

ॐ ८ ॐ

Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. All this is Brahman. Let a man meditate on this world as beginning, ending and breathing in Brahman.—*Chandogya-Upanishad.*

THE PATH.

VOL. IV.

JULY, 1889.

No. 4.

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

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

JUDGE THE ACT: NOT THE PERSON.

ADEPTS AND MEDIUMS.

The past month has given us a lesson in occultism. Its bearings are questioned by aching and bewildered minds. Our private lives repeat today the frequent experience of History,—that it is the foe of our own household, the traitor high in trust of nation or corporation, who is able to inflict injuries of a magnitude unattainable by the open enemy.

The theosophical ranks held no exponent more valued than the Editor and Scribe of *Light on the Path*. We gave her the interest and love that attach to the orbit of some bright planet. In the gloom of a material age this gracious personality shone upon us with a chaste and tender splendor. Her gifts prophesied the hidden powers of man. Her influence spanned the globe. The Light that passed along her ray had a glory so serene, a

strength unwavering yet so deeply human, that while thinkers never mistook the vehicle for the Light, nor identified message and messenger ;—while, indeed, they saw that the messenger was, for the most part, an unconscious agent who did not assimilate the message, still they felt her in their hearts as we feel the flower shedding fragrance on the summer night, giving, unconsciously, the sweetness passed through it from the Source of all sweetness, to the darkened world. Suddenly she whom we honored rises distractedly before us and proclaims that in claiming an adept's inspiration for *Light on the Path* she had not been truthful, but had made the claim at the bidding of H. P. Blavatsky.

So eager is she to lay the blame of temptation upon a woman once her chosen friend, a woman now dying by inches, who has labored as no one of our era ever labored for Humanity ; aye, one she swore in the most solemn of pledges to sustain and defend,—that she has not hesitated to cast herself in the dust at our feet ; giving herself as tool to an unscrupulous—because insane—agency. Sick at heart, spent with a tempest of anger and pity, of love contending with outraged faith, what are we then to do ? Our Duty. In this and in worse upheavals, our Duty to one and to all. If we are torn from this anchorage, the hope of the race may founder with us.

What is our present Duty ? Hear the words of the Master. “ Judge the action, not the person. You never know the true motives. Never judge human nature on its lowest level. Every one has a *potential* Dugpa in him.” We are to separate the deed from the doer. To remember that we all share this Karma ; it is that of our common Humanity. To return to our lost comrade the immortal spirit of the message she bore ; to cast its veil of charity about her. We dare not turn back her weapon against her own breast. While we remain true to the truest in a comrade, she is never wholly lost to us. If she has departed from her better self, we may hold up that ideal as a beacon to guide her back. If never here, then in that bright day when “ we receive the new knowledge,” may this and other loved ones lost await us there where Life shall have purified and redeemed us all !

The deed we must unflinchingly analyze. Our duty to all demands this. Its bearings can be shown by analogy. Suppose that a soldier is tried for infringement of oath and discipline, and is dismissed the Service. In his rage at the justice he has called down and of whose penalties he was distinctly forewarned, the soldier turns to the enemy with false information,—a spy and traitor,—as a revenge upon his former Chief, and claims that his punishment has released him from his oath of loyalty to a Cause. A pledge, once taken, is forever binding in both the moral and the occult

1 Dugpa, a black magician ; one devoted wholly to self. This and other quotations are from the private letters of the Adept.

worlds. If we break it once and are punished, that does not justify us in breaking it again, and, so long as we do, so long will the mighty lever of the Law react upon us. As for the person who was Mrs. Collins's instrument, and whose wretched tool she has become, not a shadow of doubt as to the immediate cause of his attack upon Madame Blavatsky remains with those who have read his letters to her, demanding an official position which is not within her gift, and threatening to take revenge if his demand was not granted by a certain time. The time elapsed and the attack was instant. There is an eloquent biblical passage which limns the situation. The master is shown as saying : " Behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined : but woe unto that man by whom he is betrayed !" (St. Luke Ch. 21. V 21-22.) Here is a clear statement of Karmic law, and a no less clear hint that some persons are the weapons of Karma. We can produce an old letter of Madame Blavatsky in which she says that her present betrayer is and will be just such an instrument of Karma. Such an inheritance from his past is of a nature to make any man quail—unless he laughs the laugh of madness.

We then have two similar acts by two different persons. One, a personal intimate friend, suddenly throws forth an accusation against H. P. Blavatsky of tempting to a fraudulent claim for inspiration of a splendid work, the object in view being apparently only that of damaging H. P. B., at the risk of reducing the book to the lowest possible level and the author to a lower. The other actor, believing in no one's truth, rushes into print with the confession of untruth, the object being to damage H. P. B., with the inevitable consequence of lowering the author of *Light on the Path* in everyone's estimation, for when a woman accuses herself of mendacity the world think her mad if they do not believe the accusation.

These acts are untheosophical, no matter who are the actors. They cannot be excused nor forgotten.

These facts are outside the chief teaching of this event, which is that we do not sufficiently discriminate. We judge by the external, by persons and personalities ; we neglect the study of laws ; we permit the *spirit* of things and deeds to escape us. This spiritual energy can only be touched by the Intuition : what that is, and what the spirit of things material is, we will hereafter attempt in some measure to explain. If it can be shown that abrupt disintegration of the moral forces is not unprecedented and should serve us as a warning and a guide, then we shall not have suffered in vain. It ought to be known, and earnest students have long known it, that the relation of the writer of *Light on the Path* was that of a transmitting medium. The term " transmitting medium " is here divested of all reproach or slur. The colorless term *per se* is used to indicate a person

to and through whom something is *given*, and stands in contradistinction to the word Adept, or one who *takes* what he requires. Adepts, too, are of all grades within the two orders, the Black and the White. A question has been asked by a few students. They say : What difference is there between the instrumentality of H. P. B. and that of any transmitting medium ? There is that radical difference which exists between the two extremes called by us poles. H. P. B. is an Adept ; the other not. The adept is such by virtue of the active principle. The medium is such by virtue of the passive principle. When the adept is in trance, his spiritual nature is the centre of activity. When the medium is entranced, his astral nature is that centre. The medium, when he goes into trance (when not hypnotized by another or in the catalepsy of disease), does so because his bodily senses become controlled by an outside force while his soul will remain passive. His vitality and consciousness are then transferred to the astral body. In this condition he is a spectator. What he sees, and the height or depth of his insight, are regulated by the purity of his auric sphere. Truths or falsehoods may be impressed upon him. He may or may not remember them afterwards ; he may report them correctly or misinterpret them. If a powerful Force uses him as its agent, that Force can and does stamp its information upon him with a sharpness of outline which his waking brain cannot blur. During this process his consciousness is discontinuous so far as he knows. From the standpoint of his normal condition there are the same gaps in it that there are in the consciousness of the ordinary man.

The adept does not make the outer body passive. He paralyzes it and remains master of all his nature above the body. He retreats deeper within than the medium, and does it consciously to himself. During his volitional and successive transfer of vitality and action from plane to plane, or from seat to seat of force, no breaks in consciousness occur. In all places and states the adept is self-identified. He moves from state to state at will. When he reaches the spiritual centre, from it he controls all the rest. *This centre is universal and is not his own.* The Higher Self of one is that of all. And, finally, the consciousness by which the adept does this is not at all the consciousness known as such among ordinary men. How shall the secret of the ages be put into words at all ? It cannot be done for us by those who *know* unless we first give them the word and sign. Not the word of any order, but *the self communicated sign.* Who has wakened at midnight and felt the mystic breath within himself ; who has trembled as Woman trembles when first she recognizes a life within her body, a life of consciousness and motion proper to itself and necessary to its existence, which yet she does not share or understand ? Who, amid thrills of physical terror, has waited


till the Power expanded and opened, till the Voice spoke, overcoming the physical and merging him into Itself; who has learned that this Power is *the* man, and, coming out of the awful experience, has resolved to lose his (lower) soul, in order to gain it? For him there is no return; he and such as he alone understand that the Adept is not an instrument. But then, too, the adept is not the person and body we see; they are His instrument and He is that hidden Voice come to self-consciousness in its temple. It is referred to in Rule 21, *Light on the Path*, Part I. Also in the second password of the T. S. In Becoming, the adept may pass through the phase of mediumship, while still a pupil, and this is why it is better not to enter that astral plane until we can do so with a guide, or, in mystic language, until we can do so "from above." When first the "mysterious event" occurs, we think some power extraneous to ourselves is acting; later we find that this Power is indeed our Self of selves. This all-seeing Power is not answerable to any human rule, or to any law but its own, the Law of laws. The personality governed by It may do much that conflicts with every opinion of men; they cannot expect to understand It, but they may recognize it. It is Itself a cause, and acts only upon the plane of cause, and the body subservient to it is above all Karma. Of course also there are grades of adepts and steps in Becoming. Still, the least among adepts acts with a knowledge of realities far above our own, sees what we see not, and cannot be judged by our rules. His acts have results that we know not, causes that we see not.

