the second,” “attainment” ; as the three parts form a single composite word, we ought not to complain much of the absence of divisions. But why is not *prâptir* separated from *dhîras* ? The reason is, that by the Devanagari system the final *r* of *prâptir* is written *overhead* of the *dh*, like a little boy mounted on his father's shoulder, so that a fore and aft separation is impossible. Once more, we might ask, why is *dhîras* joined with *tatra* ? Because space can be saved by the use of a monogram for *st*. Yes, this saving of space or condensation is the explanation of a good deal that is met with, and it goes far to justify the application of the word *primitive* to this method of writing.

Sanskrit written in this ancient and primitive style ought not to be regarded as a readable text like the lines of a newspaper-column, which deliver their meaning at once as the eye glides over them, but much more as a condensed record of speech. The Sanskrit text would always supply with certainty what the failing memory had lost, in the case of hymns or other verses frequently recited ; and one could read it aloud fluently and with intelligence, provided the matter to be read were familiar beforehand. It stands very much in the same position as a letter from some friend who writes an illegible hand ; the receiver of the letter can manage it pretty well the second time over. Indeed, the illegible letter is not a bad comparison, for as such letters often contain some word which baffles everybody who tries to decipher it, so the Sanskrit student will not unfrequently meet with some new character, probably a compound, the value of which he cannot determine with confidence.

Learned men with knitted brows inform us that Devanagari is a “syl-



labic" method of writing. There is rather too much learning in the world just now ; what we want is a little enlightenment instead of it. We want the enlightenment of a simple heart and clear mind. A single Devanagari character, it is true, may represent as much of a word as two, three, or four letters in the Roman style, and the words may be described as written in little blocks or portions ; these portions, however, are not syllables. To explain the matter by examples, the word *janma* (birth) would be written in two blocks, Ja-NMa, and *vaktra* (mouth) would be Va-KTRa. Again, *sattva* (goodness) would appear as Sa-TTWa, whilst the words *rajas tamas* (passion, darkness) occurring together would be written Ra-Ja-STa-Ma' (the apostrophe represents the final s). The reader will see from the examples how incorrect and misleading it would be to describe these blocks as "syllables." It is no use attempting to read the words block by block ; the method does not answer, and is not likely to. In all the preceding instances the capital letters alone would be represented in the Sanskrit text ; the vowels marked here are not really shown at all. For, as in our modern methods of shorthand writing, so in Sanskrit, chief importance is given to the consonants, the vowels being generally mere adjuncts ; each of the blocks which go to compose a word is a group of consonants, the first of which probably belongs to the syllable behind, whilst a fresh syllable is commenced by those which follow. The block extends as far as the vowel of the syllable newly commenced (which in many cases is the end of the syllable) ; if the dull sound of the common vowel (transcribed as *a*) is intended to be that of the syllable, no sign at all is added, but any special tone such as that of *ee* or *oo* is indicated by a proper sign attached to the block. To meet the case of a word beginning with a vowel (such as the names Arjuna, Indra,) there are special block-characters for each vowel tone, to be used on such occasions ; and likewise when a consonant stands at the end of a word as the conclusion of the syllable, a stroke is placed after it to show that this is so and that such a consonant is not to be pronounced with the "common vowel" as a further syllable.

The "block system" by which Sanskrit is written is very effective in saving paper and ink, but it makes the text more troublesome to read. The difficulty in reading is further increased by two points of irregularity in the Devanagari system which shall now be mentioned. In a perfect system of writing, the different signs would follow one another in the order of their utterance, but this law is broken in the case of short *i* in Sanskrit. For although pronounced after everything else in the block to which it is attached, it is written at the *beginning* of the block. Thus the Sanskrit word *kim* (what) appears in the form IK-M. This is bad enough when the block is a single *k*, as here ; but when the block is of larger extent, this displacement of the vowel *i* is much more confusing. Consider the combination



*yasmin sthito* (wherein existing) ; its form would be Ya-ISM-INSTh-TO ! In this instance the *i* of *sthito* has obtained an earlier position than the *n* of the preceding word *yasmin*.

This is enough on the displacement of *i* ; the other irregularity mentioned may be described as the *displacement of r*. Such words as “far-mer” and “Ports-mouth” exemplify a certain function of the consonant *r* in language generally ; when thus employed, its place in the syllable is immediately after the vowel to which it forms a terminal, so to speak. The function here performed by *r* is different from that which it performs in such a word as “France,” where, on the contrary, the *r* is the immediate *fore-runner* of vocal sound. Now in Sanskrit words of the same pattern as “farmer,” it will be seen that the *r* would naturally form the first member of a block of consonants ; but as a fact the *r* is excluded from the block ; it is written *overhead*, at the further extremity of the block and almost beyond the block. Whatever marks or pointings may be written above that block, the *r* takes its place beyond them all. This overhead *r* is different in form from the *r* used in writing *Rāma*, and is like an apostrophe turned the wrong way. Thus the familiar word *karma* looks something like Ka-M<sup>r</sup>a. Or to take a stronger instance of the displacement of *r*, the words *mūrdhni ādhāya*, (in-the-head fixing) assume the form Mū-DhNY<sup>r</sup>-ADhAYa. This phrase occurs in the *Bhagavad-Gita*, Chap. 8, v. 12 ; a worse case could hardly be found. It should be explained that the *i* of *mūrdhni* has become converted into a consonant *y* and thus entered into partnership with the consonants *Dh* and *N* to form a block. It is not at all uncommon for both instances of displacement to occur together. The word *nirvāna* would be an instance ; this in Sanskrit would stand as INV<sup>r</sup>ANa. By a simultaneous displacement of the *i* and the *r*, these two letters which are properly next-door neighbors appear quite separated. The *r* is in Sanskrit exactly overhead of the V, and not to the right of it as here printed.

Our conclusions about Sanskrit may be summed up as follows, understanding that what is stated applies to the Devanagari letters and mode of writing. Sanskrit is not a readable text so much as a condensed record of speech, a shorthand which is at least short in space if not also short in time. Its defects are, that it does not maintain the separation of individual words, which makes the text difficult to read ; and also that some of the signs are written out of their proper order. The latter defect causes trouble in writing as well as in reading, and it is only by great thoughtfulness, in writing *n' ānyat kinchid* (nothing else), that one can remember to insert the *i* of *kin* before the *t* of the *preceding word*. It is better at once to admit that Sanskrit is written in a barbarous fashion, and to begin planning our improvements forthwith. Nevertheless the term “barbarous” will appear hardly a just description when we consider how admirably the system fulfils



the purpose of ancient times for which it was designed. And, after all, there are worse things than primitive barbarity; what is there so foul in all the world as civilization with its sunless cities, its unnatural pressure of labor, its increase of disease and wretchedness and crime and poverty? But we must restrain such digressions from the subject.

We have now to consider systems of transliterating Sanskrit. In some of these everything is arranged with the most scholarly precision, but one all-important canon is quite overlooked, *viz.* that the sign used must not suggest the wrong sound. For instance, the Sanskrit word for *if*, pronounced “chate” (to rhyme with *hate*), is represented in one system by using an italic *k*, *ket*. In the same system *janma* (birth) is given as “ganma” with an italic *g*. How this system may suit a German is another question; but the learned Professor who devised the system was not in sympathy with the English-speaking nations. The pretext for using the italic *k* and *g* is that the Sanskrit consonants so represented are etymologically akin to the hard *k* and *g*. That may be; but it is scarcely the duty of an alphabet to teach us the past history of written forms and words.

Then again, an American Professor has adopted a plain *c* instead of an italic *k*, and writes *cet* to signify *chet*; accordingly *cha* (and) would be written *ca*. But unfortunately *ca* does not spell “cha”; it spells “ka.” We might as well agree at once to spell the English word “chart” without the *h*; whatever persons of special training might see in it, every plain man would read the word *cart*!

