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He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, fears nothing. He does not distress himself with the thought, Why did I not do what is good, or what is bad? He who knows these two, good and bad, frees himself.—*Taittiriya-Upanishad*.

But those in whom dwell penance, abstinence, and truth, to them belongs that pure world of Brahma, to them namely, in whom there is nothing crooked, nothing false, and no guile. He who has known the origin, the entry, the place, the fivefold distribution and the internal state of the life force, obtains immortality.—*Prana-Upanishad*.

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SOME NOTES ON THE MAHATMAS.

[A PAPER READ BEFORE THE ARYAN T. S. of N. Y., OCT. 8th, 1889.]

In accordance with the suggestion of our President last Tuesday evening, I have tried to collect such evidence as to the nature of the Mahatmas as I could from the Theosophical books I had in my own library, not having had time to go elsewhere. If I rightly understood Mr. Judge on the occasion referred to, he defined *Mahatma*, or *the great souled*, as a purely spiritual existence, and therefore only to be properly spoken of in the singular, as pure spirit is necessarily undifferentiated and therefore one and the same. I have not yet succeeded in finding any definition of "the Mahatma" that implies quite so impersonal an entity. The nearest approach to this idea is in an anonymous article on page 92 of *Five Years of Theosophy*, entitled "Mahatmas and Chelas," which begins thus: "A

Mahatma is an individual who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution," (provided, of course, that it moves in the right direction). Such a person having, by proper training in successive incarnations, gradually purged himself of the lower principles of his nature, there arrives a time when the entity consists solely of "that higher *Manas* which is inseparably linked to the *Atma* and its vehicle" (the sixth principle). "When, therefore," continues the writer, "people express a desire to 'see a Mahatma,' they really do not seem to understand what it is they ask for. How can they, with their physical eyes, hope to see that which transcends sight? * * Higher things can be perceived only by a sense pertaining to those higher things; whoever therefore wants to see the real *Mahatma* must use his intellectual sight. * * The Mahatma has identified himself with that Universal Soul which runs through Humanity, and to draw his attention one must do so through that Soul."

This definition makes of the Mahatma a purely spiritual existence, and therefore part and parcel of the Divine element of which we all to some extent partake.

But the *Glossary* of the book quoted (Five Years of Theosophy) defines "*Mahatma*, a great soul: an adept in occultism of the highest order," and other papers in the book by Ramaswamier, Damodar, and Mohini speak of "the living physical body of the Mahatma" (p. 452), of "the Himalayan Brothers as living men, and not disembodied spirits" (p. 458), and of the Mahatma Koothoomi "as a living person like any of us."

Mrs. Sinnett's *Purpose of Theosophy* (p. 70) says that "the custodians of the secret Knowledge are variously called Mahatmas, Rishis, Arhats, Adepts, Guru Devas, Brothers, etc. * * * The majority of them now live in Thibet. * * They can defy matter, distance, even death itself, * * and have in the routine of their training arrived at such perfection that the real spiritual man is independent of and altogether master of the material body. * * Far above the best of the Yogis stand the Mahatmas. * * Their existence as human beings has been questioned, but, on the other hand, hundreds of people have not only seen and spoken with them, but some have even lived under the same roof with their own Mahatmas for years together." Mrs. Sinnett also says that it is well-known that "in the formation of the T. S. the founders were acting under the direct wishes of certain of the Mahatmas," and that the Hindus had to be convinced "not of the actual existence of the Mahatmas as living men, for of this they had ample proof, but that the visible founders of the Society were really their agents."

According to Mr. Sinnett, Arhat, Mahatma, Rishi, are interchangeable terms. (Esot. B. p. 49 *et seq.*) "The Arhats and the Mahatmas are the same men. At that level of spiritual exaltation, supreme knowledge of the esoteric doctrine blends all original sectarian distinctions. By whatever name such *illuminati* may be called, they are the adepts of occult knowledge, sometimes spoken of in India now as the Brothers. * * The Tibetan Brotherhood is incomparably the highest of such associations. * * The Mahatmas themselves are subordinate by several degrees to the chief of all" (in the Tibetan organization).

In the book called "Man," we are told that "the Adept hierarchy was established by the Dhyan Chohan to watch over and protect the growing race. * * That there are seven classes of Adepts, of which five alone are ordinarily spoken of; the last two are understood only by the higher initiates. The heads of the five classes are known in Thibet as the *Chutuktu* or jewels of wisdom."

On the next page the authors tell us that "there are nine grades of Adepts, each grade having seven subdivisions. In the Brahmanical system, the nine grades are referred to as the nine jewels (*nava nidhi*)."

"Unlike the ordinary man, * * * the Mahatmas live wholly in the spirit. * * The Mahatmas do not ignore the conditions of daily life; they fully sympathize with the struggling masses of humanity, but the higher cannot stoop to the lower; the lower must see the heights above, and scale them if it will. It must never be thought that the Mahatmas are creators; they are only inspirers and educators. * * * They have undoubtedly a human side to their characters, but it is so inseparably blended with their higher spiritual nature that no one who tries to dissociate the two parts of their being will ever understand either correctly."

In the PATH, Vol. I. No. 9, there is an article on "The Theosophical Mahatmas" by Mme. Blavatsky, in which she says, "Our MASTERS are not a 'jealous god'; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually, and spiritually. However holy and advanced in the science of the mysteries, they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules." In the same article H. P. B. speaks of "the *Paraguru*, my Master's MASTER." I have been unable to find any other article in the first volume of the PATH on the subject, except one on "The Reticence of the Mahatmas," which does not enter into any definition of their nature. In No. 3, vol. II, a letter signed "Julius" says that "the beings spoken of by Edwin Arnold as Mahatmas are not considered '*men*' in the East."

In Vol. II, No. 4, in an article signed "S. B." on the "Reincarnations of Mahatmas," we read: "While the personality of the reincarnated

Master is a human being, with all the attributes which make up any other human being, its constitution is naturally of a finer order, so as to make it an instrument adapted to the work for which it has been brought into the world." This idea, that the finer soul naturally falls, in re-incarnating, into a finer body, is expressed in the Wisdom of Solomon, 8:20, "Being good, I came into a body undefiled."

In the *Secret Doctrine*, Vol. I, p. 46, Mme. Blavatsky defines *Dangma* as "a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called." In Vol. II, p. 173, she says that the Third Race "created the so-called Sons of Will and Yoga, or the 'ancestors' (the *spiritual* forefathers) of all the subsequent and present Arhats or Mahatmas." And on p. 423 she speaks of "the great Mahatmas or Buddhas, these *Buddhas* representing, as we are taught, once living men, great Adepts and Saints, in whom the 'Sons of Wisdom' had incarnated, and who were therefore, so to speak, minor Avatars of the Celestial Beings."

Patanjali tells us in his 3rd Book, Aph. No. 46, that "the ascetic who has acquired complete control over the elements obtains certain perfections; to wit, the power to project his inner-self into the smallest atom, to expand his inner-self to the size of the largest body, to render his material body light or heavy at will, to give indefinite extension to his astral body or its separate members, to exercise an irresistible will upon the minds of others, to obtain the highest excellence of the material body, and the ability to preserve such excellence when attained." And in Aphorism 39 we are told that "the inner-self of the ascetic may be transferred to any other body and there have complete control." The ascetic who has acquired the perfection of discriminative power possesses the "Knowledge that saves from re-birth." That Knowledge "has all things and the nature of all things for its objects, and perceives all that hath been and that is, without limitations of time, place, or circumstance, as if all were in the present and in the presence of the contemplator." This can only mean the virtual annihilation of time and space, and such an ascetic, Mr. Judge informs us, "is a *Jivanmukta*, and is not subject to re-incarnation. He, however, may yet live upon earth, but is not in any way subject to his body, the soul being perfectly free at every moment. And such is held to be the state of those beings called in theosophical literature Adepts, Mahatmas, Masters."

Jivanmukta means literally a "liberated life"; Arhat, a "worthy one"; Rishi, "a revealer"; Mahatma, "a great soul." We see that all or any of these appellations may easily be applied to those Beings we also call "the Masters," although the terms themselves may have an individual and distinct meaning. That they *are* thus promiscuously used, the above extracts sufficiently show. They show also, it seems to me, that "the garment that we see him by" is *not* the Mahatma, any more than the Othello we may see

upon the stage this week is the real Salvini. To have obtained that lofty pinnacle of spiritual perfection known as "the great soul" is to have become independent of human conditions, and those who speak of the Masters as "men exactly like ourselves" can only refer to the special personality which for special needs they have chosen to assume for the moment. As well identify a man with his coats, as a being who can "transfer himself to any other body and there have complete control" with *any* form, however perfect in beauty, under which he may make himself visible to our purblind eyes. At the same time, if we are to believe Mme. Blavatsky, they are still individuals, and not pure spirit, for she says "they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually, and spiritually."