We shall be asked what evidence we have to offer that H. P. B. is an Adept, or the other a medium. Our evidence is of two kinds. (A.) That which appeals to occultists only. (B.) That which appeals to the average man.

To deal first with B. one proof is, of course, the manipulation of natural forces due to the knowledge of them. Putting this proof aside, however, H. P. B. is an active, conscious agent, acting through will power, having attained the power of perfect registration and trained concentration, able *at all times* to give a full account of all she knows, and one fitted to the development of the questioner, one responding to his physical, astral, or spiritual sense. She is learned, acute, profound; disease of the body has not impaired her work, its quality, quantity, or her fidelity to it. The great proof is thorough comprehension, to the fullest depth, of all she has taken or received, and the body of H. P. B. is her own instrument; she even holds it back from dissolution.

M. C. has never understood what was given through her. She is not at any time able to give a full account of it. She has said to many "she knew nothing about philosophy or the laws of occultism, of Karma or any far reaching theosophical doctrine." Advanced occultists identify *Light*

on the Path with an ancient, untranslated and unpublished M. S. S. called "The Book of the * * * ", to which M. C. could not have had access, and whose precepts must have been communicated to her through occult methods. The inadequate comments on *Light on the Path*, published by her in *Lucifer*, prove that she spoke the truth in this. She says that the work is "written in astral cipher and can only be deciphered by one who reads astrally." The comments only bear upon the ethical and intellectual part of the Rules; they remind us of false starts made at a race that is finally abandoned. They explain but a little of the surface meaning of the noble original. The deeper meanings are untouched by the Scribe, such as that same astral one, or, again, that bearing upon practical occultism. For there is, within those Rules, a statement of number, of centre, of order of procedure from seat to seat of force. Chela-initiates know this. Subba Row's able comments on the *Idyll* contain more than hints of it. To illustrate one concealed aspect of the Rules, inclusive in part of the key just alluded to, let us read some remarks from an Oriental Adept which came into our possession many months ago.

"Kill out all sense of separateness." "Union with the Higher Self is the best manner of killing out the Sense of separateness. Therefore man must become a Slave of his Higher Self. No two men pass through the same experiences in effecting the union with the Higher Self. The true Higher Self is the Warrior referred to in *L. O. P.*, and it never acts on this plane where the active agent is the manas, etc. A sense of *freedom* is one of the marked characteristics of the higher consciousness, and the will-effort needed to silence the body is much the same as that needed to forget pain. The Higher Self is shapeless, sexless, formless. It is the perfect quaternary, Nirvana; above which there is the first  It is a state of consciousness; a breath, not a body or form. It is always to be sought for within; to look outside is a fatal mistake. The effort to be made is to reach the Highest State of which you are capable and to hold yourself there. Concentrate on the idea of the Higher Self, say for one-half hour at first. Permit no other thought. By degrees you will grow able to unite your consciousness with the Higher Self * * " (Here follow rules for concentration) "The registration of the consciousness of this plane takes place at the last moment of the passage back to the physical, and this, together with the fact that the double is often active, often produces a kind of state of double consciousness, and the latter is a source of error. In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed. The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the

physical plane. To accomplish this, the physical brain must be made an entire blank to all but the higher consciousness, and the double or astral body must be paralyzed, or error and confusion will result." (Here is developed one allusion to centres of force ; the seats of the astral force must be paralyzed and inhibition of the cortex of the brain must be accomplished.) "In the first place, try to put yourself into such a state as not to feel anything that happens to the physical body, in fact, to *separate yourself from the body* —"

Enough has been quoted to let in some light upon the vital grasp of these precepts. Also to show that she who reported them never understood them. Madame Blavatsky has long been urged to unveil their meaning further, and we trust that she will do so. If M. C. had drawn from her highest centre the knowledge stored in that centre, she would be mistress of it, as H. P. B. is of hers.

Various conditions must combine to render any person a good instrument. There must be a certain mediumistic quality, or, in other words, physical passivity and loose tenure of certain principles or forces. There must be what we may call a Karmic permission, or current. It is desirable that the person should have the power to make himself heard, as, for instance, a literary person. We do not frequently find all these conditions combined in one person. After a time the nervous conditions of natural mediums and their physical passivity break down their health, and a stage is reached where moral disintegration manifests in a centre of hopeless disease and commands our profound commiseration. Colonel Olcott never made a truer remark than when he said the moderns ought to learn from the ancients how to isolate their mediums. *Light on the Path* is a jewel shining by its own light. Its precepts would in any case have been given to the world by the hand of whomsoever was available it is much to have been that hand, and, for the sake of its deed, let us love it even when it is raised against all that we prize, even while we strike the poisoned weapon from its grasp.

As regards proof A. The case of Madame Blavatsky is *sui generis*. She is not only the messenger ; she is herself a part of the message, is herself a revelation and a test. Many of us firmly believe that faith in her is the real test in Theosophy. Why? Because Theosophy primarily teaches the within of all things, the latent divinity. It urges us to look deeper than the apparent, further than the goal of sense. Its first test is made upon our Intuition. By that light we must read the spirit within Madame Blavatsky, or we shall never read her. Clairvoyance, psychometry, and the rest may be false guides. The seer looks outward from within himself, and, if his sphere be clouded, so shall his interpretation be. Such visions are spasmodic, precarious, subject to no rule, unless a course of occult training

under an adept has been had. Intuition at all times serves us when once developed. It is always present to be drawn upon. It is sure, because it is the Voice of the Higher Self, Its messenger through which action occurs on this plane. Not that guesswork which some persons call intuition, but that force to which the occultist gives this name. Manifesting in sheeted light within a centre in himself similar to the one in which it has arisen (whether in macrocosm or microcosm), it imparts to him a knowledge of the real spirit or essence of what he hears or sees, through a similar essential and vibratory quality. It is often confirmed by the physical senses, and the conjunction forms a sure guide in ordinary life. But when the senses conflict with Intuition, we must let the senses go and trust to the Voice alone. Modern Science demonstrates the insecurity of the senses. Rules governing the credibility of testimony show that no two honest witnesses describe a scene alike. We constantly suppose ourselves to have had experiences which never took place. The severance of sense and sign need not cost us too much. Everything bears about it its own password and sign, founded on laws of number. The occultist senses this within himself; it is stamped there, as it were, in a corresponding centre of force: all centres are sub-centres of the universal seat of that force. Once trained and self-initiated, the occultist cannot be deceived. The vibratory ratio (and "spirit") of a given sub-centre outside him registers first in a similar sub-centre within him, together with a peculiar sheet of light through and from a certain organ, and is then conveyed to the brain. The subject is more explicitly stated than is common because it is highly desirable to show that persons governed by Intuition will believe it rather than their ordinary senses. Such persons know that Madame Blavatsky has never deceived anyone, though she has often been obliged to let others deceive themselves. That which she has done has not been correctly reported with those persons who think she has deceived. The vibration of their own sphere was such that direct transmission from hers was impossible. The whole secret of the transfer of nervous vibration to the brain where it *somehow* becomes translated into thought, is locked up in this subject. Untrue thought would be impossible if our specific vibratory ratio did not render synchronous vibration with the universal mind impossible; it impedes and alters that coming to us from the Oversoul, and from any other centre. We believe, on the word of science, that water is a union of gases, though most of us have never seen it. Many believe that color is a thing in itself. All our records teem with the fact that our senses are false witnesses, and we are fools to trust them. The inner centres of force are true witnesses, but we must learn their language. Then and only then can we judge of the forces acting through persons, and whether a force uses a body which is its own habitat, or a body owned by a latent ray. We must also learn the language of the heart. We must love our

Intuition and trust it. It must be more to us than our personality. It leads away from personality. When results seem to disprove it, we must remember that results are often incorrectly estimated, that Truth has no compact with results or circumstances. It stands to itself alone.

A comrade writes: "This battle does not seem like the real one. That will come when, for purposes of testing the staying force of her supporters and the influence on them of theosophy, H. P. B. will *seem* to give herself away."

We put it on record now that some of us stand ready to face this event, and that, should it come, we shall intuitively comprehend it. Without some such record, we should not be believed. We are not looking *at* H. P. Blavatsky, but *through* her. What she is, may not be for us to know, but the manifestation through her we do know. By internal, ineffaceable, undeviating testimony, based on law and number, witnessed by analogy and carrying conviction to the soul, the occultists of every era have known the Power. To it they look and not to the person. What is it she wrote? "Follow the path I show, the masters who are behind. Do not follow me or my path."