When we come to apply a transcript form of Sanskrit to the purpose of separating the individual words, some difficulties present themselves which have yet to be mentioned. It is one of the peculiarities of Sanskrit that two adjacent words often actually coalesce, fusing their extremities together as it were. Thus the two words *na iha*, “not here,” become *neha*. How are we to make two out of *neha* without robbing one or other constituent? Again *yathâ uktam*, “as said,” becomes *yathôktam*; how can we deal with this? These are difficulties which follow us even when we have got free from Devanagari and taken to our more familiar Roman character. In the Sacred Books of the East, edited by Prof. Max Müller, there is a great deal of Sanskrit here and there, printed in Roman characters, but the separation of the words is restricted to such cases as *dhîras tatra*, when the words in their conjoint arrangement have preserved their natural form intact, without any fusion or intermixture having occurred. And yet what a pity that the work should cease here! By a little ingenuity a great deal more might be done to render Sanskrit approachable, and this without interfering with its essential character. Not only should the different words in every case be written separately, but also the component parts of compound words should be made distinct by the use of hyphens. By this latter practice the difficulty of Sanskrit is very greatly diminished.



The following specimen represents a few lines from the *Bhagavad-Gita*. It is taken from a M.S.S. in which the entire "Song Celestial" is thus transliterated. At the foot of it is given Sir Edwin Arnold's translation.

Bhagavad-gita. XIII, 7-11.

7. Amânitwam, adambhitwam, ahinsâ, xântir, ârjavam,  
Âchary'-opâsanam, çaucham, sthairyam, âtma-vinigraha',
8. Indriy'-ârtheshu vairâgyam, an-ahankâra eva cha  
Janma-mrtyu-jarâ-vyâdhi-du'kha-dosh'-ânudarçanam
9. Asaktir, an-abhi-shwanga' putra-dâra-grh'-âdishu,  
Nityam cha sama-chittatwam isht'-ânisht'-opapattishu,
10. Mayi ch' ânanya-yogena bhaktir a-vyabhichârinî,  
Vivikta-deça-sevitwam, a-ratir jana-saṁsadi,
11. Adhyâtma-dnâna-nityatwam, tattwa-dnân'-ârtha-darçanam,  
Etad DNÂNAM iti prôktam ; adnânām yad ato 'nyathâ.

(Translation.)

7. Humbleness, truthfulness, and harmlessness,  
Patience and honour, reverence for the wise,  
Purity, constancy, control of self,
8. Contempt of sense delights, self-sacrifice,  
Perception of the certitude of ill  
In birth, death, age, disease, suffering, and sin,
9. Detachment, lightly holding unto home,  
Children, and wife, and all that bindeth men,  
An ever tranquil heart in fortunes good  
And fortunes evil,
10. With a will set firm  
To worship Me—Me only ! ceasing not ;  
Loving all solitudes, and shunning noise  
Of foolish crowds ;
11. Endeavors resolute  
To reach perception of the Utmost Soul,  
And grace to understand what gain it were  
So to attain,—this is true WISDOM, Prince !  
And what is otherwise is ignorance !

Meanwhile it is not only in connection with the "red silk Gita" that an acquaintance with Sanskrit is valuable. Why do not Theosophists break through their present estrangement towards Sanskrit, complaining as they do when Sanskrit terms are employed in the teaching delivered to them? With a little adaptation, all Sanskrit terms become extremely easy to pronounce, and it is far better to have fresh names for what are really fresh notions in our philosophy, instead of falling back upon English substitutes. People should pronounce *karma* as if it were written 'kerma' or 'körma',



and the word *dharma* accordingly. What could be easier? And yet the former word is persistently pronounced like that other word *kāma* (desire). It would really be much better to print the words just mentioned *kerma* and *dherma* respectively, when adopted into an English sentence. The mode of spelling the names in Roman letters is so unimportant a matter, whilst the preservation of the correct utterance is *not* an unimportant matter; we ought to adopt the spelling which is on the whole the most expressive of the proper sound, and so preserve the sacred language incorrupt. There would thus be two systems of writing Sanskrit in Roman character, the one exoteric or popular, the other esoteric or technical. The first would be used along with English text, the other in quotations—or in Sanskrit books as soon as there grows up a demand for them in this more readable form.

There is one other word which might be noticed, and that is the term *parabrahm*. The combination *ah* does not spell “ah” as conceived by English or German speakers, but is more to be compared with *ogh* in “Drogheda” or other Celtic words. How might it best be written in the popular style? Perhaps *parabra’hm* would convey as correct a notion as anything else, and without causing any misleading impression. The practical result of the final syllable should be “-brom”, and this would be quite consistent with the spelling when we reflect on the sound of the word “yacht.” The apostrophe in *parabra’hm* might be regarded either as a mere instrument for disconnecting the *a* and the *h*, or as the suggestion of a *g*, which one would have felt too great a license if actually inserted.

E. ALDRED WILLIAMS.

## ONE TOUCH OF NATURE.

[READ BEFORE THE ARYAN T. S., APRIL 2, 1889.]

In the famous speech of Ulysses in the third act of Shakespeare's *Troilus and Cressida* occurs the often-quoted line, “One touch of nature makes the whole world kin.” It is a curious fact, and one on the whole redounding to the credit of humanity, that the line is *never* quoted in the sense in which Ulysses uses it. He is speaking of the readiness of mankind to forget past benefits, and to prize the glitter of a specious present rather than the true gold of that which has gone by. “The present eye praises the present object,” says the wise old Greek, and there is *one* touch of nature that makes the whole world kin, that is, men's fondness for praising that which is new, though it be gilded dust, rather than that which is ancient, though it be gold that is somewhat dusty. “Then marvel not,” he says to Achilles, “that all the Greeks begin to worship Ajax.”

Curiously enough, the line is always quoted as exemplifying the sympathy that, once awakened, makes men feel their close relationship to each



other.<sup>1</sup> "Nature" is taken as meaning fellow-feeling, one touch of which makes us all brothers. This unconscious misinterpretation, or rather misapplication, of the great poet's words shows us how innate the conviction is of the fact of our universal brotherhood.

We recognise it as our *nature*, and one throb of fellow-feeling brings the truth home to our awakened consciousness. The touch of sympathy, like the spear of Ithuriel, instantly dispels the illusion of the senses ; it lifts us from the purely terrestrial plane, the life of every day, with its apparent gulfs and abysses of worldly circumstance set between soul and soul, to that higher region where we see the non-reality of these separations ; where we *feel*, in all those moments that call out the deeper nature of every human being, that the one great pulse of the universe throbs through all our veins. An intellectual conviction of the necessary identity of spirit will never go half so far towards convincing us of the reality of universal brotherhood, as the sudden flush of enthusiasm that follows the words of some great orator, the thrill with which we hear of some noble action, the grief with which we witness another's pain. We read in *Light on the Path* "Kill out all sense of separateness," because "Nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you." We may endeavor to realize this truth with all the mental power we can bring to bear upon it, meditate upon it for hours, and the sudden swaying of a crowd by some one mighty impulse, or the unexpected revelation of the depths of some human heart, will bring it home to us with a force that makes our intellectual conviction seem a pale and shadowy thing. There was a great spiritual truth in the old myth of the giant Antæus, who regained his strength whenever he touched his mother Earth. To sway the souls of men the poet must fall back upon our common humanity, must make men feel that he is one with them, must give voice to the inarticulate cry of the masses, must speak *from* the people and not *to* the people. It is this working from a common basis, this appeal from one man to his comrades, that makes the inspiration of Walt Whitman's poetry so great and so far-reaching, the intense conviction, in short, of universal brotherhood, that makes him say, in his *Leaves of Grass* :

"Recorders, ages hence !

\* \* \* \* \* I will tell you what to say of me ;

Publish my name and hang up my picture as that of the tenderest lover,  
\* \* \* who was not proud of his songs, but of the measureless  
ocean of love within him—and freely poured it forth ;" and who wrote to  
"Him who was crucified :"

We all labor together, transmitting the same charge and succession ;

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<sup>1</sup> Shakespeare wrote : "*One touch of nature makes the whole world kin.*" We read instead : "*One touch of nature makes the whole world kin.*"



We few, equals, indifferent of lands, indifferent of times ;

We, inclosers of all continents, all castes—allowers of all theologies ;

\* \* \* \* \* We walk silent among disputes and assertions,

but reject not the disputers nor anything that is asserted ;

We hear the bawling and din—we are reached at by divisions, jealousies, recriminations on every side,

They close peremptorily upon us to surround us, my comrade,

Yet we walk unheld, free, the whole earth over, journeying up and down, till we make our ineffaceable mark upon time and the diverse eras,

Till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers, as we are."