K. H.

THE LINING OF THE HAND.

[A PAPER READ BEFORE THE CHICAGO T. S., SEPTEMBER 2, 1889.]

An interesting bit of history is found in the word "lining," one of the simplest in the English language. Its origin is strictly occult. And yet how little would anyone suspect a mystic flavor in such a well-worn term, used in every-day conversation in reference to our clothes and household utensils. And in even its daily use it is always applied to the inner, as distinguished from the outer, side of any given object. One might quote a thousand applications of this term, all appropriate and all referring to the inner, as distinguished from the outward, side of any given object.

The origin of this very common English noun may be sought for, and correctly, in the Latin-derived word "line." But what connection is there between a "line" and a "lining"? Apparently none. The latter might have been construed, once upon a time, as a participle of the former, but that does not afford any explanation of the entirely different meanings of the two words as now used. We have seen what a lining is in the popular acceptation of the term, and we are aware that the geometrical definition of a line is that which has length but neither breadth nor thickness. One might search forever for a rational explanation of the variation in the two significations, and would never find it without referring to occultism. In that branch of science known as cheiromancy the lines traced by Nature upon the palm of the hand are discovered to possess certain senses indicative not only of past events but of the probabilities of the future. It may be supposed that in the Middle Ages, when the English tongue was being gradually evolved from the Norman, Norse, and Saxon, and when palmistry was carried across the channel by the gypsies, the lining of the hand was often referred to, strictly within the original meaning of the *lines*

of the hand. Afterwards the same term was applied to other objects, referring to the entire inner side. Later the first sense was forgotten, and would not be readily revived in this exoteric age,—not, at least, by any of the school-men or theologians.

Concerning the lining of the hand there is a great deal to be said and much to be yet learned, notwithstanding the exhaustive labors of John Indagine, Albertus Magnus, Bartholomew Codes, le Sieur de Peruchio, J. Fricasso, and, more than any other, that enthusiastic Frenchman, Adrien Desbarolles. For, whatever may be claimed of cheiromancy, and there is no doubt but that it occupies an important field, it cannot yet be classed as an exact science. In this opinion I am aware that I am going contrary to the dicta of Heron-Allen, Rosa Baughan, and other recent English writers who say that all the important events in the life of any individual can be accurately determined. But it appears to me, after some years of careful investigation and comparison, that it is only rarely that events are so strongly portrayed on the palm as to be seen at a glance and boldly announced. My own experience is that the story of a life is much more intricate. The lines are generally so modified by one another and so inter-related that even a very careful inspection will frequently fail to bring out facts with any degree of exactness. I do not deny that the hieroglyphics are there and that they are mathematically correct, but our knowledge of them is still so limited as to render an interpretation frequently unjust and almost always incomplete. The reason for this must be found in the fact that, as all men and women are different in character and disposition, so much so that no two persons are alike, just in the same manner are all lives different in their details, so that each individual's career is unlike that of any one else. There are millions of contingencies that may happen, and Nature must write the romance of each life on the limited space assigned to her. Our rules of cheiromancy are derived from the personal observations of a few students. Can it be for a moment supposed that they have seen and recognized more than a mere fraction of the signs taken from Nature's wide vocabulary? It is, of course, the fashion for professional cheiromants to claim everything. Especially is the fashion prominent in the works of recent writers on this subject. The elder authors were more modest, however, and interjected many pious disclaimers and humble confessions of ignorance into their folios. And yet they were men of deep learning—the quintessence of their times.

To illustrate the influence of modifiers on the lining of the hand, the instance might be quoted of a gentleman known to the writer who, according to the lines, should have been divorced, but who is living happily (or was at last accounts) with his family. In his case the divorce line, after standing out with great distinctness for several years, was finally continued

up to the mount of Saturn and took on an altogether different signification. I recall also the case of a gentleman who has written several books on occult subjects, and who, according to all the laws of cheiromancy, should have been dead these twenty years past, but who is still enjoying excellent health. There is also another, a physician, whose career ought to have terminated last year, but who awkwardly persists in clinging to this earthly sphere and retaining his "clothes of skin." In the second of these cases there is no apparent modifier, and yet it must be somewhere on the palm to indicate Nature's reprieve. The last-mentioned instance may be simply a case of wrong measurement on the life-line, but more probably there is a modifier, if it could be discovered. Certainly there is no square of protection anywhere near the fatal epoch. It must be some other character employed by Nature than the ones known to modern cheiromants.

In the face of these and similar apparent exceptions to the rules, it is better not to press too closely the claim for cheiromancy of being an exact science. Let us put it on its proper footing. We may suppose that the Atlanteans were versed in palmistry among other magic arts. Undoubtedly some vestiges of it descended to the Aryans along with the Zodiac and the rudiments of astrology. In that most ancient occult work known as the Book of Job, both astrology and palmistry are clearly indicated. The English priests mistranslated all such passages as much as possible, in order to prevent them from being understood by the masses. In the Vulgate, on the contrary, the sense was very nearly preserved, as in chapter 37, verse 7, where it reads: "*Qui in manu omnium hominum signat ut noverint singuli opera sua*". (He places signs in the hand of every man in order that all may know his works). In connection with this, how ridiculous is the reading of the English Version: "He sealet up the hand of every man; that all men may know his work!" But this is on a par with other false renderings of the Old Testament, as, for instance, the first word in the first chapter of Genesis.

However, there is no doubt that cheiromancy was known among the earliest tribes of the present human race. If the later initiated were ever more guarded in referring to it than they were in speaking of astrology, the reason is not hard to find. It was comparatively safe for the ancients to compute astrologic directions with some degree of publicity, because by its very nature astrology was so difficult that ordinary minds were totally incapable of comprehending it or its rules. The Chaldean seer had no fear in calculating nativities, because the common people could not rise to his level. Cheiromancy, on the other hand, was simple and could be easily learned, the rules requiring only an effort of memory. Hence it had to be more sacredly guarded from the public, and the candidates for initiation into the mysteries might have been specially cautioned against writing or

saying anything about it publicly. One of the lower caste tribes of India, having fled to escape the atrocities committed by Timour Beg in 1408 A. D., passed through Egypt and reached Europe in 1417. From the circumstance of their having come from Egypt they were mistakenly called Egyptians, which name has since clung to them through nearly 500 years of wanderings. The gypsies appear to have had some leaders who instructed them in the secret art of palmistry. It was the one bequest to them from their progenitors, who may perhaps have derived it from Enoch himself. Among the gypsies there were never any written rules of palmistry,—in fact, there are none even at the present day. The indications were carefully transmitted from mother to daughter,—as the fortune-telling was always monopolized by the females of this nomadic race. Many of these rules have from time to time passed into the possession of curious outsiders, but it is believed that even now the gypsies have a knowledge of certain important hieroglyphs which have never been given to the public, and which are unknown to the writers of our latest works on cheiromancy.

After indulging in some criticism on palmistry, based upon a knowledge of what it will not do, there is great pleasure in recognizing the services which it really performs. By the shape of the hand the expert cheiromant at once determines the disposition, character, and probable occupation of the owner of that hand. Physiognomy betrays the ruling planet, although the same result can be attained by an examination of the mounts of the palm. It is thus possible for one sitting in a window on a busy street of a great city to tell at a glance the leading characteristics of every individual in the passing throng, as well as the planet under which each one may have been born. This of itself is no ordinary feat, and borders closely upon the magical. D'Arpentigny's interpretation of the thumb and fingers comes the nearest to reducing this branch of the art to exactitude of any authority, ancient or modern. In fact, so far as the mere disposition and capacity of any person are concerned, this may be set down as certainly exposed to the trained eye of the disciple of D'Arpentigny. Cheirognomy is therefore to all intents and purposes an exact science. But when we come to the particular events, past, present, and future, of a particular career, then the honest cheiromant must pause and examine his ground with the utmost circumspection.¹ No doubt there are some people whose lives have been so influenced by one great single passion or purpose as to cause the nature of that leading motive to be infallibly stamped upon the palm. Such fortunes are seen at a glance. But, speaking from experience, I have found that in the great majority of instances the subjects have been living an uneventful career,—that is to say, a career uneventful as seen by an outsider; for to

¹ NOTE.—The reader will observe the distinction made between the two branches of palmistry, *viz.*, cheirognomy and cheiromancy.

the individual his own career is never uneventful. To the blacksmith in a country village, for instance, every occurrence is of as much importance, apparently, as are the experiences of a soldier in battle, or of a financier in a great city. But the cheiromant is compelled to establish a standard by which all lives are impartially measured. The most difficult fortunes to tell are those of mediocrity, and they are the most common. Given the hand of a talented actress, of a great soldier, of a statesman or poet, and that is most interesting and easy for the practised cheiromant to read. In stupidity and stagnation he is more often confounded.