We speak to those who read by interior light. Wherefore let every man hearken greatly within himself. Let him catch the winged messengers. Let him trust no event, no circumstance, that conflicts with the swift and shining Voice. Let him not look to see it confirmed by the world, but rather out of itself, out of its own life. Let him know that faith and love open a door for it into the nature. Above all, let him remember its first lesson, which includes every other. We are one in all; there is no real and efficient way in which we can serve Humanity except in seeking that Truth incarnate in us, in holding to It, living it, taking heed lest we deny it while approving ourselves. Eternally the divine Voice repeats: Be true; be true; be true!

JASPER NIEMAND.

HIDING THEOSOPHY UNDER A BUSHEL.

If there be in the doctrines promulgated through our Society any virtue or uplifting powers, they should be brought to the attention of all thinking men and women. If theosophists have themselves found any solutions of vexing problems, or any help in their pilgrimage through life, they should not pocket this great benefit and thus keep it from those whom they alone can reach; and if in such members there exists the loyalty that all true men should possess, then it is incumbent on them to not only give out to others the new thoughts they have received, but also to direct atten-

tion to the Society's work as an organized body. The crouching in idleness behind the idea that these doctrines are as old as mankind is a weak and untheosophical act. Many sincere theosophists have worked hard against great opposition and bitter ridicule for fourteen years to establish our Society on a firm basis and to accumulate a mass of literary matter upon which all can draw. For other members to use all this and then to fear the name of the Society, is cowardice. However, such weak souls will always hide their heads and cannot harm the cause.

But those who know that all over this great land are millions whose minds and hearts need just the theosophical doctrines, will hasten to spread a knowledge in every quarter, not only of theosophy, but also of where and how theosophical books can be obtained and entrance to our ranks effected. Seek no fashionable quarters; they are useless and ever limited by the small and silly considerations that govern "Society," but all over this broad country are those who care more for the light of truth than for anything social life can give. J.

THERE IS A TIDE IN THE AFFAIRS OF MEN.

All motion runs in cycles; all creation ebbs and flows. If we listen attentively and observe carefully, we may detect the pulse-beats of the world. The inebriate who waits for his bed to whirl around in order that he may jump in, is, after all, more sane than he who blindly runs counter to destiny, and is forever "kicking against the pricks." He who knows nature's cycles and who waits calmly for the rising tide and takes it at its height, is indeed a magician. Indolence and idleness are like mildew to the soul; and yet is the paradox also true, "He also serves who only waits." Men differ less in the sum of their energy than in their methods of expending and utilizing it. Many persons are both intellectual and spiritual spendthrifts: these far outnumber the parsimonious and imbecile on these two planes of action, the intellectual and the spiritual. In much of the instruction in occultism the word "meditation" should read "concentration." Meditation may lead only to inaction and result in imbecility. Concentration may only give rise to audacity. The one may leave the soul to rust; the other to squandering its energy. Only right knowledge can so blend meditation and concentration, repose and action, as to bring about the highest results.

To act and act wisely when the time for action comes, to wait and wait patiently when it is time for repose, put man in accord with the rising and

falling tides, so that, with nature and law at his back and truth and beneficence as his beacon light, he may accomplish wonders.

If these principles are true in the field of action and in the world at large, they are equally true in the life of man and in all private affairs. Ignorance of this law results in periods of unreasoning enthusiasm on the one hand, and depression and even despair on the other. Man thus becomes the victim of the tides, when he should be their master. The greatest magician, the highest adept, is never divorced from or independent of nature. He steps aside till the tides of evil omen have spent their force and passed; he stoops to conquer, and presently finds his head among the stars, where one ignorant of the signs of the times meets force by force, anger with anger, and is borne away like drift-wood in the swollen tide.

Hundreds of students have started into the study of occultism or theosophy full of enthusiasm. For a time all has gone well with them. They have breathed a new atmosphere, and for a time seemed to inhabit a new world; but alas! the tides receded, and they have been carried far out on the sea of doubt, blinded by the winds of fate and overwhelmed by the waves of passion. Their enthusiasm was all feeling, their zeal only emotion. The question always arises with those who know these treacherous tides, "*Has he come to stay?*"; and it were well if every seeker would ask of his own soul this question before committing himself to any action. Having once set sail on this ebbing and flowing sea, it would be well to remember that low tide is sure to come. One is apt to imagine at these times of depression that the inspiration is gone forever, and that the rocks thus left bare and the beach strewn with wrecks will never again be covered by the life-giving waves. The searcher must learn to hold steady, and to sit still and wait. Presently he will hear the murmur of the coming tide. It will not meet him far out on the barren shoals and so engulf him all unprepared, for he will have waited its coming, knowing that it responds to law. It is thus that knowledge directs enthusiasm and prevents discouragement. It is thus that the helpless victim of the tides may become indeed their master.

Enthusiasm thus wedded to despair, by real knowledge becomes intelligent power. Such power is available at all times. It triumphs in the midst of apparent defeat, and in the hour of victory is not puffed up with the winds of pride, but, like a brave ship with the hand of a master at the helm and the compass well in view, baffles both wind and tide.

But for the winds and tides the ocean would be but a stagnant sea of death. Even so with human life. Action without motion would be impossible, and both of these also imply rest. We should not be like dead leaves borne up and down by the tides, but like brave swimmers, borne high by crested wave, grasp firmly the vantage gained and wait patiently the returning tide.

J. D. B.

THE ASTRAL LIGHT.

They say that every deed that we have done,
 And every word and thought, or foul or fair,
 Are stamped imperishably on the air,
 Just as the sitter's face is thrown upon
 The darkened plate by th' all prevailing sun.
 Likewise, 'tis said, nor time nor change can e'er
 These pictured records of our lives impair,
 Though centuries may roll when we are gone,
 Stupendous thought! that what we are should be
 Forever blazoned in the Astral Light,
 Where he who wills unfaithfully may see
 Whatever each has wrought of wrong or right!
 If this be truth, resolve, O Soul, to-night,
 To purge thyself of all iniquity!

ST. GEORGE BEST.

LETTERS THAT HAVE HELPED ME.

(Continued from June.)

X.

Dear Jasper ;

You ask me about the "three qualities sprung from Nature," mentioned in the *Bhagavad-Gita*. They exist potentially (latent) in *Purush* (spirit), and during that period spoken of in the *Bhagavad-Gita* as the time when He produces all things after having devoured them (which is the same thing as Saturn devouring his children), they come forth into activity, and therefore are found *implicating* all beings, who are said not to be free from their influence.

"Beings" here must refer to formed beings in all worlds. Therefore in these forms the qualities *exist* (for *form* is derived from Nature=Prakriti=Cosmic substance. J. N.), and at the same time *implicate* the spectator (soul) who is in the form. The *Devas* are gods, that is, a sort of spiritual power who are lower than the *Ishwara* in man. They are influenced by the quality of *Satwa*, or Truth. They enjoy a period of immense felicity of enormous duration, but which having *duration* is not an eternity.

It is written: "Goodness, badness, and indifference—the qualities thus called—sprung from Nature, influence the imperishable soul within the body."

This imperishable soul is thus separated from the body in which the qualities influence it, and also from the qualities which are not it. It is *Ishwara*. The *Ishwara* is thus implicated by the qualities.

The first or highest quality is Satwa, which is in its nature pure and pleasant, and implicates Ishwara by connection with pleasant things and with knowledge. Thus even by dwelling in Satwa the soul is implicated.

The second quality is Raja and causes action ; it implicates the soul because it partakes of avidity and propensity, and causing actions thus implicates the soul.

The third, Tamo quality, is of the nature of indifference and is the deluder of all mortals. It is fed by ignorance.

Here, then, are two great opposers to the soul, *ignorance* and *action*. For action proceeding from Raja assisted by Satwa does not lead to the highest place ; while ignorance causes destruction. Yet when one knows that he is ignorant, he has to perform actions in order to destroy that ignorance. How to do that without always revolving in the whirl of action (Karma, causing re-births. J. N.) is the question.

He must first get rid of the idea that he himself really does anything, knowing that the actions all take place in these three natural qualities, and not in the soul at all. The word "qualities" must be considered in a larger sense than that word is generally given.

Then he must place all his actions on devotion. That is, sacrifice all his actions to the Supreme and not to himself. He must either (leaving out indifference) set himself up as the God to whom he sacrifices, or the other real God—Krishna, and all his acts and aspirations are done either for himself or for the All. Here comes in the importance of motive. For if he performs great deeds of valor, or of benefit to man, or acquires knowledge so as to assist man, and is moved to that merely because he thus thinks *he* will attain salvation, he is only acting for his own benefit and is therefore sacrificing to himself. Therefore he must be devoted inwardly to the All ; that is, he places all his actions on the Supreme, knowing that he is not the doer of the actions, but is the mere witness of them.