And here the great poet strikes the same note touched upon by our President the last time he spoke to us. Because the realization of this dream of universal brotherhood must needs be a thing of the *future*, because we see how far from this true concentration we are, and must be for many centuries to come, perhaps, therefore there is this need that we should "saturate time and eras," as Walt Whitman puts it, that we should "make our ineffaceable mark" upon the age. For this we come together in societies, that each may have his modicum of power reinforced by contact with others ; that the reviving breath of another's inspiration may quicken the flame in our own hearts ; that the individual atoms, by their union and common intensity of purpose, shall make up the little mass of leaven that shall one day leaven the whole lump.

But, as was said in one of the papers the other evening, a society can only accomplish what its individual members *will* and *carry out*, and to inspire us to this individual effort I know of nothing more effective than the words of "the good gray poet," among others, these—

"Is reform needed ? Is it through you ?

The greater the reform needed, the greater the personality you need to accomplish it. \* \* \*

Do you not see how it would serve to have such a Body and Soul that when you enter the crowd, an atmosphere of desire and command enters with you, and every one is impressed with your personality ?

\* \* \* \* \*

Whoever you are ! claim your own at any hazard !

These shows of the east and west are tame compared to you ;

These immense meadows, these interminable rivers,—you are immense and interminable as they ;

These furies, elements, storms, motions of Nature, throes of apparent dissolution,—you are he or she who is master or mistress over them,

Master or mistress in your own right over Nature, elements, pain, passion, dissolution."

K. H.



## THE STORY OF STE. CECILE.

In a picture gallery in one of the large cities that border upon the Ohio River there is a group of figures painted in oils and set in a massive copper frame.

The artist's name is unknown, but it is said that upon the overthrow of Maximilian this picture was seized and brought to this country from Mexico.

The painting represents a young and beautiful woman rising from the harp which stands beside her, its strings seeming almost to vibrate from the touch of her fingers. Her rich draperies fall in marvelous folds of sheen and splendor, her golden hair floats like an aureole round her fair shoulders, while her face wears a rapt, seraphic expression as she gazes upon an angel faintly outlined holding a crown above her head. Kneeling at the feet of the woman is a youth in Spanish costume, who is overwhelmed, it would seem, by her glorious beauty. Many, many years ago this painting, reaching from floor to ceiling, stood against the wall of a miserable apartment overlooking the busy streets of the Mexican capital. The sun and air streamed in unhindered through its open windows, and at night the ghostly moonlight fell in mirror-like patches on the bare uneven floor. The brilliant coloring of the picture, now softened and mellowed by time, contrasted strangely with the dinginess and poverty of the room. There were brushes and an easel and all the necessary paraphernalia of an artist's studio, but none of its elegancies; indeed, the room served as lodging room, kitchen, and atelier combined.

Its occupant, the artist, was a Spaniard by birth, of middle age, once handsome, now worn and wasted with disease. He was called a miser by some, by others a spendthrift. A miser because it was known that his work had sold for great sums, yet he lived so meanly; a spendthrift because he gave gold coins to little ragged urchins who climbed the uncertain staircase to look at this wonderful picture of Ste. Cecile. His ambition seemed to have burned itself out in the accomplishment of this his last work, yet no offer, however large, could tempt him to part with it. One bright morning a troop of ragged children clambered up the steps to look at Ste. Cecile and to gather the coin that might be their reward. They crept softly along the gallery that ran outside, and peeped in at the open door, but no sound welcomed them. Then they entered on tiptoe—no one was there. Turning to scamper down again, a groan frightened them out of their wits, until they discovered their benefactor, the painter, lying in one corner upon a couch whose draperies he had torn away in his struggles for air.

Seeing that help was needed, the children clattered hastily down to call assistance. The first person they encountered was a doctor upon his daily



rounds. He was familiar with this quarter of the city and knew something of the poor artist.

Persons noting his eccentricities had said the painter was mad, that his love for a beautiful woman had turned his poor brain. He was sane enough to execute wonderful sketches with palette and brush, he passed in and out silent and alone, he harmed no one, he shunned the world, therefore the world passed by on the other side.

Aware that the painter had not many hours to live, the doctor out of sheer sympathy for his lonely condition tarried by the bedside after having administered restoratives.

Panting for breath the patient turned suddenly and said, "Doctor, do you doubt that souls are created eternal, immortal? Is there any who think that from nothing we came and unto nothing we return?" A shiver ran through his worn frame as he pressed this inquiry. The doctor placed his finger upon his own lip to enjoin silence, fearing that even so slight an exertion would hasten dissolution.

Not heeding the caution the man continued :—

"I must tell you, doctor, I must tell you. I cannot carry this secret with me. Listen! this is not the only existence that I have known."

The doctor smiled.

"Ah, you do not believe this? You think I rave? Doctor, I never saw things clearer than at this moment."

Partly rising he looked wildly around and then whispered, "I was born upon another planet! Sometimes the remembrance of that life is wafted to me in vague whispers, fleeting as a breath, intangible as a dream."

"Yes," said the doctor, "we all have such fancies."

"It is no fancy, doctor. In that land I had a twin soul who had power to bring forth music from reeds and shells, entrancing all with the power of song. The chief condition of existence in that realm is self-abnegation. The penalty for its infringement is banishment to this planet called Earth for a longer or shorter period according to the enormity of the offense."

The incredulous smile of the doctor seemed to urge the man to further confession.

"You wonder, do you not, doctor, that the fairest of earth's beings are soonest blighted? Ah, you do not know that the cleaner the soul upon its arrival here, the less reason has it to become purified by earthly affliction. You cannot know what terrible sins are expiated here upon earth in long, useless, unhappy lives, or, failing in this, are still farther doomed. Oh that I did not know!"

He clasped his thin transparent hands over his piercing black eyes, and then whispered—



"In that land whence I came I yielded to the tempter and dragged down my twin soul into the abyss! Think of that, doctor! A double transgression! Do you wonder they think me mad? She and I forgot the penalty, and we defied the Power that had created us."

He paused and pushed back the damp locks that clustered upon his forehead, and his breathing grew painfully hurried. Soon he resumed: "So aggravated was my offense in thus assisting in the downfall of my twin soul, that upon me was imposed not only the pang of exile but that of remembrance also. This is rarely inflicted upon transgressors, and only when one has involved another soul in ruin. I found after a time that the earth was very beautiful. There was much in it to remind me of my former home in its waving trees, its green meadows and chattering streams, its singing birds and glorious sky. But, alas! I knew that its inhabitants were doomed, even as myself, to become purified through mortal suffering because of the sin of self-love. I knew that the constant warring of these people in accomplishing their own selfish purposes was the blight and bane of their existence. So blind were they that when one of their number, exalted through suffering, rose to a higher life, they lamented, and often rejoiced when one hopelessly given over to evil passed out of sight. It was the old demon of self, always seeking each his own individual happiness."

The doctor again lifted a warning finger, for the painter was growing weaker and his small store of vital force was rapidly passing away. The look and gesture seemed to nerve the dying man to greater effort.

"Let me finish, doctor," he said plaintively. "I had lived upon the earth three or four years as time is reckoned, when I began to feel stirring within me a power which I had possessed in my former existence—that of portraying surrounding objects. My earthly parents were astonished at this extraordinary gift.

Knowing nothing of its source, and thinking its exercise could lead only to the dwarfing of my other and, as they believed, more useful powers which they hoped to turn to their own and to my profit, they denied me every opportunity. They called me indolent, lacking in force and ambition, and sure to come to want. Then I began to work in secret, stealing away and hiding my productions; working under every possible disadvantage through lack of knowing how to use the crude material appointed to the work of this life.

Finally, one who was also doomed to earth and who had likewise struggled to give expression to the divine power within him came to my aid. Shall I ever forget his tender glance, his approving smile? His words of encouragement were as the dews of heaven to the parched and arid desert. He took me gently by the hand, for he was then a gray-haired old man, almost purified from the taint of self, and his skill as a painter was known



throughout every royal household in Christendom. He taught me the use of earthly compounds and revealed to me the rules of art, and bidding me to rely not upon the praise of men, he left me.