Some recent writers on palmistry have attempted to separate it from astrology, and in so doing their arguments are as absurdly incongruous as are the efforts of Christian writers to reconcile the two opposing dogmas of free-will and predestination. No unprejudiced thinker can for a moment entertain their ridiculous sophisms. To accept palmistry and reject astrology is simply to accept a limb while rejecting the whole body, or to believe in a part while denying the whole. Cheiromancy is merely a branch of astrology. As the latter shows us how the careers of men may be indicated by the place of the planets at birth, so the lines of the hand are simply the written word of Nature in corroboration of the astral positions. Or, to be more explicit, they are the direct results of the planetary influences. Whether brought down to earth by the rays of light penetrating space, or whether transmitted through a more incomprehensible medium, there is no doubt that the subtle forces are always at work. The signature of Nature is invariably stamped upon the hand of the infant at birth, as if the child were a coin fresh from the mint. The physiological cheiromants claim that the tendencies of a man's nature are the result of his ante-natal and ancestral circumstances, instead of direct astral influences, and that it is these tendencies that mould the formations of his hands, and that the events of his life may be explained and foretold by a careful study of these causes, based upon experiences which, in these cases, do duty for experiments.¹ But what shall we say of the constant changing of the lines during life-time, or how account for the actual presence of the lines themselves on any such theory? The argument is altogether too weak and unsupported by other circumstances. The full extent of heredity in this science may be easily found to consist in the shape of the palm and fingers. Here Nature performs another of her miracles which would be remarkable if not an every-day occurrence. Just as the features of the face resemble the parents, so does the shape of the hand in many respects resemble that of the parent. And it must do so, of course, in all instances where the child inherits the disposition of its parents, thus proving the law of signature. But the lines on the palm are always different, and never bear any resemblance to the lining of the parent's

¹ Heron-Allen, *Manual of Cheiromancy*, p. 68.

hand. Here again the law is proved, for the career of the son is seldom or never a duplicate of that of his father. No heredity can possibly influence the lines. In fact, there is no possible escape for us, in seeking a natural explanation of the causes of the lines, except in the plain logical and *astrological* deductions of ancient cheiromancy.

Chicago, Sept. 1, 1889.

G. E. W.

LETTERS THAT HAVE HELPED ME.

(Continued from October.)

XIII.

Dear Jasper :

We now have passed from the mere usual and worldly relations of teacher and pupil to that which we will call the *Lodge* for the nonce.

This Lodge is not to be taken up in the pincers of criticism and analyzed or fixed. It is at once everywhere and nowhere. It contains within its boundaries all real Masters, students, guides, and Gurus, of whatever race or creed or no creed. Of it has been said :

“Beyond the Hall of Learning is the Lodge. It is the whole body of Sages in all the world. It cannot be described even by those who are in it, but the student is not prohibited from imagining what it is like.”

So therefore at any time any one of its real teachers or disciples will gladly help any other teacher or disciple. But we are not to conclude that, because all are trying to spread truth and to teach the world, we, who call ourselves chela-aspirants or known chelas of any certain person whom we call Guru, can place ourselves at the same moment under the *direct* tutelage of more than one Guru.

Each man who determines in himself that he will enter the path, has a Guru. But the time between that determination and the hour when he will really know The Master may be long indeed ; in some cases it is very short.

We must now occupy a moment in some consideration of divisions.

Just as the merest private in the army has a general who guides the whole but whom he cannot reach except through the others who are officers, so in this order we find divisions of Gurus as well as divisions of disciples.

There is the Great Guru, who is such to many who never know Him or see Him. Then there are others who know Him, and who are Gurus to a number of chelas, and so on until we may imagine a chela who may be a known Guru to another chela below him.

Then, again, there may be chelas who are acting as Guru,—unacknowledged, because *pro tempore* in function,—to one or more other chelas.

Now he who makes the resolution above mentioned, does thereby make a bond that rests in the highest Law. It is not a thing to be lightly done, because its consequences are of a serious nature. Not serious in the way of disasters or awful torments or such, but serious in respect to the clearness and brilliancy of those rays of Truth which we wish to reach us.

We have thereby in a sense—its degree determined by the sincerity and power of our motive—taken ourselves out of the common, vast, moving herd of men who are living—as to this—like dumb animals, and have knocked at a door. If we have revered our teacher we will now revere our unknown Guru. We must stand interiorly in a faithful attitude. We must have an abiding, settled faith that nothing may shake. For it is to mighty Karma we have appealed, and as the Guru is *Karma* in the sense that He never acts against Karma, we must not lose faith for an instant. For it is this faith that clears up the air there, and that enables us to get help from all quarters.

Then perhaps this determinant or postulant or neophyte decides for himself that he will for the time take as teacher or guide some other chela whose teachings commend themselves. It is not necessary that any outspoken words should pass between these two.

But having done this, even in thought, he should then apply himself diligently *to the doctrine of that teacher*, not changing until he really finds he has another teacher or has gone to another class. For if he takes up one merely to dispute and disagree—whether outwardly or mentally,—he is thereby in danger of totally obscuring his own mind.

If he finds himself not clearly understanding, then he should with faith try to understand, for if he by love and faith vibrates into the higher meaning of his teacher, his mind is thereby raised, and thus greater progress is gained.

We now come to the possible case of an aspirant of that royal and kingly faith who in some way has really found a person who has advanced far upon *the path*. To this person he has applied and said: “May I be accepted, and may I be a chela of either thee or some other?”

That person applied to then perhaps says: “Not to me; but I refer you to some other of the same class as yourself, and give you to him to be his chela: serve him.” With this the aspirant goes, say to the one designated, and deliberately both agree to it.

Here is a case where the real Master has recommended the aspirant to a co-worker who perchance is some grade higher than our neophyte, and the latter is now in a different position from the many others who are silently striving and working, and learning from any and all teachers, but having

no specialized Guru for themselves. This neophyte and his "little guru" are connected by a clear and sacred bond, or else both are mere lying children, playing and unworthy of attention. If the "little guru" is true to his trust, he occupies his mind and heart with it, and is to consider that the chela represents Humanity to him for the time.

We postulated that this "little guru" was in advance of the chela. It must then happen that he says that which is sometimes not clear to his chela. This will all the more be so if his chela is new to the matter. But the chela has deliberately taken that guru, and must try to understand *the doctrine of that teacher*.

The proper function of the Guru is to readjust, and not to pour in vast masses of knowledge expressed in clear and easily comprehended terms. The latter would be a piece of nonsense, however agreeable, and not any whit above what any well-written book would do for its reader.

The faith and love which exist between them act as a stimulus to both, and as a purifier to the mind of the chela.

But if the chela, after a while, meets another person who seems to know as much as his "little guru," and to express it in very easy terms, and the chela determines to take him as a teacher, he commits an error. He may listen to his teaching and admire and profit by it, but the moment he mentally determines and then in words asks the other to be his teacher, he begins to rupture the bond that was just established, and possibly may lose altogether the benefit of both. Not necessarily, however; but certainly, if he acquaints not his "little guru" with the fact of the new adoption of teacher, there will be much confusion in that realm of being wherein both do their real "work"; and when he does acquaint his "little guru" with the fact of the newly-acquired teacher, that older guru will retire.

None of this is meant for those minds which do not regard these matters as sacred. A Guru is a sacred being in that sense. Not, of course, in a general sense—yet even if so regarded *when worthy* it is better for the chela,—but in all that pertains to the spiritual and real life. To the high-strung soul this is a matter of *adoption*; a most sacred and valuable thing, not lightly taken up or lightly dropped. For the Guru becomes for the time the spiritual *Father* of the chela; that one who is destined to bring him into real life or to pass him on to Him who will do so.

So as the Guru is the *adjuster* in reality, the chela does not—except where the Guru is known to be a great Sage or where the chela does it by nature—give slavish attention to every word. He hears the word and endeavors to assimilate the meaning underneath; and if he cannot understand he lays it aside for a better time, while he presently endeavors to understand what he can. And if even—as is often so in India—he cannot understand at all, he is satisfied to be near the Guru and do what may

properly be done for him ; for even then his abiding faith will eventually clear his mind, of which there are many examples, and regarding which how appropriate is the line

“ They also serve who only stand and wait.”

Z.

REINGARNATION AND MEMORY.

III.