As he is in a mortal body, he is affected by doubts which will spring up. When they do arise, it is because he is ignorant about something. He should therefore be able to disperse doubt "by the sword of knowledge." For if he has a ready answer to some doubt, he disperses that much. All doubts come from the lower nature, and *never* in any case from higher nature. Therefore as he becomes more and more devoted he is able to know more and more clearly the knowledge residing in his Satwa part. For it says :

"A man who is perfected in devotion (or who persists in its cultivation) finds spiritual knowledge spontaneously in himself in progress of time." Also : "The man of doubtful mind enjoys neither this world nor the other (the Deva world), nor final beatitude."

The last sentence is to destroy the idea that if there is in us this higher self it will, even if we are indolent and doubtful, triumph over the necessity for knowledge, and lead us to final beatitude in common with the whole stream of man.

The three qualities are lower than a state called Turya, which is a high state capable of being enjoyed even while in this body. Therefore in that state there exists none of the three qualities, but there the soul sees the three qualities moving in the ocean of Being beneath. This experience is not only met with after death, but, as I said, it may be enjoyed in the present life, though of course consciously very seldom. But even consciously there are those high Yogees who can and do rise up to Nirvana, or Spirit, while on the earth. This state is the fourth state, called Turya. There is no word in English which will express it. In that state the body is alive though in deep catalepsy. (Self-induced by the Adept. J. N.) When the Adept returns from it he brings back *whatever he can* of the vast experiences of that Turya state. Of course they are far beyond any expression, and their possibilities can be only dimly perceived by us. I cannot give any description thereof because I have not known it, but I perceive the possibilities and you probably can do the same.

It is well to pursue some kind of practice, and pursue it either in a fixed place, or in a mental place which cannot be seen, or at night. The fact that what is called Dharana, Dhyana, and Samádhi may be performed should be known. (See Patanjali's yoga system.)

Dharana is selecting a thing, a spot, or an idea, to fix the mind on.

Dhyana is contemplation of it.

Samádhi is meditating on it.

When attempted, they of course are all one act.

Now, then, take what is called the well of the throat or pit of the throat.

1st. Select it.—Dharana.

2d. Hold the mind on it.—Dhyana.

3d. Meditate on it.—Samádhi.

This gives firmness of mind.

Then select the spot in the head where the Shushumna nerve goes. Never mind the location ; call it the top of the head. Then pursue the same course. This will give some insight into spiritual minds. At first it is difficult, but it will grow easy by practice. If done at all, the same hour of each day should be selected, as creating a habit, not only in the body, but also in the mind. Always keep the direction of Krishna in mind, namely, that it is done for the whole body corporate of humanity, and not for one's self.

As regards the passions : Anger seems to be the *force* of nature ; there is more in it, though.

Lust (so called) is the gross symbol of love and desire to create. It is the perversion of the True in love and desire.

Vanity, I think, represents in one aspect the illusion—power of nature; Maya, that which we mistake for the reality. It is nearest always to us and most insidious, just as nature's illusion is ever present and difficult to overcome.

Anger and Lust have some of the Rajasika quality ; but it seems to me that Vanity is almost wholly of the Tamogunam.

May you cross over to the fearless shore.

Z.

As regards the practices of contemplation suggested in this letter, they are only stages in a life-long contemplation ; they are means to an end, means of a certain order among means of other orders, all necessary, the highest path being that of constant devotion and entire resignation to the Law. The above means have a physiological value because the spots suggested for contemplation are, like others, vital centres. Excitation of these centres, and of the magnetic residue of breath always found in them, strengthens and arouses the faculties of the inner man, the magnetic vehicle of the soul and the link between matter and spirit. This is a form of words necessary for clearness, because in reality matter and spirit are one. We may better imagine an infinite series of force correlations which extend from pure Spirit to its grossest vehicle, and we may say that the magnetic inner vehicle, or astral man, stands at the half-way point of the scale. The secret of the circulation of the nervous fluid is hidden in these vital centres, and he who discovers it can use the body at will. Moreover, this practice trains the mind to remain in its own principle, without energizing, and without exercising its tangential force, which is so hard to overcome. Thought has a self-reproductive power, and when the mind is held steadily to one idea it becomes colored by it, and, as we may say, all the correlates of that thought arise within the mind. Hence the mystic obtains knowledge about any object of which he thinks constantly in fixed contemplation. Here is the rationale of Krishna's words : "Think constantly of me ; depend on me alone ; and thou shalt surely come unto me."

The pure instincts of children often reveal occult truths. I heard a girl of fifteen say recently : "When I was a small child I was always supposin'. I used to sit on the window seat and stare, stare, at the moon, and I was supposin' that, if I only stared long enough, I'd get there and know all about it."

Spiritual culture is attained through concentration. It must be continued daily and every moment to be of use. The "Elixir of Life" (*Five Years of Theosophy*) gives some of the reasons for this truth. Meditation has been defined as "the cessation of active, external thought."

Concentration is the entire life tendency to a given end. For example, a devoted mother is one who consults the interests of her children and all branches of their interests in and before all things ; not one who sits down to think fixedly about one branch of their interests all the day. Life is the great teacher ; it is the great manifestation of Soul, and Soul manifests the Supreme. Hence all methods are good, and all are but parts of the great aim which is Devotion. "Devotion is success in actions," says the *Bhagavad-Gita*. We must use higher and lower faculties alike, and beyond those of mind are those of the spirit, unknown but discoverable. The psychic powers, as they come, must also be used, for they reveal laws. But their value must not be exaggerated, nor must their danger be ignored. They are more subtle intoxicants than the gross physical energies. He who relies upon them is like a man who gives way to pride and triumph because he has reached the first wayside station on the peaks he has set out to climb. Like despondency, like doubt, like fear, like vanity, pride, and self-satisfaction, these powers too are used by Nature as traps to detain us. Every occurrence, every object, every energy may be used for or against the great end : in each Nature strives to contain Spirit, and Spirit strives to be free. Shall the substance paralyze the motion, or shall the motion control the substance ? The interrelation of these two is manifestation. The ratio of activity governs spiritual development ; when the great Force has gained its full momentum, It carries us to the borders of the Unknown. It is a Force intelligent, self conscious, and spiritual : its lower forms, or vehicles, or correlates may be evoked by us, but Itself comes only of Its own volition. We can only prepare a vehicle for It, in which, as Behmen says, "the Holy Ghost may ride in Its own chariot."

"The Self cannot be known by the Vedas, nor by the understanding, nor by much learning. He whom the Self chooses, by him alone the Self can be gained."

"The Self chooses him as his own. But the man who has not first turned aside from his wickedness, who is not calm and subdued, or whose mind is not at rest, he can never obtain the Self, even by knowledge."

The italics are mine ; they indicate the value of that stage of contemplation hitherto referred to as that in which the mind has ceased to energize, and when the pure energies of Nature go to swell the fountain of Spirit.

In regard to the phrase in the above letter that the Adept "brings back what he can" from Turya, it is to be understood as referring to the fact that all depends upon the coordination of the various principles in man. He who has attained perfection or Mahatmaship has assumed complete control of the body and informs it at will. But, of course, while in the body he is still, to some extent, as a soul of power, limited by that body or vehicle. That is to say, there are experiences not to be shared by that organ of the

soul called by us "the body," and beyond a certain point its brain cannot reflect or recall them. This point varies according to the degree of attainment of individual souls, and while in some it may be a high point of great knowledge and power, still it must be considered as limited compared with those spiritual experiences of the freed soul.

The work upon which all disciples are employed is that of rendering the body more porous, more fluidic, more responsive to all spiritual influences which arise in the inner centre, in the soul which is an undivided part of the great soul of all, and less receptive of the outside material influences which are generated by the unthinking world and by those qualities which are in nature. Abstract thought is said to be "the power of thinking of a thing apart from its qualities;" but these qualities are the phenomenal, the evident, and they make the most impression upon our senses. They bewilder us, and they form a part of that trap which Nature sets for us lest we discover her inmost secret and rule her. More than this; our detention as individual components of a race provides time for that and other races to go through evolutionary experience slowly, provides long and repeated chances for every soul to amend, to return, to round the curve of evolution. In this Nature is most merciful, and even in the darkness of the eighth sphere to which souls of *spiritual* wickedness descend, her impulses provide opportunities of return if a single responsive energy is left in the self-condemned soul.

Many persons insist upon a perfect moral code tempered by social amenities, forgetting that these vary with climate, nationalities, and dates. Virtue is a noble offering to the Lord. But insomuch as it is mere bodily uprightness and mere mental uprightness, it is insufficient and stands apart from uprightness of the psychic nature or the virtue of soul. The virtue of the soul is true Being; its virtue is, to be free. The body and the mind are not sharers in such experiences, though they may afterward reflect them, and this reflection may inform them with light and power of their own kind. Spirituality is not virtue. It is impersonality, in one aspect. It is as possible to be spiritually "wicked" as to be spiritually "good." These attributes are only conferred upon spirituality by reason of its use for or against the great evolutionary Law, which must finally prevail because it is the Law of the Deity, an expression of the nature and Being of the Unknown, which nature is towards manifestation, self realization, and reabsorption. All that clashes with this Law by striving for separate existence must in the long run fail, and any differentiation which is in itself incapable of reabsorption is reduced to its original elements, in which shape, so to say, it can be reabsorbed.