Instantly a sense of my great power came upon me. At that time I was a boy of barely twelve years. My parents, won by the words of my venerable friend, no longer hindered my life-work. Was I therefore secure? Alas, no. Other and fiercer struggles I must yet endure. Men reviled my work. Jealousy and envy cast their poison over my fairest creations. Among my detractors were those who said boldly that the work was not mine, that it was that of my master, that a boy could not possibly accomplish what I claimed as my own. I was looked upon as an impostor, and my parents as the abettors of my scheme. Yet having begun, I could not but go on. Nothing else prospered under my hand. Men looked coldly on, yet I wrought when others slept—only in the exercise of my gift did I find one ray of comfort.

In all this weary life not once had I met my twin soul. Never had she who was condemned to this life with me crossed my path. Where, or in what country, was her home I knew not. I wandered from place to place hoping somewhere to hear her sweet voice, to look into those liquid eyes. I listened at church doors and beneath the windows of the rich and to the voices of the street singers, always hoping to hear that divine voice among the floating melodies, but all in vain.

Hope seemed dead within me. What I regarded as my masterpieces remained in my studio unsold. Starvation came and sat by my side, adding its pangs to my already wretched condition.

Then came the wonderful tales of a new world ; a new hope was born within me. I crossed the sea, facing shipwreck and disaster with the thought that possibly in this land of gold and gems I might find the eyes of my beloved.

I knelt at shrines, I prayed to the Mother of God, I kissed the crucifix, I applied my art to the adornment of sacred places, and so began to feel a peace that I had never known. It seemed that so doing I was nearer to her unseen presence.

I was told of a beautiful woman drawing crowds nightly to listen to her marvelous power of song. I was too poor to gain admission to the brilliantly lighted theatre, but I stood without and I heard the ravishing strains. Then, joy of all joy, I knew without beholding her face that the singer was my long-lost twin soul ! I stood so close that I could touch her garments when she entered her carriage. I looked into her eyes, but she only shuddered and drew away from me. The perfume of her breath floated around me. No word did she vouchsafe to me. Oh what anguish I then endured ! Still I haunted her presence, I would not be denied,



until people said that I was mad ! I kissed the ground where her rich robes trailed, I gathered the petals that fell from the flowers at her bosom. I painted pictures of her beautiful face, and threw all my skill into the portrayal of her divine form. She was pure as she was beautiful. Men gazed upon the portraits which I painted and offered fabulous sums. Could I sell them ? Could such perfection be counted with gold ? Listen, doctor, they tried to buy her soul ! They were devils ! When they could not do this they turned upon her and crushed her with calumny. The earthly vesture of her white soul was too frail to withstand the stroke, and one bright morning the word was wildly circulated that the Queen of Song was dead !

Dead ? her probation was ended. She had entered upon that sphere where envy, malice, and self-love could no more enter. I gave thanks upon my knees that this was so : now I looked forward to my own release.

I painted more diligently than before. I scattered with a lavish hand my brightest inspirations, caring not for the gold which now flowed toward me in abundance. Men wondered at my facility ; they said that it could not last, that I was burning out my very life. Yet while they talked I threw to them new and startling proofs of what they were now pleased to call my genius.

I could feel that my body was growing weaker while my power increased. They offered me a palace in which to exhibit my art and to carry on my work. I would not accept. My garret was near the sky, and by that much nearer to my twin-soul. I became almost insensible of the needs of the body—my only desire was to complete what I felt was my greatest work, the embodiment of music in its divinest form.

To this I gave unweariedly every faculty of my being. It was not fame, it was not the hope of reward that spurred me on, it was the overwhelming sense that I possessed the power to produce something that would add to the delight of mortals. It was the rekindled flame of unselfish endeavor, the divine spark, and you, doctor, call it Genius ! ”

Something like a glorified smile broke over the wan features at this point in his story. A youthful look took the place of the painful expression, and his breath became less hurried and gasping.

Stretching forth his long thin arm, he pointed to the picture which covered one side of the miserable apartment, saying :

“ Day and night I plied the brush, touching and retouching until I saw my beautiful twin-soul receiving the crown of life upon the canvas before me : almost breathing it seemed, the trembling harp-strings touched by her fingers answering to the breeze that swept my lonely garret. Then I slept.

Exhausted nature had her way. I awoke not until the next day’s sun was sinking behind the low hills. My first waking thought was the picture.



There it stood—not as I had left it—but with another figure added to the group in which I recognized myself, now kneeling at her feet—as you see, doctor.” He paused a moment and then asked, “Do you think, doctor, that I in the hours of sleep could have added this? I cannot tell; but above our heads still smiled the angel ready to crown my beloved. My work was done. An angel pressed my eyelids, the earthly clogs fell from my wearied limbs, and my soul, free and untrammelled, stood face to face with her whom I loved. Doctor, do not say I was mad; this was real. It was no delusion.” The dying man ceased speaking. Gazing long and earnestly with upturned eyes, he at last slowly whispered,

“I behold thy towers, O land of my heart! Sweet are the murmurs of thy streams, but dearer than aught beside is the voice of the Daughter of Song.”

Then a Great Shadow passed by, and the earthly tabernacle was dissolved.

M. SEARS BROOKS.

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## REINCARNATION AND MEMORY.

### I.

The question is often asked: If the theory of reincarnation be true, why have we no recollection of any previous life?

It may easily be conceived as possible that we have lived before on this earth, and that memory of the events of that existence has been blotted out. This lapse of memory is a frequent experience of every-day life; in fact, of all our varied experiences from youth to old age we really remember only a few of the most vivid, and can never recall all the details of even these. Indeed, we forget far more than we remember of the details of this present life, and the wonder is not so much how we can remember the few things that are partially retained, but how we can forget so much of experience that passes beyond all possible recovery. There is, no doubt, an absolute registration of every incident and experience in life, but nothing known to us as memory can possibly constitute that registry. The essence of what we designate as memory consists in our ability to recall into the sphere of consciousness past conditions and events, and this ability is seldom in any instance more than partial, and is always fleeting and uncertain. There are, indeed, flashes of memory where an event long forgotten is revived with unusual vividness, and we get the impression that nothing is really lost but that a latent or a passive memory contains them all, waiting only the touch of circumstance to recall them into being. So far as any



legitimate function of memory is concerned, this is a fallacy. The absolute registration of events already referred to involves far more than can be assigned to the function of memory. This must be borne in mind, and we must accurately apprehend just what the word memory means, before we can intelligently discuss the real question under consideration. In other words, when we have carefully considered the fact, the function, and the phenomena of memory, we can easily understand why that which but partially records passing events, and never is able to recall them entire, should be unable to bridge the chasm of perhaps a thousand years and recover the incidents of a previous incarnation. It may, moreover, appear presently that all that escapes memory, all that memory appears temporarily to retain but in time loses, is nevertheless retained elsewhere and carried on from incarnation to incarnation. Let us bear constantly in mind that nothing exists without a cause, and that nothing is ever really lost. If this principle, recognized as everywhere true in physics, be true also in metaphysics and in all human experience, then each human being represents in himself and carries with him all previous experience, and is at any moment of his existence an epitome of all his past. It is, however, quite evident that nothing known to us as memory answers to this epitome, even for the present life.

The experiments in hypnotism have shown that consciousness and experience may exist independent of what we know as memory. An act to be performed at a future time and an exact date is fixed in some way on the sensorium, and the act is performed automatically at the exact time, although memory bears no record of the experience that led to the act. In another case memory may be impressed and confined to definite limits, thus showing that memory is relatively free from experience. Such illustrations might be multiplied indefinitely, to show that memory is not commensurate with all human experience, even in the present life.

As an element in man's being, consciousness is far broader and deeper than memory. Consciousness represents the fact of experience; memory the form and the details. Hence, while the fact remains and an experience once had can never be destroyed, the form and details in which it first appeared may pass away. This fact of experience remains as a precipitated result, and, divested of memory, *i. e.*, of form and details, relations and sensations, constitutes the basic element in Karma. Add to the foregoing considerations the ethical element, or relation to other individuals, giving thus the element of motive, and we have the law of Karma deduced from the elements. In the first instance we have the individual as related to himself; in the second, as related to his fellows.

HARIJ.

(*To be continued.*)



## THE STREAM OF THOUGHT AND QUERIES.

### II.

#### PRACTICING FOR OCCULT DEVELOPMENT.

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practise of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavoring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga—or Hatha Yoga—as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States—but all here being alike mere tyros, students, or probationers—it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

WHAT, THEN, IS A SINCERE THEOSOPHIST TO DO? SHALL HE OR NOT PRACTICE YOGA?