In the further discussion of this subject we need a few terms with definite meanings such as every one can understand. We are looking at the doctrine of re-incarnation from a single stand-point, and for this one view a comprehensive philosophy and exhaustive classification are not necessary. We need only to appeal to common experience and to logical deductions drawn therefrom. The self-conscious center in man we call the *ego*. Experience is the varied relations existing between the ego and all its surroundings or environment resulting in action. Action implies re-action. If the ego in man acts upon his environment, so environment re-acts upon the ego. This action and re-action constitute man's experience. The law of this action, that is, the direct relation between action and re-action, is that of all force, all attraction, all motion everywhere, viz., quantity and quality are both mathematical and rythmical. Circular motion begets circular motion, like attracts like. For every given impulse sent out a like impulse is returned, both as to form and as to intensity or quantity. The self-conscious center in man, the *ego*, the “ I,” stands in the center of his “ sphere of life,” is the center of his environment, and it therefore actually stands between two worlds ; the seen and the unseen ; the world of action and the world of thought ; the world of effects and the world of causes. Now the unseen world of causes, whence come our thoughts, our impulses, the “ within ” to all of man's outer world, or the center of his sphere, is also the *noumenal* or spiritual world, as contrasted with his phenomenal or physical world. Man's experience, therefore, whether he is aware of it or not, is drawn constantly from these two worlds, though seldom in equal degree. We say of one, “ he is a man of action ” ; of another, “ he is a man of thought.” We say of one, “ he is spiritually minded ” ; of another, “ he is carnally minded.” We say of one, “ he lives on a low plane ” ; of another, “ he is high-minded.” It may thus be seen that both our observation and common experience have become stereotyped in forms of common expression. The logical deduction thus drawn from common experience and observation leads to the conception that man is a conscious center between an upper and a lower world, or, if you please, that the

“sphere” of man’s life, of which the ego is the conscious center, is composed of two semi-spheres. A perfect sphere is an ideal in nature. It is the design drawn by the *Architect* upon the phenomenal trestle-board of nature. In outer nature the sphere is always imperfect. Every fruit, like an apple, for example, has an actual center just as an ideal sphere which it represents has an ideal center. These ideals only are perfect. The core, or seed-pit of the apple, is its center of life, but the two halves made by cleavage through the core are neither equal nor symmetrical, hence they are imperfect. The design of nature is its ideal. Without this ideal there could be no persistence of form, no such thing as species, no correspondences, no harmony.

Now to return to the life of man, let us observe that, relatively independent of nature’s ideals, he has also his own ideals, and that these ideals or aims more or less shape his life. Man’s ideals are a compound derived from his appetites, passions, or desires, on the one hand, and his aspirations, hopes, and disappointments, on the other. All these make up the round of his experience, and constitute his sphere of life. As to symmetry man’s sphere is thus distorted. With the ego as the center, if man’s sphere of life is to be rounded to perfection, his experience should be so adjusted that it shall pertain equally to the two worlds of which his consciousness takes equal cognisance. His thought shall inspire his action, and his action shall again give rise to thought. He will thus act consciously and designedly, rather than impulsively or passionately. Man would thus have a rounded experience and a range of consciousness that would be both extended and clear, and by so adjusting his experience of the two worlds in which his ego abides, by checking one set of experiences with the other, he would have real knowledge of both.

As a matter of fact, there are individuals who in one short life have well-nigh exhausted physical sensuous experience. The aged Faust was exactly in this condition. But in such cases, the development being altogether one-sided and the experience pertaining so largely to the gross and material, the range of consciousness is really very narrow indeed. The vehicle of this experience, the physical body, is cast off at death, and the ego thus released and rounding up its experience on the higher or spiritual plane would find itself confined to very narrow dimensions. With little conscious experience in the higher realm which now constitutes the theatre of its being, and its familiar channels destroyed, with no organ of physical memory like the physical brain, there could remain but a confused precipitate in consciousness by which even the recent experiences of earth-life could be retained, and this must soon fade away. The ego now enters on a new phase of existence, in the world of causes, but where it has to work out, or “experience”, the effects of its recent life on earth. When these have run their

course and become exhausted, let us say that it returns to life on earth. Nothing remains of its former life save only precipitated results. The former body is destroyed, and the senses of its former life changed beyond recognition. In other words, nothing remains of the former personality. The precipitated results as impulses to new activities belong to the individual life, or to the real ego. Thus the personal and the individual memory differ as do the elements of a compound from the precipitated result in life's alembic.

HARIL

BROTHERHOOD.

A great deal has been recently written in regard to the Brotherhood of Man. It is a frequent theme in many directions, and is liable to repeat the experience so often seen, so seldom understood. "Liberty, Equality, Fraternity" is as good a slogan for the mob, the priest, and the gibbet as any other. "Brotherhood" may serve as the slogan of the devil. There is a brotherhood of thieves, of assassins, of *thugs*, no less than of humanity. There is thus both a true and a false meaning to the word "brotherhood," just as there is to every other word. It would perhaps be more accurate to say that there is one true meaning, and that all others, all uses and applications other than that, are false.

Sometimes great reluctance is shown in admitting the fact that all mankind are brothers, and even when a tacit assent is given there are certain explicit qualifications and exceptions. As though the assent or the denial of puny man could alter a fact in nature. Though every being in the universe turned Cain; and though every man's hand were raised against every other, till the earth steamed with blood and rotted with gore; the last survivor of the race in the holocaust of humanity would have to face the fact that every silent victim was and is his brother.

Not only is every human being thus akin, but this kinship is a basic and universal principle in nature, and extends to all life, to every thing that breathes, that walks, or flies, or crawls. Indeed, there is nothing else but life; it is diffused everywhere, and it is *One*.

A mere intellectual assent to this broadest and clearest fact in nature is but the beginning of wisdom. Such assent marks a degree of intelligence, but is in no sense meritorious. It hence follows that the profession of belief in the Universal Brotherhood of man carries with it no necessary virtue, any more than profession of Christianity makes one necessarily Christ-like. In fact, there is a close similarity in these two cases both as regards nature and results.

The first and only binding principle of the present T. S. is said to be the Universal Brotherhood of man without the least qualification or reserva-

tion. "To form a nucleus of Universal Brotherhood" summarizes the entire object and aim of the Society. It is not the mere announcement of the universal fact already referred to that constitutes the motive of the T. S., nor does the admission of the fact by the individual on joining the society constitute him a theosophist. A true theosophist is one who recognizes the fact of brotherhood and who aims continually without the least pretense or self-deception to conform to the principle and requirements of Universal Brotherhood. The measure in which different individuals may succeed in this constant conformity in thought, word, and act will necessarily differ. No one who makes a sincere and determined effort can altogether fail, no matter how great his natural selfishness may be, and no one can make the least honest effort in that direction without being bettered by just so much.

To profess belief in the universal brotherhood of man, therefore, by any fair and intelligent construction involves two things. First, an intellectual assent to brotherhood as a fact; and second, a determined effort to act in accordance with the implied relation at all times and in all circumstances. It does not imply that any one professing such belief has reached the point of perfection; that he is always reasonable, just, and charitable; but it does imply that he is using his best endeavor to become so; and such an one will learn from his own failures and lapses into passion and selfishness how difficult a task he has undertaken. Self-conquest alone can satisfy the ethical claims of the Brotherhood of Humanity. As a rule, the members of the T. S. understand this principle and exercise it to a far larger degree than a certain class of their critics. Brotherhood does not imply that falsehood may not be exposed, or misstatements denied, for herein lies a large part of the advocacy of truth. It does, however, imply charity toward the faults and mistakes of individuals, even of our enemies and traducers. All that has been said relating to the T. S. and the Brotherhood of man equally applies to Christianity. Pure Theosophy is but another name for genuine Christianity; self-conquest and altruism being the aim in each, and being equally the basis whence arise the regeneration of man and the true illumination of the understanding. J. D. Buck.

THE SOCIETY AND ITS OBJECT.

The three objects of the Theosophical Society are: 1st, to form a nucleus of Universal Brotherhood without distinction of race, creed, or color; 2d, the study of religions and the finding of the basic unity underlying them all; 3d, the development of the inner senses in man.