Spirituality is, then, a condition of Being which is beyond expression in language. Call it a rate of vibration far beyond our cognizance. Its

language is the language of motion, in its incipiency, and its perfection is beyond words and even thought.

“The knowledge of the Supreme Principle is a divine silence, and the quiescence of all the senses.”—(*Clavis of Hermes.*)

“Likes and dislikes, good and evil, do not in the least affect the knower of Brahm, who is bodiless and always existing.”—(*Crest Jewel of Wisdom.*)

“Of that nature which is beyond intellect many things are asserted according to intellection, but it is contemplated by a cessation of intellectual energy better than with it.”—(*Porphyrios.*)

Thought is bounded, and we seek to enter the boundless. The intellect is the first production of Nature which energizes for the experience of the soul, as I said. When we recognize this truth we make use of that natural energy called Thought for comparison, instruction, and the removal of doubt, and so reach a point where we restrain the outward tendencies of Nature, for, when these are resolved into their cause and Nature is wholly conquered and restrained, that cause manifests itself both in and beyond Nature.

“The incorporeal substances in descending are divided and multiplied about individuals with a diminution of power; but when they ascend by their energies beyond bodies, they become united and exist as a whole by and through exuberance of power.”—(*Porphyrios.*)

These hints may suffice for such minds as are already upon the way. Others will be closed to them. Language only expresses the experiences of a race, and since ours has not reached the upper levels of Being we have as yet no words for these things. The East has ever been the home of spiritual research; she has given all the great religions to the world. The Sanscrit has thus terms for some of these states and conditions, but even in the East it is well understood that the formless cannot be expressed by form, or the Illimitable by the limits of words or signs. The only way to know these states is to *be* them: we never can *really* know anything which we are not.

J. N.

“PEACE WITH HONOR” OR “A SCIENTIFIC FRONTIER.”

The PATH has never been a controversial magazine, and does not intend to be. But it cannot in justice to its readers fail to notice the recent exposures, in the *Religio-Philosophical Journal*, of self-confessed lying, jealousy, and violation of confidential relations. These are shown forth in the letters of Mabel Collins and Dr. Coues about *Light on the Path*, and later by the extremely vulgar Chicagoan wit of an article giving the confidential papers of the Esoteric Section of the T. S. “Peace with honor” has become impossible, and the lines that demark the frontier between true theosophists and those who are in the Society for gain or glory must be drawn.

The course of the *Religio-Philosophical* matters not. Its editor is a Chicagoan who will fight when his property is in any way attacked, and having shot off the missiles furnished by two recreant theosophists, will probably not soon indulge in similar work. But the others must continue if they are not exceptions to the rules that govern in similar cases. Dr. Coues, a president of a T. S. Branch, chairman at one General Convention, Mabel Collins, late joint editor of *Lucifer* with H. P. Blavatsky, are now, quite evidently, embarked on a campaign designed to bully and injure an old and dying woman. Both, actuated by similar motives of jealousy, present a sad spectacle. Dr. Coues, after losing the management of the old Board of Control, begs and implores Mme. Blavatsky for two years to make him President of the Society which he had ever injured by his presence; failing in this struggle, he casts about him for means of injuring her who had no power to raise to the head of our Society a man who had done nothing to deserve it. The heavy guns hurt none but the conspirators, for the explosion serves but to tear off the masks they held between theosophists and themselves, revealing them as moved solely by disappointed vanity and jealousy, while *Light on the Path* remains a gem as before and the Esoteric Section proceeds with its work.

The issue raised by the *Religio-Philosophical Journal* is a false one. It is, that H. P. Blavatsky has attempted to coerce the press. It also thinks that an Esoteric Section of the T. S. is wrong and unjustifiable. Inasmuch as the editor of that Journal joined the T. S. in 1885, and the upper and other Sections of the T. S. have always been in existence, embracing many members, it is rather late for him to propose an amendment,¹ and it was improper to remain in the T. S. and attack its organization.

As long ago as 1881 the *R. P. Journal* printed articles by W. E.

¹ In Supplement to June *Theosophist*, 1881, the other sections are mentioned.

Coleman attacking the personal character of H. P. Blavatsky and the T. S. in general. To these the editor of THE PATH replied, but the reply was not printed; and the *Journal* has ever since been admitting similar scurrilous articles to Coleman's first. Without orders or suggestions all fair men, let alone theosophists, should have hastened to reply. Doubtless silence made the Editor think the attacks were justified. The press must have lately acquired the right to dictate to bodies of men and women that they shall not follow a common policy of rebuking calumniators and denouncing slanders: but we have yet to hear that the press has any such prerogative.

This whole trouble started in the *Religio* is but a tempest in a teapot. What if such a circular as he prints *was* sent in the Esoteric Section, or if a pledge was signed? Every one has a right to join such a body and to sign a pledge; and the *Religio*, or any other paper, has no right to object. Many of these journalists who object to these things are Knights Templar who take most binding oaths; perhaps the Editor of the *Religio* is one; we should like to ask, if he does not object; and if the published oath of that body is the correct one, perhaps he can explain how his present attitude is consistent with that oath, or maybe American civilization permits some fine distinctions not admitted by us.

"A scientific frontier" must be drawn. Theosophists who supinely sit down inactive while fellow theosophists are slandered and the cause itself dragged through the mud by scoffers, are only paper and straw theosophists: the mildew of self will destroy the paper, and the straw will be blown away by the wind, and those others who, while in the T. S., try to exalt themselves and misrepresent the Society are much less theosophists.

Yet all these things will do the Society good, and will tend to separate the wheat from the chaff in readiness for the closing cycle.

SUGGESTIONS FOR BRANCH T. S. WORK.

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

III.

INTUITION.

In our last number we discussed very superficially what we called "Original Thought." Our article was written before the appearance of the May PATH with Mr. Fullerton's "Why a Guru is yet Premature," which so excellently exemplifies our paper. The importance of the subject leads us to follow up the discussion under the heading of *Intuition*.

As Mr. Fullerton very justly observes, until we have exhausted all our present resources we have no right to ask the aid of the Guru, and Intuition

is one, if not the most important, of these resources ; for, as he again remarks, our Intuition is the faculty our guide, when he comes, will most employ, and its development is therefore necessary.

What is Intuition ? Webster defines it as "immediate perception." This is good in itself, but Theosophists give it a higher meaning. Intuition, in the Occult Sense, may be said to be that faculty which teaches us from within, in distinction from the usual manner of obtaining information, *i. e.* through books, speech, etc. It is the channel by means of which we derive instruction from our inner selves, or from other sources through our inner selves.

The gift is currently supposed to belong more especially to woman, as she is often said to jump at conclusions without using her reasoning faculties. There may be some truth in this, as there usually is in popular saws, for to woman belongs the more highly developed and sensitive organization. Intuition, however, is by no means opposed to the use of reason ; on the contrary, it should be assisted by it as by all our mental powers.

How to develop Intuition. Like most of our faculties, its exercise and development go hand-in-hand. As an oarsman rows to attain proficiency in rowing, or a child is required to memorize long pieces of poetry to develop its memory, so a Theosophist must practise Intuition to become intuitive. But as the oarsman may overtrain, or the child forget what it has learned ten minutes after it recites, it is necessary for us to be careful how we proceed.

Relations of Contemplation and Intuition. A hint is given when it is said that Intuition is the faculty brought more or less into play in contemplation. Contemplation in one sense is the exercise of Intuition, and when we seriously consider some doubtful or intricate point, we never fail to be astonished at the rapidity with which our doubts are cleared. Our Intuition has in a few moments taught us what we desired to know, when it might have required hours of book study to reach the same result. And not the least curious part of it is that *we are sure we are right*. If we are not, it is because our imagination has clouded our answer. This leads to another important point.

Relations of Imagination and Intuition. Imagination for the purposes of our present discussion may be described as of two kinds, *True* and *False*. True imagination is closely allied to Intuition, and is one of the most important factors in occultism. It may be defined as the development of the ordinary imagination when all elements that render it false are abstracted ; in other words, when we have so conquered our physical tendencies that they no longer influence us sufficiently to colour our imaginings. If this be the case in thinking intently upon any subject, the ideas we may have, in other words, the results of our imagination, are the teachings of Intuition,

and may be accepted as true because there exist no extraneous elements which give false meaning to our thoughts or divert them by our desires until they lose their true significance and reach us either in such a condition that reason refuses to accept them, or, worse still, in a form that appeals to our ower instead of our higher nature.