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist—on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society—Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the



aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

#### THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA.

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even—the first step for any practical use of the recondite laws of nature,—is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

#### IF STUDENTS BELIEVE THAT ADEPTS ARE BEHIND THE SOCIETY, THEY SHOULD FOLLOW THEIR ADVICE.

Those aspirants for whom these words are written have been laboring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, *which has Their protection and assistance*, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach, and practice Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavoring to understand and practice altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

#### WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set



and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

HADJI ERINN.

## TEA TABLE TALK.

A correspondent writes: "I was very ill one night, and, at the end of a severe paroxysm of pain, it suddenly seemed to me that the walls of the room and everything about me dissolved and I distinctly saw the stars. It was only for a moment. Then I came back to find my friends in tears about me. They said afterwards they thought I had gone. It was not like an ordinary faint, and was still different from another experience. One night I was half-asleep, when suddenly it seemed as if I were standing at the foot of the bed and saw my body lying there. I wasn't a bit surprised, but the thought went through my mind, 'I'm glad to get rid of *that*.' Whereupon a *Presence* which seemed to be visible at my side as a luminous blue radiance answered my thought with another; 'It is not time.' There seemed to be, for one brief instant, a sort of struggle, and then I was back in the body. What was the blue radiance, and in what did the two experiences differ?"



It is not always possible for one who was not present to know and to precisely read an event, or for one who has not passed through an experience himself to give it an absolutely correct rendering. Even in visible material things, witnesses are found to differ. We can, however, approximate, always supposing that the witness has seen correctly so far as he has seen. In occultism the same rule holds good. According to this account, I should say that the first experience was one of the clairvoyant state. Through extreme weakness, the bodily senses were all temporarily extinguished, or, to put it differently, the vibrations of the physical body were so greatly weakened as to permit those of the inner body to take control. Then the psychic sense, or clairvoyance, was manifested. The same thing occurs with yogis in self-induced trance of the body, the yogi doing for his body temporarily what physical disease did momentarily for the body of the present querist, who appeared as if dead to surrounding friends through the suspended animation of the physical casing. The second experience appears to be an instance of going out of the physical body in the astral body. It is a very instructive instance because the presence of the mind principle in the *linga sarira* or astral principle, and the *duality* of the mind principle, are clearly seen. The lower mind expresses contempt for its casing, joy at physical release. The higher mind, knowing well that Life is the great teacher while Death is only a state of reward for deeds done, replies that the time has not yet come, and it replies *out of a blue radiance*, which we may say here is the magnetic sphere or aura of every Being. Certain students will understand its further meaning and the deep significance of this point, and that the higher mind should speak from it and appear as an external Presence to the lower mind. The "struggle" spoken of was first the mental struggle for adjustment between the two states of mind, and lapsed into, or was merged into, that psycho—physical shock which always attends return into the physical body, just as departure from that body is often attended by a feeling of rending or dissolving. These experiences should enable our correspondent to understand in some measure how an adept may consciously do the same things. Disease often brings about such experiences through a change of the normal vibrations of the physical body, when the astral body is attracted by the currents of the astral light. Being the vehicle of mind, the Mind principle naturally accompanies it. But there is a higher body than this astral body, and it is the vehicle of the higher Mind: this higher body manifested here as "a blue radiance", and all the other principles and their vehicles are different aspects of this one thing.

A short but interesting phrase is found in another letter. "The last PATH was of peculiar interest to us. In it we found the answers to several questions which had occupied our minds, and had been themes of discussion during the last month." In this and in similar incidents the solidarity of the T. S. is shown, and is a sufficient answer to persons who frequently ask what they shall gain by joining it. From a central position it is easily seen that one current of thought prevails at given times among students all over the country, and that many get the answers to this given line of questions through



their inner natures before the printed reply reaches them. This is of great assistance, for it develops intuition and the inner senses, and such development has been greatly helped by the thoughts of the body of students, tending in one direction and producing a great current or force which is used by the more intuitive ones, but which is at the disposal of all alike, without being diminished by use. The mere fact that a number of minds are turned in one direction renders progress in that direction possible, as is so beautifully pointed out in *Gates of Gold*. Moreover, it is our united action as one Body corporate, drawn together by a common impulse and with common aims, that engenders a current which can be used for and by all, without diminishment : it rather increases by such use.

Mention of *Gates of Gold* brings me indirectly to the subject of a letter in our last number. This letter touched upon a trial which has resulted, on the whole, in much good for the T. S., as trials of all kinds do if borne in a brave and generous spirit. This letter was a refreshing one, in many ways, to me, because of its common sense and naturalness. Yet this Department has received one letter, and has been shown another from a prominent and valued theosophist, in which the attitude of our earlier correspondent appears to be misunderstood. It seemed to me that the true theosophic attitude was one wherein we dealt with our neighbor as ourself. We see our fault, we see a part of our motive at least. We condemn our *fault* ; often we turn from it in loathing. But we do not wholly condemn *ourselves*. We do not say—"There is no good in me." If we say so, it is only a mental or intellectual utterance, to which we give the lie by going on with life and by expecting, on the whole, good things of ourselves. We do not, therefore, condemn ourselves, but only that act, now grown hateful to us. We admit this, we try to repair it and to kill out all the seeds it may have sown. Now we cannot do better than this by our comrade. There is a fine line between romantic sentimentality and the spirit of isolation, which line we must tread. We tread it by dealing with another as we really deal (not as we think we deal) with ourselves. The mistake in the attitude of my correspondent doubtless lay in an implied belief that in his or her case such fault would not be possible. All faults are possible to every one of us. They lie latent even in the perfected nature. They are the *negative* aspects of nature. Or call them the *evil* or *separate* aspects : the meaning is the same. It is hard to find a word to describe this latent potentiality existing throughout all nature. We never know what we might be under temptation until it has assailed us, and this truth is implied in the Lord's prayer : "Lead us not into temptation." I am glad to have attention called to this point, which I had mentioned earlier, but which was omitted through defective copy. Another objection is that motive cannot be judged. This is true ; it cannot be wholly judged, but it may be ascertained in part, in specific acts, and, when declared, it may be in so far reckoned with. Observe also that it may be declared without that declaration being known to all persons. When all is said and done, however, we do not ourselves know all of our own soul's motive, because that is hidden deeply within the soul, and our comrades can only judge what are the



tendencies of a given motive or act. They must do this to protect themselves and others, and if meantime they hold fast to the spirit of charity and consolidation, no more can be asked. The emotional feeling which avoids all recognition of evil and injurious tendency is as unjust as is the spirit of condemnation. The latter errs chiefly towards one person; the former errs chiefly towards the many.

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One illustration of the expansion of Theosophical interest through this country is found in the growth of business during the last two years in the joint office of the PATH and the General Secretary of the American Section. In the PATH department, this appears in the new subscriptions from various quarters; in the remittances for books and documents kept on hand or ordered from publishers as needed; and in the subscriptions transmitted to *Lucifer*, the *Theosophist*, and the T. P. S. In the General Secretary's department, it appears in the growing list of members, with the consequent addition to the work of recording such, issuing Diplomas and Charters, and forwarding the Applications and the dues to India; in the increasing official correspondence with Branches and members; in the many requests from outsiders for information and for guidance in reading; in the larger number of cases requiring the issue of circulars or documents to each F. T. S.—involving no small labor in the addressing of wrappers or envelopes; in the occasional supply of items or corrections to the press. And a very large additional work has accrued to the office from (a) the preparation and issue of *The Theosophical Forum* each month, (b) the establishment of the Theosophical Circulating Library, (c) the printing and distribution—thanks to private assistance—of thousands of leaflets or tracts expounding the principles of Theosophy in a popular way. And to all this must be added the great labor accruing to the General Secretary, and unshareable by others, from his new function as Secretary of the \* \* \* Section.

Besides occasional aid from kind friends, the Editor and General Secretary has had the constant presence of one or another volunteer. This proving inadequate to the growing work, he was obliged to secure the permanent services of an office-boy, and, later on, of a stenographer. It was to cover the expense of these that the late Convention authorized an appeal to members. Such, then, is the present staff.