In reality these three objects are one, *viz.*, Universal Brotherhood; and the longing to attain it constitutes the sole requirement to become a

member. If the Society was a mere copy of such societies as the Odd Fellows or the Free Masons, its coming in the world would indeed have been worse than useless. The Theosophical Society must be able to show some inherent superiority, to have any claim for its existence. I think this can be easily shown. Leaving aside the underlying truth of the masonic ritual, we are well aware that all occult vitality long ago left this august body. It is just the claim of occult *life* which makes the Theosophical Society superior to all the rest. If all the members of the Theosophical Society were practical occultists, that is, men whose sole aim was with self-abnegation to develop the inner senses, and through their development to discover the basic unity of all religions and thence to attain to a comprehension of Universal Brotherhood, then indeed nothing further need be stated than the three objects of the Society. But the founding of the Theosophical Society had evidently a greater scope in view than to be merely a band of the men who had already found the way. It was evidently intended as a nursery for those who, dissatisfied with the explanations from pulpit or professor, were seeking the more deeply-hidden truth. The forming of rules and by-laws, institutions like President, Secretaries, Councillors, and the like, plainly show that the infant occultist has to keep his toys in order to find the nursery at all attractive. Looking back on myself and on those who joined the Society about the same time with me, I readily admit that, if the Society or its publications had had nothing but true occultism to give, I, like the rest of my friends, would have refused it with scorn. It is to me a renewed proof of the wisdom of those glorious beings who are supposed to be in connection with the Theosophical Society, that they did not throw pearls before swine, for it is the nature of swine to rend. Swine cannot do otherwise, for the pearls are antagonistic to every fibre of their being.

The superiority of the Theosophical Society, then, lies in the fact that it welcomes every seeker, from the infant up to the man who has found the way. It is expressly stated that the third object is not obligatory, which clearly shows that a nursery was intended for the infant; not a nursery as some thought, where crude, antagonistic to truth, full of conceit and self-love, they would be shown the way by which they could attain to the fulfilment of their desires. No! for such, truly, the Theosophical Society never proved a nursery. Those who entered with the short-comings above stated and a thousand others, yet who had a spark of Truth within them, for those the Society has truly proved a nursery, inasmuch as the experience therein gathered brought to them the first degree of self-knowledge, *viz.*, that what they had been seeking was not the Truth, but an idol of the worst sort, which from their judgment-seat they had declared to be the Beautiful, the Good, and the True.

Universal Brotherhood is a spiritual condition. Its realization would be equal to "I and the Father are one;" and that such realization cannot be brought about by a body which needs modern institutions such as voting, etc., seems very clear. Yet in the Theosophical Society there is room for all, from the man who thinks that Universal Brotherhood can be slowly brought about or even approximated by raising the ethical standard of the community, or the man who sees in charity the fulfilment of the command "Thou shalt love thy neighbor as thyself", up to him who knows that Universal Brotherhood can be attained alone by the practical road of a mystic or yogi. Just so the second object gladly embraces all seekers, from the student of comparative mythology up to the mystic or yogi who finds that God has in all times expressed but one thought, the salvation of man, *i. e.*, to lead the soul to those heights of boundless peace to which it was destined from the beginning, before the Spirit of God moved upon the face of the waters;—those heights which awe forbids thought to contemplate.

* * * * *

"He beat me, he defeated me, he robbed me; hatred in those who harbour such thoughts will never cease."—*Dhammapada*

"Seek in your heart the source of evil."—*Light on the Path*.

I will now venture to speak to those of my brothers who after some years of ardent work have become dissatisfied, as I *was*, with the Theosophical Society. Their hopes and their dreams were not realized. They find that this or the other act of the officers of the Theosophical Society is not to their liking or conflicts with their standards of ethics and morality. They have studied and searched, they have taught others the new doctrines with the conviction and enthusiasm of converts, yet in a day of disappointment and inward examination they find themselves as empty and ignorant as in the first moment when they started. Some, perhaps, have fared even worse. They may feel that their most sacred feelings have been outraged, that where they asked for bread they have received a stone. To these I should like to say, Be of good cheer! Go deeper yet; you have worked well, otherwise you would not have been rewarded with this tribulation. Examine yourself; was it really a sacred feeling which has been outraged, or was it a pull at the giant weed—the self-will in your heart? My brother, you will have first to learn that the divine Truth is in no way even like your *ideal* of Truth, to say nothing of your *idea* of her; and so long as you pursue the Truth as the madman pursues the goddess Fortune, so long as you pursue the Truth with the intent of possessing her, so long as you pursue Truth with the smallest conception of what she is, by virtue of the spark of divine love within you which is struggling for life, you must be brought to disappointment and pain.

I find this clearly and beautifully expressed in the note to the first

rule of *Light on the Path*, where it is said, "The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life." In this simile of an artist we have a very good guide towards understanding what our attitude ought to be. In art as well as in occultism we find three classes represented. The first class is the priest. He is born a priest, his mission is to be a priest, and his influence will be that of a priest, whatever may be the eccentricities or the short-comings of the visible man. The second class is that of the devotee. He loves his art; he longs to make every act and every breath of his being a sacrifice at its altar. That this is an impossibility for the human creature is a matter of course, but love covers a multitude of sins, and in proportion as his love is great will he advance in his devotion; his self-sacrifice for the sake of its glory will gain strength daily. The outsider may not perceive much advance; he will cavil and criticize as the personality of the devotee is unsympathetic or disagreeable. But the Goddess, who sees the heart, will reward her devotee with such insight into her glorious beauty as is incomprehensible and inconceivable to the outsider. Such men often pass away unrecognized or die of hunger in a garret, if their talent is not sufficient to allow them to gain a livelihood. But the spark of love which was allowed to be kindled has gained life eternal, and while shedding at mortal death its force over a barren world, it is surrounded by light which darkness cannot comprehend. The third class care for art as a man fancies a dog. They call it love, but they have not a spark of love. Its ranks are generally recruited from those who have great talent, but who seek, through the manifestation of their talent, either riches or the satisfaction of their vanity. They work hard, probably harder than the devotee, and are courted and thought much of by the world, but their work and their energy do not spring from the fountain of love but from the giant weed. So it is with occultists. There are few, if any, of the so-called devotees, certainly none of the disappointed ones, who will not find by self-examination that they have belonged to the third class. And if they have so found, let them go down on their knees and thank their Creator for the first glimpse of self-knowledge, the gift of that spark of love buried in the grave of self.

ARTHUR GEBHARD.

"Consider when thou speakest whether thy words will promote love; if not, then speak not. And thou shalt have no enemies all the days of thy life. But if thou canst justly say a good thing of any man, be not silent; this is the secret to win many loves."—*Kapilya*.

POPULAR MISCONCEPTIONS ABOUT THE FOURTH DIMENSION.

In referring to an article on the Fourth Dimension in the April and June numbers of the PATH, I give the writer full credit for the able way in which he has expounded Mr. Hinton's views. But I must at the same time point out some fallacies in the usual course of reasoning adopted on this subject. The first mistake is to regard "space" as capable of existing independently of matter. Occult Science teaches that "space" (better called "Extension") is one of the several properties of matter, and cannot exist without it. Three-Dimensionality is an attribute of "extension," and is essential to it, so that there can be no extension except in three directions. Mr. Hinton starts with the assumption that matter is three-dimensional, but if the view of occult science be right as above given, it is not matter, but extension, that has this quality. His inquiry may be translated in two ways: "Are there beings possessing extension in two directions?" or, "Are there beings without the property of extension at all?" The answer to the first question is, No; it is essential to extension that it be in three directions. Mr. Hinton's ideal square is impossible, for who can conceive of a square which has only one side and cannot be turned over?

The answer to the second is, There probably are entities without extension, but they are not matter as we know it, and cannot be visualised in any way.

Mr. Hinton's reasoning is very specious, and his deductions from his premises are very correct; but it must be borne in mind that forms are merely symbolical and not real, and should be relegated to the same category as algebraical expressions. Nobody regards quadratic or cubic equations as actually existing entities, but simply as symbolical conceptions, and all reasoning with regard to forms should be treated in the same way. One of his deductions is that to a four-dimensional being all points of a solid are equally accessible. This is an attribute of the astral man with his astral senses, and is coëxistent with the abolition of extension, not with the presence of a more developed form of it, as Mr. Hinton holds. Certainly, on reading *A New Era of Thought* one is impressed with the conviction that the author has arrived at important occult truths by the application of his method, among which is the idea of the unity of the higher self in all men; but I venture to suggest that by means of this arduous system of mental discipline he is developing his astral senses, and that, instead of being able to travel mentally in four directions, he will find that there is no necessity to travel in any direction at all, extension having been entirely abolished.

In conclusion I will quote *Secret Doctrine*, Vol. 1, p. 251, which your readers will find very suggestive:—

“To begin with, of course the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase (‘fourth dimension of Space’) can only be an abbreviation of the fuller form—the fourth dimension of *Matter* in Space! But it is an unhappy phrase even thus expanded, because, while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment Permeability—this will correspond to the next sense of man—let us call it ‘Normal Clairvoyance’; thus when some bold thinkers have been searching for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of was a *sixth characteristic of matter*. The three dimensions belong really to but one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term ‘dimension’ itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the ‘Sun setting and rising.’”