Is it not strange how all the lessons of Theosophy come sooner or later back to the same old point, teach the same old truth,—the absolute importance of conquering, once and for all, our lower nature ! It would seem, and truly, that not the slightest advance can be made in any direction until this fundamental object is attained.

Contemplation, we therefore see, is the exercising of our intuition, and true imagination the source through which it reaches us. The development of each travels on lines parallel to the others, and must be attended to with equal care, for the power of practising any one of them with satisfactory results depends upon the degree of perfection we have acquired in all three, and they in turn depend upon our personal purity, in the fullest sense of that word.

It is of course understood that in this discussion we have had reference alone to the least developed form of Intuition. It is capable of much higher uses than the more or less mental operations just spoken of ; but the same rules apply to its spiritual development, for is it not written, “As above, so below” ? This more elevated application does not as yet concern us ; we must perfect its action on the mental plane, before we should or, indeed, could turn higher.

Discussion at Branch Meetings. It must not be forgotten that the object of these papers is to present with some system a means by which American Theosophists can regularly discuss the same subjects at about the same time, thus generating currents of thought in one direction that will materially aid each other. A short analysis of each topic is attempted with appropriate references, both for the purpose of saving time and helping the pursuit of knowledge upon the different points by suggesting lines of thought. It is also hoped that it will not be without benefit to Theosophists-at-large, as each month brings certain subjects more prominently before them for their consideration and study. They will have a chance to exercise their faculties of contemplation and intuition by following up and filling out the thoughts they find outlined.

Theosophic thought has been noticed to move in cycles. I have frequently found an article in the next issue of some magazine upon the subject I had been thinking about : if therefore Theosophists desire any particular topic treated, they are invited to send questions and suggestions through the PATH.

As references, the best each can use is his own Intuition ; if that fails him, he will read with profit—

Patanjali's *Raj Yoga Philosophy. Guide to Theosophy*, Articles on "Imagination" and "Concentration." Articles in "*Five Years of Theosophy*," "Contemplation" and "Elixir of Life," *Magic White and Black*, pages 65, 84, 103, 111, 124, 155, for Imagination. Pages 21, 25, 81 for Intuition. PATH, Vol. III, page 116, and the usual standard works.

G. Hijo.

LITERARY NOTES.

THE LIGHT OF EGYPT OR THE SCIENCE OF THE SOUL AND THE STARS. *Anon.* (1889 *Rel. Phil. Pub. House, Chicago* \$3.50.) This is a paper-covered book of 292 pages to which the author is afraid to put a name. It is not by the editor of the R. P. J. because he is known to be a ridiculer of theosophical works, and this book is a plagiarism similar to Street's *Hidden Way*, only that here the author has assimilated doctrines put forth in such works as *Isis Unveiled*, *Esoteric Buddhism*, *The Secret Doctrine*, and *The Theosophist*, and then dressed them up in slightly different words. The method adopted to make it appear original is to omit citation of authorities and to denounce the doctrines of Karma and Reincarnation as applicable to this earth, while admitted otherwise. A whole chapter is devoted to Karma, but we find it illogical and very muddy. The theory of life-waves along the planetary chain, first put forward in *The Theosophist* and modified in *Esoteric Buddhism*, is adopted by the author as *hers*, after "twenty years of intercourse with the Adepts of Light." It is strange that it was not brought forward before in the author's other works. On page 85 we find a reproduction of what H. P. Blavatsky long ago said, "The fifth race is coming to a close, and already forerunners of the sixth race are among the people," and has repeated in her *Secret Doctrine* at p. 444, vol. 2. After ridiculing Karma on the ground that if the first races had no Karma there could not be the present fall, the author proceeds to answer the question, "What is the real cause of so much misery in the world?" by gravely stating "it is the result of innumerable laws, which in their action and reaction produce discord in the scale of human development"—only another way of saying, "it is the result of Karma"—, and then devotes a page or two to proving it is Karma by showing the gradual degradation of man through the various ages. The preface astonished us, for the book is a rehash, pretty well done, of theosophical doctrines from first to last. A great blemish is the ignorant mistake of calling Karma, Devachan, and Reincarnation, "Buddhist doctrine," when mere tyros know they are Brahmanical Vedic doctrines taught to Buddhists. "What is new in the book is not true, and what is true is not new" but quite theosophical. Its numerous *ex cathedra* unsupported statements about nature are as refreshing as those in theosophical writings, lacking, however, the logical and reasonable force of the latter. The second part is devoted to astrology, and is merely another rehash of all

that can be found in Lilly, Ptolemy, Sibley, and others. The book is by Mrs. Emma Hardinge Britten, and will no doubt be as good a business venture as her other two works.

LIGHT ON THE PATH in Sanscrit. This valuable work has been translated into Sanscrit by the learned Pandit N. Bhashyacharya, F. T. S., of the Library at the T. S. Headquarters in India. This is one of the T. S. books of the year issued to the last Convention in Adyar in 1888. The learned Pandit says in his note appended to the translation, "While these thoughts were passing through my mind, I was also contemplating upon the marvellous change of events in the world that has given rise to the most elaborate and recondite philosophy of the East finding almost an inspired expression from the pen of a lady in the far West." This little book is beautifully printed in the Devanagiri character by the Government Branch Press of Mysore, India, and covers in all only 30 pages.

HERTHA, OR THE SPIRITUAL SIDE OF THE WOMAN QUESTION, is a small book by Elizabeth Hughes, F. T. S. (1889. *E. Hughes*, 247 *South Spring St., Los Angeles, Cal.*; *Cloth 50c., Paper 25c., 81 p. p.*) The author thinks the question is differently regarded now from twenty years ago; and yet that collectively the woman soul sleeps now, not alive to the situation. The advanced ideas of the present day may be traced to the Illuminati. Woman has been degraded, is passing through a transitory state, and the future is now foreshadowed. Only a woman could penetrate the mysteries of India. "Alone, misunderstood, calumniated, has Helena Blavatsky borne through dangers and privations manifold and terrible this priceless lore to our western world * * * * From the mother's womb, from her bosom, are the elements of the future world created, and when motherhood becomes divine, instead of less than human, the angels will rejoice."

THE KEY TO THEOSOPHY, by H. P. Blavatsky. An advance sheet reads as follows:

THEO. They are three, and have been so from the beginning. (1.) To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, colour, or creed. (2.) To promote the study of Aryan and other Scriptures of the world's religions and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies. (3.) To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially. These are, broadly stated, the three chief objects of the Theosophical Society.

ENQ. Can you give me some more detailed information upon these?

THEO. We may divide each of the three objects into as many explanatory clauses as may be found necessary.

ENQ. Then let us begin with the first. What means would you resort to in order to promote such a feeling of brotherhood among races that are known to be of the most diversified religions, customs, beliefs, and modes of thought.

THEO. Allow me to add that which you seem unwilling to express. Of course we know that with the exception of two remnants of races—the Parsees and the Jews—every nation is divided, not merely against all other nations, but even against itself. This is found most prominently among the so-called civilized Christian nations. Hence your wonder, and the reason why our first object appears to you a Utopia. It is not so?

ENG. Well, yes; but what have you to say against it?

This has been copyrighted here and will shortly be issued; 250 p.p.

BRO. TOOKARAM writes us that the Bombay Publication Fund has taken in hand a revision of the existing translation of Patanjali's *Yoga Philosophy*, and that the new work will not only be free from the defects of the old, but will contain very important and useful notes, carefully selected from some ten Commentaries. It will make its appearance in about six months. The issue in America and India, respectively, of a new edition of Patanjali certainly shows that he is being read.

The same Fund has now in press a translation into English of the first 12 Upanishads, with the Commentaries thereon of the famous Sankaracharya. We shall notice this when received, and publish its price.

THE VOICE OF THE SILENCE is a most important work almost finished, by H.P. Blavatsky. It is a translation by her of the first series of *Fragments from the Book of the Golden Receipts*. It has been copyrighted here and will shortly be issued. It will explain *Light on the Path* and throw light on Patanjali's *Yoga Philosophy*. Its value cannot be overstated.

TEA TABLE TALK.

Many theosophists continue to ask themselves and us, what they can do for the spread of Truth in the ordinary routine of life. It is impossible to answer this question specifically. There are as many answers as there are persons. It is for each one of us to discover for himself the possibilities of his life. If our aspirations are towards the higher aspect of things, we shall by degrees be able to make our life centre in these aspirations, to focus it there, and to make it wear that aspect to some extent at least. Whatever occupation we may engage in has its inner meaning as well as the outward one. This higher value is often to be found in the relations into which that occupation brings us with other men, their reality and their weight. If artificial, if strained, these relations can be made real, can be made to subserve a higher use; this use we must find.

