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“There is no Religion higher than Truth.”

Family motto of the Maharajas of Benares.

## THE PATH.

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### LETTERS THAT HAVE HELPED ME.

(Continued from May.)

IX.

*Dear Sir and Brother ;*

Tell your friend and inquirer this.

No one was ever converted into theosophy. Each one who *really* comes into it does so because it is only “an extension of previous beliefs.” This will show you that Karma is a true thing. For no idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession. Each one is the producer of the next and inheres in that successor. Thus we are all different and some similar. My ideas of to-day and yours are tinged with those of youth, and we will thus forever proceed on the inevitable line we have marked out in the beginning. We of course alter a little always, but never until our old ideas are extended. Those *false* ideas now and then discarded are not to be counted ; yet they give a shadow here and there. But through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours. As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt

them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

Spiritual knowledge includes every action. Inquirers ought to read the Bhagavad-Gita. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts.

Let no man be unaware that while there is a great joy in this belief there is also a great sorrow. Being true, being *the Law*, all the great forces are set in motion by the student. He now thinks he has given up ambition and comfort. The ambition and comfort he has given up are those of the lower plane, the mere reflections of the great ambitions and comforts of a larger life. The rays of truth burn up the covers, time has placed upon those seeds, and then the seeds begin to sprout and cause new struggles. Do not leave any earnest inquirer in ignorance of this. It has cost others many years and tears of blood to self-learn it.

How difficult the path of action is! I see the future dimly, and unconsciously in such case one makes efforts either for or against it. Then Karma results. I could almost wish I did not hear these whispers. But he who conquers himself is greater than the conquerors of worlds.

Perhaps you see more clearly now how Karma operates. If one directs himself to eliminating all old Karma, the struggle very often becomes tremendous, for the whole load of ancient sin rushes to the front on a man and the events succeed each other rapidly; the strain is terrific, and the whole life fabric groans and rocks. As is said in the East, you may go through the appointed course in 700 births, in seven years, or in seven minutes.

The sentence in *Light on the Path* referred to by so many students is not so difficult as some others. One answer will do for all. The book is written on the basis of Reincarnation, and when it says the soiled garment will fall again on you, it means that this will happen in some other life, not necessarily in this, though that may be too. To "turn away in horror" is *not* detachment. Before we can hope to prevent any particular state of mind or events reaching us in this or in another life, *we* must in fact be detached from these things. Now *we* are not our bodies or mere minds, but the *real* part of us in which Karma inheres. Karma brings everything about. It attaches to our real inner selves by attachment and repulsion. That is, if we love vice or anything, it seizes on us by attachment thereto; if we hate anything, it seizes on our inner selves by reason of the strong horror we feel for it. In order to prevent a thing we must understand it; we cannot understand while we fear or hate it. We are

not to love vice, but are to recognize that it is a part of the whole, and, trying to understand it, we thus get above it. This is the "doctrine of opposites" spoken of in Bhagavad-Gita. So if we turn in horror now (we may feel sad and charitable, though) from the bad, the future life will feel that horror and develop it by reaction into a reincarnation in a body and place where we must in material life go through the very thing we hate now. As we are striving to reach God, we must learn to be as near like Him as possible. He loves and hates not; so we must strive to regard the greatest vice as being something we must not hate while we will not engage in it, and then we may approach that state where we will know the greater love that takes in good and evil men and things alike.

Good and Evil are only the two poles of the one thing. In the Absolute, Evil is the same thing in this way. One with absolute knowledge can *see* both good and evil, but he does not *feel* Evil to be a thing to flee from, and thus he has to call it merely the other pole. We say Good or Evil as certain events seem pleasant or unpleasant to us or our present civilization. And so we have coined those two words. They are bad words to use. For in the Absolute one is just as necessary as the other, and often what seem evil and "pain" are not absolutely so, but only necessary adjustments in the progress of the soul. Read Bhagavad-Gita as to how the self seems to suffer pain. What is Evil now? Loss of friends? No; if you are self-centred. Slander? Not if you rely on Karma. There is only evil when you rebel against immutable decrees that must be worked out. You know that there must be these balancings which we call Good and Evil. Just imagine one man who really was a high soul, now living as a miser and enjoying it. You call it an evil; he a good. Who is right? You say "Evil" because you are speaking out of the True; but the True did know that he could never have passed some one certain point unless he had that experience, and so we see him now in an evil state. Experience we must have, and if we accept it at our own hands we are wise. That is, while striving to do our whole duty to the world and ourselves, we will not live the past over again by vain and hurtful regrets, nor condemn any man, whatever his deeds, since we cannot know their true cause. We are not Karma, we are not the Law, and it is a species of that hypocrisy so deeply condemned by It for us to condemn any man. That the Law lets a man live is proof that he is not yet judged by that higher power. Still we must and will keep our discriminating power at all times.