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But the work has not ceased its growth. Let us hope and trust that it never will. New openings and opportunities continually present themselves, and must be promptly met. It is not, however, to solicit funds that the present Chat takes place. It is to solicit consideration.

It is evident that in an office with so much and such increasing duty, every time-saving appliance is a necessity. Hence the stenographer and the type-writing machine. Some of our friends dislike this. They wish a sweet note of sympathy direct from the General Secretary's own pen, and the intervention of machinery seems to chill the sympathetic current and dispel the fraternal aroma. But, Brethren, have you any right to expect that office business is to be disordered and important affairs put off in order that you may extort a fancied privilege and nurse a sentimental notion? Is it not more rational and manly (using this word as the antithesis to "childish" rather than to "feminine") to see that the Society's work is of more moment than your fancies, and that truth should have the same value to you whether its words are written or printed? Were the Editor of the PATH and the General Secretary to pen and not dictate answers to the letters received, his present life-work would lie over to his next incarnation.

Another thing. The same exigency of scant time makes imperative the obvious duty of condensed statement. But not a few F. T. S. of both sexes imagine it needful to inform the General Secretary of their varying spiritual moods, of their abounding faith in the Cause, and of their feelings and emotions and anticipations. How can any man read such outpourings; how reply to them? If half a page can state your wants, have you any right to send a sheet? With the utmost desire to give you every help, is it *possible* for the General Secretary to do so otherwise than briefly?

Still another thing,—this time from the editorial side of the duplex rôle. Zealous Theosophists not infrequently send us communications for the PATH. These, with the exception of poetry, are always welcomed. But it does not follow that they can be always used. For, to the publication of any literary matter, there are certain conditions. It must be fresh, readable, instructive, valuable for the end sought. That it should be true is not enough. A friend, hearing a parishioner's comments on the sermons of a well-known clergyman, replied, "But they are true." "Yes," said the parishioner, "that is the trouble; they are *too true*." An article may be so true as to be truism, so obvious as to be common-place. It may want point or life or finish or *verve*, and hence, to the larger experience of an editor, discerning quickly what is suitable or otherwise for his columns, may not be useful. Be not offended, Brethren, if your offerings, sincere and honest as they undoubtedly are, and prepared with care and love and zeal, fail to appear in type. Therein is no slight to you, for the decision is not personal but judicial, and the judge—in such matters—is wiser than you can be.

In these things, then, and perhaps in others, the Editor and General Secretary asks consideration,—consideration in making letters concise, clear, and explicit, in remembering his many duties and his little time, in recalling the scores of other correspondents with equal claims to attention, in contentment with the brief replies and the mechanical help a busy man finds imperative. In thus exemplifying Practical Theosophy, you will show that you have not joined the Society and read the PATH in vain.



## ANSWERS TO QUESTIONERS.

From L. T.

1. Is there any reason why we should publicly denounce and add to the heavy karma of *anyone* in order to thus defend one who is supposed to be an Adept?

*Ans.*—A denunciation does not add to any karma but that of the denunciator. If others then take it up, it adds to their bad karma. It does not affect the karma of the one denounced. Karma is action. It is action which makes karma or reaction. The person denounced has not acted, even in thought, hence no karma is produced for him until he does so.

There might be reasons why we should denounce a hidden act of wrong, but these must be rare, because most of what we could do to right the wrong can better be done privately. The case differs greatly when the wrong done is public and published by the doers of it. If we assent to a wrong or to a falsehood by our silence, we practically help on the wrong, and this when we might lighten their karma by limiting the numbers of persons deceived by them, as we do when we speak the Truth. To stand by in silence when a public wrong is done is not true fraternity. In sparing the feelings (perhaps) of the wrong doers, we injure, by our silence, all the great number of brothers who, if we speak for the Truth, have then an opportunity of choosing between the true and the false. The repositories of true knowledge are responsible for their silence in the presence of falsehood if they do not answer those who seek the truth; and this holds good whether the point be a great or a minor one, for Truth is one. Nor does it matter whether the person attacked is an adept or a criminal. If an adept, is he exempt from our fraternity which is universal? If a criminal towards human or divine law, still he is not exempt from that fraternity. By speaking Truth we do justice, not to persons, but to Truth. No consideration of persons, great or small, perfect or imperfect, enters into it. We defend Truth, not persons.

2. In the name of brotherly love, would the adept wish such expensive defense?

*Ans.*—Do you call it “expensive defense” to speak the Truth when challenged by falsehood? By limiting the evil effects of my Brother’s deed I help him to that extent. If I do not, I share his bad karma, I injure numbers of others, and I injure him because I have not helped him to palliate his deed. You limit the idea of fraternity to the one or two persons whose *acts* have demanded a reply and a name, and you ignore practically all those injured by the spread of falsehood. What the adept may or may not wish has nothing to do with the matter. It is a question of our duty, and we put it to our own conscience. We must look to it that we do our duty from our own inner conviction of it; fully that and not a jot more, if all the gods appeared and directed us otherwise. It is impossible to say what an adept might or might not wish in any given case, although it would seem that in virtue of His purified Being, He must wish for Truth. Our concern is not with what He wishes, but with our own duty.

3. Why should we publicly denounce under any circumstances?

*Ans.*—“Denounce” hardly appears the correct word. In the sense of “to point out as worthy of reprehension or punishment,” we should never “denounce.” In the sense of “to make known publicly or officially,” it



does not apply in this case, where the doers of a deed have published it in the papers and we have only replied to it.

We take it that our questioner means "condemn." There is often grave reason why we should condemn an *act*. There is never any reason why we should condemn a *person*. The difference is radical. When a wrong act is characterized justly, we do not therefore imply that the doer, the person, is not, all the same, capable of manifesting, next moment, the hidden god within him, just as he may have manifested the potential dugpa at some other moment. When we condemn an act, we take no names in vain: we do when we condemn the whole personality *per se*. In this last case we thoroughly impugn the guiding motive of the soul, which is evolution, and not good or evil *per se*. These are the twin aspects of matter; the soul's aim or motive is beyond them in the unity, and towards that it works through good and evil. We may justly keep silence with regard to wrongs done to ourself, for, by our silence, we arrest all other effects so far as we are able, and return a blessing for a curse, thus lightening the possible Karma of our enemy. While pointing out, in cases made public by the doers, the tendency of an *act*, we have the warrant of Truth, as we have not when we condemn persons.

It is not possible to draw hard and fast lines for all cases, nor is it easy to know our whole duty. If we did know it, we should not be where we are. Only he who attempts to keep the Law unbroken for a single hour while looking at the *universal* aspect of things, knows how difficult is this test. There are endless complexities, duties sadder than death. Not sad in final issue, but sad to our ignorance. One such comes before us when, in order to prevent the misleading of many, it is necessary to inflict upon ourselves and upon the few the pain they have themselves publicly provoked by misrepresentation or other departure from true principles. Yet we can do so fraternally, closing no door of love or of return.

JASPER NIEMAND.

## CORRESPONDENCE.

August 12th, 1889.

TO THE EDITOR:

In the August number of THE PATH is an article entitled "The Worship of the Dead," which incidentally discusses the condition in Kama-loka of those taken off untimely by suicide or accident. Does the law affect in the same way those who die in early life of disease?

\* \*

*Ans.*—We think that those who "die in early life of disease" may be said to have reached their natural limit of life, and that all their "principles" had been separated so as to prevent the fate of the others spoken of. The life of an individual is the expression of his Karma in action; in the case of suicide or accident—both of which are the sudden cutting off of a fixed term—the lower principles have not separated, while in death from disease the natural term of life is fixed by Karma at the limit when death occurs from the disease.—(ED.)

## NOTICE.

LETTERS THAT HAVE HELPED ME will be continued in October PATH.



## THEOSOPHICAL ACTIVITIES.

### AMERICA.

#### VISITS BY THE GENERAL SECRETARY.

CLEVELAND.—On the 29th of July Mr. William Q. Judge visited the Cleveland Theosophists. A large meeting was held at the house of Dr. Salisbury near Cleveland. About 60 persons were present and listened for three hours to a talk on Theosophy and questions and replies upon the same subject. The greatest interest in Theosophy was manifested.