H. T. EDGE, F. T. S.

“Fire and Flame destroy the body of an Arhat: their essence makes him immortal.”—*Bodhi Mur Book II.*

When we consider Life, what it is, then we find that it is a burning fire which consumeth, and when it hath no more fuel to feed upon it goeth out.—*Jacob Boehme.*

KAMA LOKA—SUIGIDES—ACCIDENTAL DEATHS.

[EXTRACTS FROM A PRIVATE LETTER UPON KAMA' LOKA AND SUIGIDES.]

Suicides, although not wholly dissevered from their 6th and 7th "principles," and quite potent in the spiritualistic séance room, nevertheless, until the day when they would have died a natural death, are separated from their higher principles by a gulf.

The 6th and 7th "principles" remain passive and negative, whereas, in cases of accidental death, the higher and the lower groups actually attract each other. In cases of good and innocent egos, moreover, the latter gravitate irresistibly toward the 6th and 7th, and thus either slumber surrounded by happy dreams, or sleep a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why.

The victim of accidental death, whether good or bad, is irresponsible for his death. Even if his death were due to some action of his in a previous life or an antecedent birth, was, in short, the working of the law of retribution, still it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer, he might have atoned for his antecedent still more effectually; and even now, the Ego having been made to pay off the debt of his maker (the personal Ego), is free from the blows of retributive justice. The Dhyān Chohans, who have no hand in the guidance of the living human Ego, protect the hapless victim when it is violently thrust out of its element into a new one before it is matured and made fit and ready for that new place. *We tell you what we know, for we are made to learn it through personal experience.* Yes, the victims, whether good or bad, sleep to the *hour of the last judgment*, which is that hour of the supreme struggle between the 6th and 7th, and the 5th and 4th "principles" at the threshold of the gestation state. And even after that, when the 6th and 7th principles, carrying with them a portion of the 5th, have gone into their Akasic Samadhi, even then it may happen that the "spiritual spoil" from the 5th "principle" will prove too weak to be reborn in Devachan; in which case it will then reclothe itself in a new body—the subjective "Being" created from the Karma of the victim (or no victim, as the case may be), and enter upon a new earth-existence—whether that be upon this or some other planet.

In no case, then,—with the exception of suicides and shells—is there a possibility for any other to be attracted to a séance room. And it is clear

that this is not opposition to our former teaching: "that while shells will be many, spirits very few."

Referring now to men who fall victim to their vices, classed by some among "suicides."

In our humble opinion there is a great difference between suicides and those men who through excess of vicious indulgence fall into an early grave. We, who look at it from a standpoint which would not be acceptable to a Life Insurance Company, say that there are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of illusion. They will not escape from the punishment for their "vices," but it is the causes of the vices, and not the effect, that will receive punishment, especially an unforeseen though probable effect. As well call a man a "suicide" who meets his death in a storm at sea, as one who kills himself with overstudy. Water is liable to drown a man, or too much brain work to produce a softening of that organ which may carry him away. In such a case no one ought to cross the Kalapani, or even to take a bath for fear of getting faint in it and drowning. And there are such cases. If such a view prevailed no man would do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause, as many of us do. Motive is everything, and man is punished in a case of direct responsibility and not otherwise.

In a victim's case the natural hour of death was anticipated *accidentally*, while in that of the "suicide" death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not a felo de se* to the great grief and often trouble of Life Insurance Companies. Nor is he left a prey to the temptations which assail us in the state of Kama Loka, but falls asleep like any other victim.

A Guiteau will not remain in the earth's atmosphere with his higher principles over him—inactive and paralyzed—still there. Guiteau is gone into a state during the period of which *he will be ever firing at his president*—thereby tossing into confusion and shuffling the destinies of millions of persons—when he will be *ever tried and ever hung*, ever bathing in the reflection in the astral light of his deeds and thoughts, and especially those in which he indulged in his last hour upon the scaffold. And it is so with every murderer who is hung or otherwise despatched. Those who were vicious and not insane are only partly killed on execution. They live over their crime and their punishment in that plane of the astral light in which they are, and from there they affect all persons in any way sensitive whom they can get at. Especially at spiritualistic séances they surround the medium. And any one who is naturally gifted with the power to see their

plane of the astral light, or has the power from training, can see and hear over and over again the scenes of blood and punishment continually repeated in the vicinity of these unfortunates. In cases of collective murder, such as where many men enter or storm a building and cruelly kill the inmates after a prolonged struggle with the latter, the whole scene will often be re-enacted several times a year so strongly that many can see it with all its horrible details, and nearly all can hear the sounds, the groans, cries, falls of bodies, and slashing of human flesh.

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LITERARY NOTES.

THE HERMETIC PUBLISHING CO. of Chicago prints "Christos," a little volume aiming to prove the double nature of Jesus, he, as a perfect spirit in a perfect body, manifesting the completeness of the creative thought of the Supreme Intelligence, and to awaken a conception of each man's possibilities as shown in Jesus the Man. (May be ordered through the PATH ; 60cts.)

TO THEOSOPHISTS WILLING TO WORK.

For some 18 months past, private zeal has carried out a system by which a single copy of one of the tracts expounding popularly some Theosophic topic has been mailed to names gathered from newspapers published in the smaller towns through the United States. In this simple way the seed of much Theosophic truth has been scattered broadcast, and many minds have thus for the first time received word of that Wisdom which is in time to reform humanity. To take part in such sowing is a privilege to all who love their fellow-men, and, while it is impossible to learn the results achieved, we may be sure that no such effort *can* be wholly without fruit. The present time is peculiarly ripe therefor. Ample evidence demonstrates that "Theosophy" is in the air", and every judicious publication of its doctrines hastens the day when its motives too shall become operative and its reforms be realized.

The system referred to above appears the only way by which a knowledge of Theosophy can be carried direct to every town, village, and hamlet in the land. In a smaller form it was recommended to Theosophists in a brief article on page 154 of the PATH for August, 1889. Through responses to this, and otherwise, the General Secretary has been enabled to thoroughly organize a scheme by which a proffer of help from any Theosophist willing to devote from \$1.00 up and some time may be utilized, while all danger

of duplicating addresses is avoided. To each one thus proffering, the General Secretary will supply a printed circular of instructions and assign a definite field. It is only needful to inform the General Secretary of the amount of money the offerer feels prepared to expend, and thereupon he will be furnished with the circular and the field, as well as with printed blanks for convenience in ordering the copies of the newspapers indicated.

Every Theosophist desirous to aid the Society, to promulgate its teachings, and to serve the highest interests of man is invited to communicate with the General Secretary briefly and to the point. No name is divulged. A few score of earnest, active, generous Brethren can thus in time sow seed over this whole continent, and prepare the harvest which is sure to come, but which will come the sooner if we fail not in our labor.

WILLIAM Q. JUDGE, *General Secretary*,
P. O. Box 2659, New York City.

SUGGESTIONS FOR BRANCH T. S. WORK.

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

VII.

THE THEOSOPHIST'S ATTITUDE.

There has been much discussion of late concerning the attitude which the true Theosophist, *i. e.*, one who has the welfare of the Human Race at heart and is willing to sacrifice his personal feelings and comfort for its benefit, should bear towards others not Theosophists in his personal relations with them.

The missionary instinct is strong in the Western Races, and to their credit be it said that, whenever they get hold of a good thing, they want to share it with their fellows, provided it does not require too great a sacrifice. Unfortunately the means they select to propagate their opinions have not always been of the best, nor are they as careful as they should be, perhaps, to ascertain whether the views they are trying to persuade another to accept are as good for him as those he may already profess. It is an unquestionable fact that the religion of Mohammed is more suited to the majority of Mohammedans than any other. Some few would undoubtedly be benefited if they were to become Christians, while a still smaller number are in a condition to profit by Theosophy *as such*.

Theosophists must not forget that their philosophy is the most spiritualized the world at present can offer, and by no means everyone, indeed only a small minority, can appreciate sufficiently its true depth of meaning

to be benefited thereby. Nor does it follow that those who can and do value it are better and more spiritually developed than others,—Intellect and soul, alas! do not always go hand in hand. It may mean simply that in this incarnation their Karma rules favorably upon such a movement; and it is a sadly well-known fact that even those who do *believe* in Theosophy are not always benefited and improved by their belief. We have too many confirmatory examples to deny this.

From these things we should learn a lesson, and learn it well, that it behooves us to be very careful to whom and in what circumstances we attempt to teach Theosophy. Intelligent people unhesitatingly condemn indiscriminate missionary work of any kind, and we must proceed with thought and deliberation.

As we said in our last paper, members of the Theosophical Society have an important and daily-increasing duty to perform to others, in spreading Theosophical literature so as to give everyone an opportunity to “read, learn, mark, and inwardly digest.”