For a public and notable example, we may take the Russian artist Vassili Verestchagin, whose large collection of paintings attracted general attention during the past season. It has hitherto been assumed, for the most part, that the chief functions of art are to educate the taste; to inform the public; to

vivify and illustrate the world they live in ; to please, amuse, instruct. Its students range from those who study art for art's own sake,—for the development of laws of beauty and harmony, to those who follow the profession for the sake of making money and paint what are called “pot-boilers.”

Within any true work of art, however simple, as within every nature, whether of man, of rock, or diaphanous dragon-fly in the moist shade of the water-side, there resides a higher power in their relations to Humanity. This is their moral power. It is the power to make us think, to arouse us to that meaning of the soul incarnated in them, or, in the case of works made by man, to the thought spoken through them. See what the great poet finds in the sheen of gauzy wings.

A still small voice spake unto me,
 “Thou art so full of misery,
 Were it not better not to be?”

Then to the still small voice I said :
 “Let me not cast in endless shade
 What is so wonderfully made.”

To which the voice did urge reply :
 “To-day I saw the dragon-fly
 Come from the wells where he did lie.

“An inner impulse rent the veil
 Of his old husk ; from head to tail
 Came out clear plates of sapphire mail.

“He dried his wings : like gauze they grew :
 Through crofts and pastures wet with dew
 A living flash of light he flew.”

* * * * *

And forth into the fields I went,
 And nature's living motion lent
 The pulse of hope to discontent.

The power to make nations think upon higher themes becomes thus the apotheosis of art. Among such themes there is one that embraces them all. It is known by the name—among many names—of Universal Brotherhood. Our duties in this respect, and how we may improve them, form a subject inclusive of universal relations. Within his art, like gold within the mine, Verestchagin has seen at once this theme and this divine power. Let him speak for himself.

“Art in its fuller and more complete development is checked, and has not yet succeeded in throwing off its hitherto thankless part of serving only as the pliable and pleasing companion to society, and in taking the lead, not merely in the æsthetic, but essentially also in the more important psychological development of mankind. * * The culture of the individual, as well as of society itself, has far overstepped its former level. On the one hand science and literature, on the other improved means of communication, have disclosed a new horizon, have presented new problems to artists.”

In other parts of his catalogue, illustrative of his collection of paintings, he then goes on to show how a man may bring a whole civilization face to face with its own tendencies, its own mistakes and moral blunders, by means of his art.

“Observing life through all my various travels, I have been particularly struck by the fact that even in our time people kill one another everywhere under all possible pretexts and by every possible means. Wholesale murder is still called *war*, while killing individuals is called execution. * * * Everywhere the same worship of brute strength, the same inconsistency; on the one hand, men slaying their fellows by the million for an idea often impracticable are elevated to a high pedestal of public admiration; on the other, men who kill individuals for the sake of a crust of bread are mercilessly and promptly exterminated, and this even in christian countries, in the name of Him whose teaching was founded on peace and love. These facts observed on many occasions made a strong impression on my mind, and, after having carefully thought the matter over, I painted several pictures of wars and executions.”

A soldier himself, he disclaims the right of judgment, having himself, as he says, killed many a poor fellow creature. He has lived through that form of life himself, has come out from it to think of it, and to tell, with the hand of power and through the mighty language of art, the lessons his own experience has taught him. The tender, airy shadows of his mosques, the cool gleam of marble and the glances of waters, no less than the grim stretch of misery in his huge battle canvasses, are alike eloquent of the inner meaning, the comprehensive relations of the deep spirit of material things. Nature and Spirit are always conjoined, the *Bhagavat-Gita* teaches us. The same may be found in every life, in all our work if it be done with this intent. One cannot say the Russians have not thought profoundly. There is Tourgeneff; there is Tolstoi, not only writing but living his convictions; above all there is Helena Blavatsky. In all departments of Thought, our era shows her impress more than it does that of any one other person. She first organized the search for the signet of things, and directed our attention towards it as a scientific possibility for the West, as an accomplished fact in the East.

When the vast tidal waves of mid-ocean come soaring towards the main and before they have reached it, the sea-lover, looking outward, sees tremulous ripples pulsing on the sands. They are heralds of the mighty surges to come. In the same way we sometimes find an intuitive thinker foreseeing and announcing the evolutionary impulse. A skirmisher thrown out from the main army of Thought, he holds an outpost and prepares the minds of men for change. A striking example of this is found in an able work on American Womanhood, written many years ago by Dr. James C. Jackson, a sagacious and intuitive man. There is a fact stated in the *Secret Doctrine*, viz.: that a new race will spring up in America, differing physiologically and psychologically from preceding races, said fact accounting for the special interest taken in America by Oriental Teachers. This fact has been recorded by Dr. Jackson, who observed it in his daily medical experience long before the subject came otherwise before the public at all.

It would seem that such changes must naturally take place through the women, the mothers of the race, and this idea is confirmed by this writer. Space forbids our following his argument throughout, fortified as it is by statistics and close observation covering a period of years, of all the women he met, but we may indicate them to some extent by quoting his first premiss.

"The science of Human Life is as essentially inductive as any physical science. To understand it properly, one must reason from facts to principles, from phenomena which are visible to laws which are hidden, insomuch that it may be justly said that we cannot have a sound and reliable Psychology, or Science of Life, except as we have scientific Physiology, or true knowledge of the laws of the human body. * * * In what consists the peculiarities of the physical organization of the American woman, which make her unlike all preceding or contemporary types of womanhood? (A) In the relative size of that portion of her brain in front of her ears to that portion back of her ears. * * * (B) In the relative size of her brain—nervous system to that of her organic or nutritive—nervous system. * * * (C) In the relative size of her head to her whole body."

The view of this writer is that of the physiologist, using the inductive method of thought and taking count of a change which he deplors in the physical structure of womanhood. Had he checked this conclusion by that deductive method proper to the psychologist reasoning from principles to facts, he would doubtless have perceived that this physical departure would right itself so far as defective organization is concerned, but would remain as an altered organic structure in the race, one subserving psychological development better than the present structure does. As we are now constituted, we have psychic gifts only at the expense of the physical ones, and *vice versa*. If the race is to expand psychologically at all and yet to go on living,—two facts which few can doubt, however they may restrict their search, it is evident that this condition cannot long continue, that we are now in a state of organic transition and may look forward to a finer adjustment of forces. A man of brave soul, of high cheer like Dr. Jackson, always continues to expand mentally, to deepen psychically, and it would be instructive to know whether he has extended his views since publication. Be this as it may, it is stimulating to find the *facts* of our fellow men confirming those of the Wisdom-Religion, whatever their personal deductions from such facts may come to. Thought, like Life, is, in perfection, carried on by the twin processes of evolution and involution: it must employ both the inductive and deductive methods. Such a swing of the pendulum in two directions regulates motion and represents that spiral curve in which Life—Evolution proceeds. And we are always in Life. Death is only a word that has been coined for us; the coiner is fear. In so far as we can follow the methods indicated to us by Life—or Motion in Nature—just so near do we come to exact and just procedure in any department of Life.

A matter somewhat outside the conversational jurisdiction of the Tea Table is one to which we still allude because it was discussed among us. Members of a Branch wished to leave it "because of the hypocrisy of another

member." These questions arose round the Tea Table. Are not such departing members also guilty of hypocrisy, inasmuch as they profess principles of Brotherhood and Charity which disappear when tested? Also, inasmuch as they imply, on their own part, a perfection of character which makes no call upon the patience of others. If our brother sins, should we help him? Can we help him if we withdraw from him? As no man is perfect, and as we do not withdraw from association with all men, must it not be some special characteristic of our own, some moral conformation of our own, which makes some one fault more intolerable to us than other faults are? Then have we the right to visit our spiritual defect upon our brother? I call it a defect, because faulty proportion is malformation. In all the worlds, harmony is beauty. Sin is a phenomenal whole, consequent upon manifestation and form. To differentiate it and lay stress upon its various differentiations, or parts, is really to endow each with fresh and individual life. To view it as a whole, while trying to abstain from it and helping others to abstain, is the only theosophical course. From the standpoint of perfected Beings, I doubt not that all our faults wear one complexion, and that my unjust censure of my brother is as dark to the celestial sight as is the murder committed by Ignorance in the slums. We are judged by motive alone, and the hidden motive may be the same. "Whosoever hateth his brother is a murderer."

Let us not altogether abstain from our customary anecdotes. The astral light is a great gossip, a tell-tale, a listener at keyholes. A friend said to another: "There is the anonymous author Zero. I once used my intuition and concluded that a certain person must be he. So I wrote to that person, and he acknowledged confidentially that my divination is correct. But I cannot tell you his name." While not telling his name, of course the speaker thought it, and had it clearly before his mind, so clearly that the combined energy of speech and thought stamped it vividly, so to say, in his aura. A listener, a bystander, heard the conversation, and all at once the name "John Pierson" rose sharply before his mind. "John Pierson," thought he, "is Zero." He inquired, and found that he too had discovered the secret. By this we may see that it is quite possible to keep a confidence in the letter and to break it in the spirit, even unconsciously. It is better not to talk of that which we wish to keep unknown, and not to talk around it, which some people love to do, just as they love to play a fish. This incident illustrates what has been said in some Conversations in this magazine, viz: that Teachers would not give out certain occult facts because untrained men could not prevent their being known; in various ways others sense them in the aura.