CHICAGO.—Chicago was reached on the 1st of August, and several meetings were held at the house of Dr. Phelon, President of the Ramayana T. S. At one of these about 25 persons were present. Several visits were also made to Theosophists who could not come to the meeting.

OMAHA.—At Omaha two public meetings of the Vedanta T. S. of that city were held in Sheeley Block. The room was crowded on each occasion, and the patience of the audience in listening quietly to a full exposition of Theosophical ideas showed their interest in the subject. Dr. M. J. Gahan was present from Grand Island, and made some remarks. The daily papers of Omaha gave full accounts of the meeting. Several private meetings of the Branch were also held on other days. What seemed to attract the attention of the newspapers was Mr. Judge's declaration that the American people were reincarnations of the great nations who dwelt on this continent ages ago, and that this country was destined to be the cradle of the new race as stated by Madame Blavatsky.

GRAND ISLAND, NEB.—On the 7th of August a public meeting of the Nirvana T. S. was held at Masonic Hall in that city to listen to an address by Mr. William Q. Judge upon "What Theosophy is and What it is not." Over a hundred persons were present and listened attentively from 8 o'clock until 10.30. Previous to this meeting Theosophy had been called in Grand Island "Dr. Gahan's New Religion," as he is the President of the Branch and the most active member of it. The tract called "Karma as a Cure for Trouble" has been republished in the papers by members of the Branch.

KANSAS CITY.—On August 12th a meeting of the Theosophists here was held to consult with Mr. William Q. Judge about forming a new Branch, and it is expected that very soon one will be organized there with the name of "Kansas City Theosophical Society."

ST. LOUIS.—There is considerable interest in Theosophy in St. Louis, and, notwithstanding the vacation, members of the two active Branches there, Pranava and Arjuna T. S., met Mr. William Q. Judge at the houses of the members and held a joint meeting at the rooms of Arjuna T. S., when Brother Judge talked at some length upon Theosophy and the best method for Branch work, after which general conversation followed. It was found that some of the old charges against Madame Blavatsky, raked up from the past 14 years, with decorative additions, were being circulated in St. Louis, but with little, if any, effect.

CINCINNATI.—The Branch here is in vacation, but several members came together at Dr. Buck's house for the purpose of having a Theosophical conversation.

The visit, which was made as far as the centre of Nebraska by the General Secretary, showed that the Branches are rapidly learning how to carry on Theosophical work, and that the movement has spread with astonishing vigor and is reaching large bodies of people who hitherto had never heard of Theosophy, and whenever the subject comes before them the



greatest interest is manifested. The most useful Branches are those that do active work in laying Theosophical literature before the public, in opening small libraries in which Theosophical books can be found, in inducing the public libraries to put Theosophical literature on their shelves, and in general working for the good of other people in this field. Those members who have taken up this course testify that it has been also of great benefit to themselves.

The General Secretary had intended to visit the Pacific Coast, where there are several good Branches and very great vigor, but in consequence of the season and pressing business engagements he was unable to do so, much to his regret.

It is being mooted on the Pacific Coast to have a convention there *ad interim* for the purpose of mutual-aid discussions of methods for Theosophical work and the election of a delegate to attend the regular Convention. It is hoped that this may be accomplished.

**NEW BRANCH, SAN DIEGO, CAL.**—A charter for a new Branch to be called *Gautama T. S.*, located at San Diego, has been issued August 21st, 1889, to George H. Stebbins, Vera M. Beane, Stella B. Rotnor, T. B. H. Stenhouse, and Sewell Seaton.

**GOLDEN GATE LODGE** of San Francisco now holds 8 Public Meetings each month, —4 at San Francisco in a public Hall, and 4 in Oakland. The open meetings held at S. F. are advertised in the daily press, and a good attendance is the result. Original papers are prepared by members of the Branch and read at these meetings, followed by questions and answers relating to subject treated upon in paper. Dr. J. A. Anderson read a paper upon "The Hereditary Problem," and Miss M. A. Walsh delivered a very interesting lecture at another meeting; subject, "Do we remember past Incarnations." Dr. Allen Griffiths read a paper on "Personality and Individuality a Theosophical Distinction," and Mr. E. M. Poole an essay upon "Theosophy," both having large and attentive audiences. There is much interest being awakened in Theosophical matters by these meetings, which are growing in numbers and interest. Open meetings are held on each Sunday evening at Oakland and conducted in the same manner. Free discussion is invited and all argument is discouraged.

**MEMBERS OF THE T. S.** are invited to write in their Catalogues of the Theosophical Circulating Library the following additional books; No 98, Occult Science in India, by Jacolliot; No. 99, Seraphita, by Balzac; No. 100, The Magic Skin, by Balzac.

#### INDIA.

**COL. OLCOTT** returned from Japan to Ceylon on the 19th of June, and was expected at Adyar on the first of July. A meeting was held in Ceylon in the Theosophical Hall at which the high priest Rev. Sumangala presided. An address of welcome to Col. Olcott was read. The Colonel said that he had had a very encouraging and pleasant journey in Japan; that he had been away 5 months from India. He was in Japan 107 days, travelling from Sandai in the north to the extreme south of the empire, and visiting 33 towns. In Yeddo, the capital, there are 1,200,000 Buddhists, out of 37 millions in the whole of the empire who are nominally Buddhists. On arriving in Japan he called together the chief priests of the 8 sects, who appointed a joint committee to arrange his tour. 12,000 rupees were collected by them for expenses, and the committee travelled with him all over Japan. During the 107 days of his stay there he delivered 76 public addresses, and the audience at each were estimated at 2,500. Many medals were presented to him by various Japanese societies who had elected him an honorary member, and three Japanese gentlemen were sent back with him to study the Pali language from the high priest. When he left Japan the High Priests all



came together again for a farewell meeting, and they gave him a Sanscrit letter in reply to that from the high priest Sumangala of Ceylon.

It is 2 300 years since the quarrel arose between the northern and the southern churches, and this tour of Col. Olcott's is a great event which will result no doubt in immense benefit to Buddhists. The Sanscrit letter is one of friendship from the north to the south, and, as is customary with complimentary letters, the letter is tied with strings of paper made of two colors. The Japanese also presented to the Colonel the imperial flag to be taken to the Theosophists in India, and the Colonel also said that the Buddhist flag which the Theosophical Society, under his efforts, had caused to be adopted in India has also been adopted in Japan where he found it flying. Amongst other demonstrations there was a display of fireworks in Japan, where a bomb was exploded high up in the air and burst into the Buddhist flag fluttering in the breeze. The Colonel also brought back with him religious paintings and pictures, one of them 800 years old.

After the Colonel had spoken Mr. Kawakami spoke on behalf of the Japanese, and another Japanese priest followed with a few remarks full of friendship and love. The high priest Sumangala closed the meeting and praised Col. Olcott, hoping that the relations established between the northern and southern churches would be continued, and that it was the commencement of a real spiritual communion between all Buddhist countries.

#### IRELAND.

THE DUBLIN LODGE only had one public meeting during July, having suspended its regular open meetings for the summer. At the meeting in question Mr. J. A. Cree read an excellent paper on "Ideals of Life ; and their fulfilment in Prayer, Mysticism, and Poetry." The members have not, however, slackened their exertions during the summer, and the Lodge literature is being dispersed on all sides, with good effect.

*Dublin, August 12, 1889.*

## LITERARY NOTES.

THE THEOSOPHICAL REVIEW (Paris) for July is a most admirable number. The continuation of Madame Blavatsky's article, The Beacon of the Unknown, contains the following interesting statement. "The disciples (Lanoos) of the law of the *Diamond Heart* must help one another in their studies. The grammarian will be at the service of him who seeks the soul of the metals (chemist) etc., etc.' (Catechism of the Gupta Vidya). The profane would laugh were they told that in the Occult Sciences an alchemist can be useful to a philologist, and *vice versa*. They would understand better, perhaps, if told that by these nouns (grammarian, or philologist) we mean him who studies the universal language of Symbolism ; although only the members of the T. S. \* \* \* Section can clearly understand what the term philologist means in this sense. All corresponds and naturally unites in nature. In its abstract sense, Theosophy is the white ray from which are born the seven colors of the solar prism, each human being assimilating some one of these rays more than he does the six others. It follows that seven persons, each provided with his special ray, can mutually assist one another. Having the septenary branch at their service, they can thus dispose of the seven forces of nature. But it also follows that, in order to arrive at this end, the choice of the seven persons suitable to form such a group must be left to an expert, to an initiate in Occult Science." Other articles are Fragments of a novel on the Latin Decadence, by Peladin, and The Seven Principles of Man from a scientific standpoint, by Papus, a most valuable and clear exposition, well illustrated. Translations of *The Gates of Gold* and of *The Secret Doctrine* follow ; a scholarly article on Chinese classics, by Amaravella, is



very interesting, and the number closes with a thrilling sonnet on Initiation (Caminade) and the usual reviews and notices.