But a belief cannot be forced. Theosophy is not a scientific fact capable of demonstration; it appeals rather to our hearts, our souls, our intuition, and, unless our natures are prepared by past experience to accept it and believe it on our own authority, we *will not* believe it, and cannot *be made* to do so. A vessel is able to hold just so much water; do we pour in more, it spills and is wasted.

The object of the Society and the spreading of the Theosophical literature spoken of last month is to give everyone whose nature is in a condition to accept Theosophy, a chance to become acquainted with it. If they are ready, that is all they need; if they are not, we believe that forcing will only do harm. If a man once laughs at a thing, it is doubtful if he will ever afterwards give it an unbiased hearing. To the uninitiated and unprepared the new and strange theories of life Theosophy offers appear ridiculous. Any further presentation of facts will only bring forth scoffing and ridicule, harmful both to himself and others. Let him alone, and his mind, his nature, will of itself develop sufficiently to enable him to appreciate these doctrines: not in this incarnation perhaps, or for several incarnations, but when his Karma so decrees. In the meanwhile let him see the beauty of our faith in our lives, and with this living proof and confirmation before him his eyes may the sooner be opened. In all brotherly love we hope it. Example is, after all, the best and truest teacher.

It may appear that these statements are contradictory, but a little thought will show that they are not. There are so many sides to each question in Theosophy, and they are consequently often so complicated, that sometimes there is a semblance of a difference. Each fact has its particular bearing upon each plane, and those often seeming most radically

opposite, when placed together and considered as a whole are seen to fit perfectly. This has been a difficulty to combat ever since Theosophical doctrines were first promulgated. Minds not sufficiently spiritualized to grasp a fact in its entirety, in other words, by intuition, were constantly finding contradictions, and would write to some of the magazines or members of the Society, making the wildest statements or asking the most extraordinary questions. A little further study and thought would usually show them the missing link that reconciled the two facts. So with Theosophical writers. They construct an essay on some doctrine of the Wisdom Religion from one point of view, and the readers grasp it from another. Hence differences, confusion of ideas, unsettled opinions. Who for instance upon the first reading of *Light on the Path* had other than a general notion that here was a masterly treatise he did not understand? And yet with each subsequent reading ideas were grasped, they grew, and at last became absorbing facts. Facts, the wisdom of which our intuition taught us; and absorbing because they influenced our whole lives.

So it is with everything in Theosophy from our first hearing of it, provided always we are prepared for it; otherwise it may do us some harm and none other than a remote good. Ideas are presented: we accept them as they appear to us reasonable; they group themselves in our minds with others similar or with a bearing upon them; before we know it they become opinions, then beliefs, and to all intents and purposes for us, *facts*, with an influence further reaching than we realize.

Is it not self-evident how useless it is to argue with one unprepared? Yet Theosophists must not go too far in the opposite direction, nor forget that upon them mainly depends the world's knowledge of their faith. They must be ever on the lookout for a promising pupil; ready to teach, sympathize, and help, suffer if need be, to bring one more brother to the fold. But there is a wide difference between this and missionary work.

The Masters say, "We do not ask you to believe upon our authority; you must do so upon your own, and until then we will wait for you." They do not say for a century, a thousand years, but "*until then* we will wait for you"; and we must model our patience upon theirs, for the soul's growth is a gradual one, and in "the fullness of time" all things come about.

G. HIJO.

"I am wiser than this man; for it may well be that neither of us knows anything really beautiful and good, but he thinks that he knows something when he knows nothing, whereas I neither know nor think that I know anything. I do therefore seem to be wiser than he, at least in this small particular, that what I know not, I do not even think I know."—*The Apology of Socrates*.

THEOSOPHICAL ACTIVITIES. THE THEOSOPHICAL SOCIETY.

PRESIDENTIAL ORDER.

I. The desire to amend certain portions of the Rules of the Theosophical Society, adopted in the Convention which met at Adyar in December, 1888, having been notified to me officially by the representatives of three Sections, I hereby, and in accordance with Paragraph 11 of Section E, summon a Special Session of the General Council to meet at Adyar on the 27th of May, 1890, at noon, to consider and vote upon such amendments as may be offered.

II. The Councils of organized Sections shall select one or more Delegates or Proxies to represent them in the Special Session aforesaid.

III. For this reason and because of my necessary absence in Europe upon official business, the Convention will not meet this year as usual. But permission is hereby given to the President's Commissioners to invite all Fellows and Officers of the Society to meet socially at the Headquarters on the 27th of December, for mutual conference, and to listen to lectures upon theosophical topics, if, upon inquiry, they find that such a social gathering would be desired by a reasonable number of Fellows and Branches.

Sections and Branches will be expected to make the usual annual returns not later than December 1st, so that they may be included in the President's Annual Address and Report.

IV. The Councils of Sections and Fellows generally are earnestly requested to draw up and notify to the president at Adyar, not later than the 1st of February, whatever changes they recommend to be made in the latest revised code of Rules, so that he may intimate the same to all other Sections in ample time for them to instruct their representatives in the Special Session herein provided for.

V. The British Section having misapprehended the intended effect of the new Rules upon the autonomous powers conceded to it in the Constitution granted by me in the month of November last, I hereby declare that the said Section is authorized, pending the final decision of the General Council in the Special Session above summoned, to collect the moneys and apply the other provisions of its Constitution as adopted and by me officially ratified.

VI. Should it hereafter appear that another date than the one I have designated would be more convenient for the Indian and Ceylon Sections, the President's Commissioners are hereby instructed to announce the change in the *Theosophist* and especially notify the General Secretaries of Sections at least three months in advance.

VII. The President's Commissioners will furnish copies of the present Order to all whom it may officially concern. Copies have already been sent to the General Secretaries of the British and American Sections.

H. S. OLCOTT,
President Theosophical Society.

London, 27th September, 1889.

THE GOLDEN GATE LODGE T. S. gives further proof of its vitality by the issuance for wide distribution of a tract entitled "A Theosophist; his relation to himself and others." It is very clearly written, and it most vividly explains why Theosophists do not proselyte, why their reliance on Law is so absolute, and why the smallest duty is so peremptory. Perhaps the true Theosophist is made to appear somewhat wooden, and he would appear very much so if the following passage was not later subjected to some qualification: "In fact, to the true Theosophist, the position and condition of all others, whether near and dear to him or unknown and distant, is a matter which gives him no worry or anxiety, no joy or sorrow, and scarcely any concern." Nor is it quite the fact that a Theosophist abrogates the use of moral judgment. But, allowing for a few rather ultra statements, this is a remarkably good tract, and the enterprise in issuing such, and in adding the facts about the T. S., the Branch Library, and our magazine literature, is delightfully encouraging. We expect, and we get, great things from the Pacific Coast.

THE BROOKLYN T. S. has adopted a most excellent list of topics for discussion, assigning to them evenings proportionate to their importance, and covering the meeting-season with a systematic arrangement. We publish this in full, commending it to the thoughtful consideration—and imitation—of other Branches.

BROOKLYN THEOSOPHICAL SOCIETY.

DATES OF MEETINGS.	SUBJECTS FOR DISCUSSION.	DATES OF MEETINGS.	SUBJECTS FOR DISCUSSION.
Sep. 18, 1889.	What is Theosophy?	Jan. 29, 1890.	Premonition.
Sep. 25, "	" "	Feb. 5, "	Spirit Manifestation.
Oct. 2, "	What are the objects of Theosophy?	Feb. 12, "	Astral Light.
Oct. 9, "	Evolution and Involution.	Feb. 19, "	" "
Oct. 16, "	" "	Feb. 26, "	Alchemy.
Oct. 23, "	" "	Mar. 5, "	" "
Oct. 30, "	Reincarnation.	Mar. 12, "	" "
Nov. 6, "	" "	Mar. 19, "	Rosicrucianism.
Nov. 13, "	Karma.	Mar. 26, "	" "
Nov. 20, "	The different Principles in Man.	Apr. 2, "	" "
Nov. 27, "	" " " "	Apr. 9, "	Prophecy.
Dec. 4, "	" " " "	Apr. 16, "	" "
Dec. 11, "	" " " "	Apr. 23, "	Mahatmas.
Dec. 18, "	The Post Mortem Condition.	Apr. 30, "	" "
Dec. 25, "	Kama Loca.	May 7, "	Avatars.
Jan. 1, 1890	Devachan.	May 14, "	Spirit and Matter.
Jan. 8, "	Thought Transference.	May 21, "	" "
Jan. 15, "	Mesmerism.	May 28, "	" "
Jan. 22, "	Dreams.	June 4, "	" "

This Branch now numbers 11 members, and meets each Wednesday evening at the house of Mr. H. T. Patterson. Much benefit has accrued from the constant presence of visitors, and on Oct. 9th, through the courtesy of the Aryan T. S., a paper by Mr. A. H. Gebhard was obtained and read.