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

BROOKLYN T. S.—This Branch held its first public meeting in Conservatory Hall, Brooklyn, on the evening of June 8th. Col. H. N. Hooper presided. The meeting was addressed by Dr. A. Keightley and Mr. William Q. Judge. Dr. Keightley explained the doctrine of Karma, and Mr. Judge gave a short history of the rise and progress of the theosophical movement, showing what theosophy is and what it is not. There will be other public meetings of the Branch next fall.

THE CHICAGO BRANCHES. Although some of the bitterest opponents of theosophy are in this city, the Branches are doing excellent work. Groups meet not only at the regular gathering, but also in the houses of Dr. Phelon of the Ramayana T. S. and others. Mrs. Brainard has started many centres of theosophical activity, and other members are working hard. It will be found that the attacks unjustly made upon us will have the effect of showing forth Theosophy as it should be known—as an ethical reform.

VEDANTA T. S. in Omaha has been having interesting meetings, and the Branch is arranging for a hall in which to meet.

BRO. W. H. HOISINGTON, the blind minister at Rochelle, Ill., constantly lectures through the West on Theosophy. For years he has been an earnest, diligent Theosophist, of that sort valued by the Masters, who desire at once to impart to others whatever treasure of truth they may have found themselves. Bro. Hoisington's services can be obtained in Western towns at small expense, and he can render valuable aid to many inquirers. This case illustrates how Theosophy is gradually acquiring the apparatus the age demands,—libraries, pamphlets, journals, lecturers, &c.

WASHINGTON, D. C. On Sunday, June 16th, a public meeting was held at Grand Army Hall on Pennsylvania Ave., over which Mr. Anthony Higgins presided. Mr. Higgins is the President of the new Blavatsky T. S. in Washington, and is a well-known lecturer on "Spiritualism," who has discovered truth in Theosophy. About 200 persons were present. The subject for discussion was "What Theosophy is and What it is not." Dr. A. Keightley of London spoke at length upon Karma and Reincarnation. A very striking illustration made by him was that the building up of the material body upon the model made by the subtle one was just like the process of electroplating. Dr. Keightley also gave a number of interesting facts about the daily life of H. P. Blavatsky. Mr. William Q. Judge said that the people and the press of Washington had been deluded as to what Theosophy was, for some years, by Dr. Elliott Coues, and that, such an impression being prejudiced, it was necessary to lay the truth before the people; he then told of the progress of the Society in a speech about an hour long. The Chair-

man closed the meeting in arguments lasting half an hour, in which he paid attention to the question of Dr. Coues and his various statements and positions.

The Blavatsky Theosophical Society was chartered and duly organized the following week. It seems peculiarly fitting that the Capital of the Country, named after him who created the Republic, should contain a Branch named after her who formed the Society. And we sincerely hope that its career may manifest the same growth as has the city, and be as honorable and useful as has the illustrious woman whom it commemorates.

THE THEOSOPHICAL PUBLICATION FUND initiated by Mrs. Ver Planck has reached \$138.40.

The contributions to the office-fund of the General Secretary from May 1st to June 26th are : from Branches, \$105 ; from individuals, \$276.39.

IRELAND.

DUBLIN LODGE T. S., held two open meetings in May which were well attended. The papers read were on "*Objections to Theosophy*," and "*One Self—Many Conditions*." The latter paper was by Bro. J. A. Kelly.

Dublin, June 12, '89.

F. J. DICK,
Secretary.

QUESTIONS IN "FORUM NO. 2."

III. In what precise way is "Meditation" to be practiced by a Theosophist?

IV. What are the three books referred to in Forum No. 1. as dictated or inspired by Higher Powers?

V. Some Theosophists say that reading books is needless, but that one should think upon Theosophical subjects. Is this the true theory?

VI. If every one starts from and returns into "that" (spirit), what is the object of existence in matter? Is this the only way to fulfil the soul's desire?

A copy of Forum No. 2 and of any succeeding number may be had by remitting 5 cts. in stamps to the editor.

NOTICE.

The Executive Committee of the American Section T. S. considered on June 22d the charge of untheosophical conduct preferred against Dr. Elliott Coues of Washington, D. C., found him guilty thereof, and unanimously expelled him from the Theosophical Society.

Under instructions of the Resolution of the Convention in April, the General Secretary has revoked the Charter of the Gnostic T. S., Washington, D. C., that Branch having sent no dues or reports for long time.

CIRCULATING THEOSOPHICAL LIBRARY.

The following books constitute at date the Circulating Theosophical Library, and under the Rules published in June PATH, will be lent to (a) members of the Theosophical Society, (b) poor students, unable to purchase such, whose application is endorsed by a member, the endorser becoming responsible for book and charges. A copy of the Rules will be furnished to any one enclosing a stamp to the General Secretary.

- | | |
|---|--|
| 1 Isis Unveiled, Vol. I. | 44 Magic, White and Black |
| 2 " " Vol. II. | 45 Five Years of Theosophy. |
| 3 Secret Doctrine, Vol. I. | 46 Theosophy, Religion, and Occult Science |
| 4 " " Vol. I. | 47 Soul of Things, Vol. I. |
| 5 Secret Doctrine, Vol. II. | 48 " " Vol. II. |
| 6 " " Vol. II. | 49 " " Vol. III. |
| 7 Bible Myths and their parallels in other Religions. | 50 Transcendental Physics. |
| 8 The Path, Vol. I. | 51 Animal Magnetism (Deleuze). |
| 9 " " Vol. II. | 52 Blossom and the Fruit. |
| 10 " " Vol. III. | 53 Occult World. |
| 11 Jehoshua, The Life of | 54 Duchess Emilia. |
| 12 Incidents in the life of H. P. Blavatsky. | 55 Zanoni. |
| 13 Geometrical Psychology. | 56 Strange Story. |
| 14 Apollonius of Tyana. | 57 Purpose of Theosophy. |
| 15 Geomancy. | 58 " " " |
| 16 Man, A Study of | 59 Gates of Gold, Through the |
| 17 Mystery of the Ages. | 60 Patanjali's Yoga Philosophy (Am'n edition). |
| 18 Theosophy, Hints on Esoteric, No. 1. | 61 Wilkesbarre Letters on Theosophy. |
| 19 Sankhya Karika. | 62 " " " |
| 20 Guide to Theosophy. | 63 " " " |
| 21 Occult World Phenomena. | 64 Buddhist Catechism. |
| 22 Probodha Chandrodaya Nataka. | 65 Mysteries of the Hand. |
| 23 Magical Writings of Thos. Vaughan. | 66 Light on the Path. |
| 24 Rosicrucians. | 67 Buddhist Diet-Book. |
| 25 Problems of the Hidden Life. | 68 Spiritual Guide. |
| 26 " " " " | 69 Bhagavad-Gita. |
| 27 Reincarnation. | 70 Posthumous Humanity. |
| 28 Louis Lambert. | 71 Hours with the Mystics, Vol. I. |
| 29 United, Vol. I. | 72 " " " " Vol. II. |
| 30 " " Vol. II. | 73 Sympneumata. |
| 31 Man, Fragments of Forgotten History. | 74 Marcus Aurelius Antoninus (Meditations). |
| 32 Rosicrucians, Among the | 75 Isaacs, Mr. |
| 33 " " " " | 76 Modern Palmistry. |
| 34 Guide to Theosophy. | 77 Zauoni. |
| 35 Esoteric Buddhism. | 78 Evolution Religieuse Contemporaine. |
| 36 Karma, a Novel. | 79 Emerson's Writings, Essays 1st Series. |
| 37 Ghost, An Unlaid | 80 " " " " 2d Series. |
| 38 All's Dross but Love. | 81 Mysteries of a Turkish Bath. |
| 39 Song Celestial. | 82 Life, Notes from |
| 40 Pearls of the Faith. | 83 Light on the Path (with comments). |
| 41 Indian Idylls. | 84 The Coming Race. |
| 42 Wisdom of the Brahmin. | 85 The Light of Asia. |
| 43 Idyll of the White Lotus. | |

OBITUARY NOTICE.

MRS. MARTHA BANGLE, formerly Secretary of the Golden Gate Lodge of the T. S., East Oakland, Cal., departed this life on June 7th, 1889, after much suffering from consumption of the lungs.

Mrs. Bangle was a devoted Theosophist, loyal, earnest, zealous. She will be remembered and honored for her character and her work.

The Absolute is not to be defined, and no mortal nor immortal has ever seen or comprehended it during the periods of Existence.—*Secret Doctrine.*

OM.