TWIXT HEAVEN AND EARTH, by Mrs. Sidney Rosenfeld (*United Service Pub. Co.*) is another novel full of theosophical ideas. It is dedicated to an F. T. S. The scene is laid in Washington and the plot deals with hypnotism chiefly, the hypnotiser being a person of a malignant nature which finally causes his downfall and death. While we do not agree with all there is in the book, we hail its appearance with pleasure, for if the lofty ideas of its heroine were carried into practice by all theosophists, great results would speedily follow.

THE COMING CREED OF THE WORLD, by Frederick Gerhard. (*W. H. Thompson, 404 Arch St., Philadelphia, \$2.00.*) This book, of 526 pages, tries to show that there is a better religion than Christianity; it is distinctly antichristian, and evinces a great deal of labor on the author's part but we do not find in it "the coming creed." It is evident that the writer is a student of religious history, upon which he has drawn very largely; he is for religion and not against it; he thinks that at last all will unite to honor God. This book, the result of forty years' research and put forth by the author in his old age, is not dreary nor is it deeply philosophical, but meant for ordinary minds who do not like the christian dogmas. However, we cannot help thinking that nowadays there exists no such thing as Christianity to fight against; we now live under a barbarous materialism clothed in hypocrisy.

We have received "The Buddhist" *en bloc*, as one may say, 15 numbers in a batch. It is the English supplement to the *Sarasavisandaresa* of Ceylon. It contains a series of "Studies in Buddhism" by the distinguished A. P. Sinnett, another on "Karma, Heaven, Hell, and Rebirth" by a Siamese Prince, various articles explanatory of Buddhist doctrine, a poetical translation of Chap. I of *The Dhammapada*, written expressly for *The Buddhist* by Sir Edwin Arnold, accounts of Col. Olcott's tour in Japan and Ceylon, and the full text of his paper on "The History of Princess Sanghamitta" read by him before the Women's Educational Association of Ceylon on June 27th. It was this Princess who brought to Ceylon a branch of the sacred Bo-tree, which branch became a tree now 2,200 years old and in full vigor. Interesting examples are given of the union of Buddhists and Hindus under the influence of the Theosophical Society,—a thing hitherto unknown in Ceylon; and the growing interest in the festival of "Wesak", the birthday of Gautama Buddha, shows the revival of Buddhist religious feeling. An American lady contributes one stanza of an unfinished hymn upon "Wesak" by her husband,—a devout man, we should judge, though perhaps not a poet. The subscription is \$1.75 per year.

## SUGGESTIONS FOR BRANCH G. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

### VI.

It is the purpose and endeavor of this department to select for discussion each month that subject which appears to be attracting the most attention from the greatest number of Theosophists and Theosophical Magazines.

*The Law of Cycles* applies to the domain of Thought as well as to the manifestations of nature, and there seems to be some influence operating upon the majority of minds which calls attention at certain times more particularly to some one point in the Realms of Theosophic Thought. A search through the latest numbers of *Lucifer* and THE PATH will show us



that the chief point of resemblance between the two magazines is in those articles having for their object the arousing of Theosophists to the importance of combined and immediate *practical action*. "Hiding Theosophy under a Bushel," July PATH ; "What are you Doing for Theosophy," August PATH ; "Practical Work for Theosophists," *Lucifer* of June, etc., etc.: these articles were all called forth by an actual want, the existence of which is only too apparent.

*The cause and solution* of the difficulty, which dates from the birth of the Society, are equally easy to point out. The cause is *selfishness*; and the solution will only be reached when each of us takes more to heart the needs of his fellows, and works for them instead of for himself.

With a few prominent exceptions people join the Society and remain in it for their own benefit. This is not only untheosophical, but is opposed to the very reasons for which the Society was organized. The most important object of the Society is its first, *i. e.*, "to form the nucleus of an Universal Brotherhood of Humanity;" and of the three it is that which receives the least support from the majority of its members.

It is true that good work and important work is being done, but it is confined to three or four centers, and is due usually to the exertions of some few individuals.

Theosophists do not, and it seems cannot, be made to realize the paramount importance, aye, *necessity*, of turning their attention and efforts from their own particular selves and concentrating them upon others. No real or permanent advancement can be made by pursuing a selfish course; all such must come through a disinterested effort for others, and with the present means at their command there is no reason why every member of the Society should not perform his or her quota of work.

For those whose natural gifts enable them to write upon Theosophical subjects, there is a large field open. The General Secretary will be glad to forward articles where they will do most good, for it is not always that a branch has amongst its members even one who is capable of writing, and that branch is necessarily at a disadvantage and in need of just such help. Subjects of current and practical interest may be selected, or, if that be beyond the powers of the writer, let him examine the standard works and choose from them portions bearing upon a certain point, string these together, and make an article that cannot help but be instructive. Then there are new branches, where, even if literary talent exists, the members are not sufficiently familiar with the doctrines to trust themselves on paper. They also need assistance.

Although the field of labour for those unable to write is contracted, yet it is larger than they may think. Much good has been done lately by the dissemination of Theosophical Tracts and the spreading of the Literature of the Society.

It must not be forgotten that the Theosophical movement is governed by law, as is everything else, and we are told that the occult influence behind it only lasts for a certain term of years. It is shown, therefore, how important it is for everyone to be given a chance, which, if his nature has reached the proper degree of advancement, is all he needs to have opened before him the glorious truths of the Wisdom Religion. If there be at the end of this period some who have never had the opportunity to study The-



osophy, the fault and Karma will be ours, for to us is entrusted the task of spreading it.

There are several of these tracts that are sold very cheaply, and we do not believe there is one member who is too poor, or who could not if he would, purchase and distribute some of them.

A society such as ours is of course always in need of money. Here is an easy and pleasant means offered our rich members of doing good, but as there is a peculiar Karma attached to such gifts, of this we will not write further.

But how many of us can truthfully answer "Yes" to the self-questioning, "Do I do all I can? Do I give as much time, work, and money to the cause as I can spare from my more imperative duties?" That is the view the true Theosophist takes, and unless his answer is satisfactory, his work does not content him.

Oh! if Theosophists could only be made to understand how important, beyond all powers of description, it is for them to *work!* Do *anything*, so that it helps others; and that will help you more, a hundred times, than if the same efforts were expended upon yourself. It requires no sacrifice other than a little effort, a little trouble, and still less money, and yet the good that may result from such endeavor is incalculable.

If anyone who reads this article will write to this Department, telling what he is willing and able to do, opportunities for him to demonstrate his usefulness will be forthcoming. No one need know him, and his reward will be in the thought that through him was some benighted brother taught the supreme need of an altruistic life and the spiritual beauties of Theosophy.

"I would I could give reasons so strong, so overwhelming, in favour of the great future, that the pitiable plea of present necessity would quail before them." \* \* \* G. Hijo.

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We are requested to publish the following.

#### THE MAGNETIC CONGRESS IN PARIS.

Magnetism's partisans of all the schools have decided that an international congress, in order to study the magnetism being adapted to sick persons' alleviations or recovery, will be assembled in Paris, from the 21st to the 27th next October. Amongst members of Committee are to be remarked M. M. l'abbé de Meissas, le comte de Constantin, docteur Puel, Huguet, Gérard, Chazarin, etc.

Subscriptions, fixed to fr. 10, will give a right of participating to the different labors of the congress and receiving publications and reports. Adhesions, memoirs, attestations must be addressed before the 1st October to Mr. Millien, secrétaire général, place de la Nation, N. 13, or to Journal du Magnétisme, 23 Rue Saint Merri.

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Into the north-land have gone the gods, where they await the coming of the new race who can hold the azure blossom.—*Lapland Verse.*

OM.