PERSONS ENTITLED TO USE the Circulating Theosophical Library are invited to write in their catalogues the following additional books: No. 101, *Clothed with the Sun*, by Dr. Anna Kingsford; No. 102, *The Astral Light*, by Nizida; No. 103, *Lucifer*, Vol. IV; No. 104, *The Key to Theosophy*, by H. P. Blavatsky; No. 105, ditto; No. 106, *Geometrical Psychology*; No. 107, Mohini's *Bhagavad-Gita*; No. 108, *Wheel of the Law*, by H. Alabaster; No. 109, *Origin and Growth of Religion—Buddhism*, by Rhys Davids.

THE GAUTAMA T. S., San Diego, Cal., is reading in course from *The Mystery of the Ages*. It has received contributions of about 20 volumes for its Library, and has voted a small fund for the same purpose.

Tract No. 4, of the series, and the 3d reprint from the T. P. S. pamphlets, has just been issued. It is called "The Necessity for Reincarnation", and will be furnished at the rate of 50 cts. per 100.

IRELAND.

THE DUBLIN LODGE T. S. has taken a large new room at 95 Lower Leeson St., where the books of the Lodge are. Through the exertions of Bro. F. J. Allan, Sec'y, a good programme of papers is ready and will carry the Lodge to April. Small prospectuses of the Lodge are to be distributed at Col. Olcott's first lecture there. Bro. Allan's exertions cannot be too highly commended.

COL. OLCOTT IN IRELAND. The President was expected to lecture in Dublin on 14th Oct., in Limerick on 15th, Dublin again on 16th, Belfast on 17th, and again in Dublin on 19th. Letters and paragraphs are appearing in the Dublin, Limerick, and Cork local papers. The Colonel's visit is looked forward to with great hope. The Protestant Y. M. A. of Limerick waived a meeting of theirs on 15th to enable the Col. to lecture in the Athenaeum there. In Dublin and Belfast the lectures were on "Have we lived on this Earth before." Long live Ireland!

BRO. B. KEIGHTLEY goes to Ireland with Col. Olcott.

TEA TABLE TALK.

In the course of other chat lately a good idea arose. It was this. That if the Masters are "honest debtors" (as One stated in a letter to Mr. Sinnett), they surely never get into our debt by reason of our personal efforts at self-progress, but solely by our efforts for Their Cause, which is that of the uplifting of humanity. Hence it was agreed that we ought to try to get supreme devotion to that work for others, and forget our own progress. This was apropos of one of our group telling how he has noticed in himself a growing absorption in the work of the T. S. and his wanting to know if They wished us to devote more time to personal development. We all agreed that inasmuch as we cannot be adepts in this life, we may as well drop the

assiduity in personal development, and acquire instead an intense devotion to the work of the T. S. For practice in development is only for the purpose of acquiring powers—small or great—while we can hardly attempt devotion with a selfish object, since to be devoted we must be selfless.

This does not mean that we are never to practice concentration upon or aspiration towards the Eternal. But the best concentration is that which enters into every moment of our lives by fixing the heart and mind above temporary things, even when necessarily engaged in them.

On this subject of concentration a foreign correspondent wrote us, quoting from an article in the PATH for April, '89: "If we have a regular time for study or for work * * soon at that hour the Unconscious favors us. It is largely in one's power to establish a good rhythm by regularity in one's activity." Our correspondent goes on to say that "this is good advice for one who wishes to conform to Nature, but we must remember that too close a conformity to Nature would do away with the distinction between man and the animals. An animal is entirely at the mercy of the expansion and contraction of the Astral Light. * * But man has the power to resist the influences of the Astral Light, and in this lies his power of voluntary concentration. Supposing a man had at last succeeded in establishing such a conformity with Nature that he could attain complete concentration whenever his time for meditation came around. He would not be able to concentrate himself at any other time, nor, if his regular routine should chance to be upset by social necessity, could he concentrate himself even at his regular time. He would be the slave of Nature. This is an extreme case, but it is the extreme towards which the practice of conformity tends. Again, there are more natural influences to be considered than at first sight appears. In the articles on 'Nature's Finer Forces,' in last year's *Theosophist*, it is shown that the bodily and mental states depend upon the prevalence of certain 'tatwas', or influences, which again depend on the relation of the sun and moon to the earth. * * No man can be in a state of nature without conformity, conscious or unconscious, to these rules, and that necessitates such a constant altering of meal times and qualities of food as would make man a perfect slave to circumstance. The true method of concentration seems to me to consist in overcoming these tendencies."

I quote at length from this thoughtful student in the belief that others may have been led into the same line of argument by the articles to which he refers. The prevalence of certain "tatwas" has nothing in common with the idea of choosing a fixed hour for concentration, since that is not chosen in regard to those tatwas. We are like the settler who makes a small forest-clearing in some spot of his choice, and is, for a while, content to hold that spot against Nature. We win our chosen hour from Nature and hold it firmly against the prevalence of "tatwas", or states of Prana (solar influence), no matter what these may be. It must not be forgotten, either, that these states refer to a certain plane, while other influences prevail upon higher planes, and those we may reach. While all Nature vibrates in unison, this great vibration is made up of different states of vibration, some higher, some lower, and not one uniform and single mode or rate of vibration, as our correspondent seems to infer. The very point he wishes to make is then made by our choosing our own hour without regard to Nature: it is certain that the higher vibration, which we endeavor to reach by concentration, *always* exists somewhere. Or, to put it differently, the vibration differs in different planes. These planes are not places, but are states of being.

Another correspondent says: "Last summer a friend of mine spent some time at my home. In the fall, she went West. We then made an agreement that every Sunday afternoon at two o'clock we would each sit for one hour in seclusion, concentrating our thoughts each upon the other, and would immediately afterward write out any impressions which we might have had, and at once forward them, each to the other. For several reasons, we

did not carry out our plan. The first Sunday after our agreement, however, I performed my part. On Tuesday I received a letter from my friend saying that she had been unable to do her part, owing to the sickness of a friend by whose side she was watching; but that, while thus watching, she suddenly had the sensation of pressure on her temples, and then seemed to see me standing in the front room, on the second floor of our house, with the tips of the fingers of my left hand resting upon a library table, against which I was leaning, while talking to some one invisible to her, and that the table was by the foot of the bed, where the person to whom I was talking seemed to be. She then looked at her watch, supposing that the hour for the sitting had long passed, but, upon making allowance for difference in time, discovered that it was just three o'clock, Eastern time. This was the time at which the sitting was to terminate. Upon receiving this letter * * I asked the members of my family what I was doing the preceding Sunday afternoon, and found that at about three o'clock I had gone into my father's room (the room described) and stood by the table in the position described, talking to my father and mother, the former being on the bed * * The most peculiar feature of the matter was that my friend was entirely familiar with the room, having herself occupied it while at our house; but when she occupied it the table described as standing by the foot of the bed was not in the room, but was put there after her departure."

Aunt E, who is the only theosophist in a family not accustomed to talking upon any such matters, has a very intelligent little niece, who is about four years old. She had been reading to the little one an account of a boy who had been dreadfully injured. This seemed to impress her niece, Antonina, very much, for, climbing into the aunt's lap and nestling close to that lady's side, the following conversation was begun by the child.

"Aunt E. where did they carry that little boy?"

"I don't know," said the aunt, "but I suppose they carried him to the hospital."

"Well, why didn't they carry him to God's house?"

"Why," was the somewhat startled response; "I think they just took him to the hospital, where they could make him all well again."

"Oh," said baby; "they ought to have taken him to God's house. I've been there; I've been all through the skies; it's very nice there; he needn't have been afraid. It isn't dark there; that is, it isn't *very* dark; it's very nice."

"What do you mean?" asked E.

"Oh! I was there once, and nothing happened to me at all, and I saw a beautiful great Light coming towards me, and it was God Himself, and He asked me what I was doing there. And I told Him I was getting made into a girl. It had to be made into something, you know, and it was a girl."

"When was that?" inquired E.

"Oh! that was before I came here," said Antonina. "I used to be old, and then I was made young again." Then after a second's pause, she said: "Aunt E. why doesn't grandpa get made young again, like Uncle S.?"

This charming little anecdote has one point of surprising intuition: it consists in the description of God as a "great beautiful Light," and this point hardly comes within the scope of a child's imagination, appearing rather the memory of an actual experience, or, as *Isis* puts it, a "truth learned while journeying with Deity."

JULIUS.

As a man leaves worn-out clothes and wears new ones, so the soul leaves old bodies and enters new ones.—*Bhagavad-Gita*.

The body, ungoverned by the Self, is like a cart without a driver, unintelligent and mad.—*Tibetan verse*.

OM.