As to rising above Good and Evil, that does not mean to do evil, of course. But, in fact, there can be no *real* Evil or Good; if our aim is right our acts cannot be evil. Now all acts are dead when done; it is in the heart that they are conceived and are already there done; the mere

bodily carrying out of them is a dead thing in itself. So we may do a supposed good act and that shall outwardly appear good, and yet as our motive perhaps is wrong the act is naught, but the motive counts.

The great God did all, good and bad alike. Among the rest are what appear Evil things, yet he must be unaffected. So if we follow Bhag. Gita, 2nd Chapter, we must do only those acts we believe right for the sake of God and not for ourselves, and if we are regardless of the consequences we are not concerned if they *appear* to be Good or Evil. As the heart and mind are the real planes of error, it follows that we must look to it that we do all acts merely because they are there to be done. It then becomes difficult only to separate ourselves from the act.

We can never as human beings rise above being the instruments through which that which is called Good and Evil comes to pass, but as that Good and Evil are the result of comparison and are not in themselves absolute, it must follow that we (the real "we") must learn to rise internally to a place where these occurrences appear to us merely as changes in a life of change. Even in the worldly man this sometimes happens.

As, say Bismarck, used to moving large bodies of men and perhaps for a good end, can easily rise above the transient Evil, looking to a greater result. Or the physician is able to rise above pain to a patient, and only consider the good, or rather the result, that is to follow from a painful operation. The patient himself does the same.

So the student comes to see that he is not to do either "Good" or "Evil," but to do any certain number of acts set before him, and meanwhile not ever to regard much his line of conduct, but rather his line of motive, for his conduct follows necessarily from his motive. Take the soldier. For him there is nothing better than lawful war. Query. Does he do wrong in warring or not, even if war unlawful? He does not unless he mixes his motive. They who go into war for gain or revenge do wrong, but not he who goes at his superior's order, because it is his present duty.

Let us, then, extend help to all who come our way. This will be true progress; the veils that come over our souls fall away when we work for others. Let that be the real motive, and the *quantity* of work done makes no difference. Z.

It would seem that Good and Evil are not inherent in things themselves, but in the uses to which those things are put by us. They are conditions of manifestation. Many things commonly called immoral are consequences of the unjust laws of man, of egotistic social institutions; such things are not immoral *per se*, but relatively so. They are only immoral in point of time. There are others whose evil consists in the

base use to which higher forces are put, or to which Life—which is sacred—is put, so that here also evil does not inhere in them, but in ourselves : in our misuse of noble instruments in lower work. Nor does evil inhere in us, but in our ignorance : it is one of the great illusions of Nature. All these illusions cause the soul to experience in matter until it has consciously learned every part : then it must learn to know the whole and all at once, which it can only do by and through re-union with Spirit : or with the Supreme, with the Deity.

If we take, with all due reverence, so much of the standpoint of the Supreme as our finite minds or our dawning intuition may permit, we feel that he stands above unmoved by either Good or Evil. Our good is relative, and evil is only the limitation of the soul by matter. From the material essence of the Deity all the myriad differentiations of Nature (Prakriti, cosmic substance), all the worlds and their correlations are evolved. They assist the cyclic experience of the soul as it passes from state to state. How then shall we say that any state is evil in an absolute sense? Take murder. It seems an evil. True, we cannot *really* take life, but we can destroy a vehicle of the divine Principle of Life and impede the course of a soul using that vehicle. But we are more injured by the deed than any other. It is the fruit of a certain unhealthy state of the soul. The deed sends us to hell, as it were, for one or more incarnations : to a condition of misery. The shock, the natural retribution, our own resultant Karma, both the penalties imposed by man and that exacted by occult law, chasten and soften the soul. It is passed through a most solemn experience which had become necessary to its growth and which in the end is the cause of its additional purification. In view of this result, was the deed evil? It was a necessary consequence of the limitations of matter ; for had the soul remained celestial and in free Being, it could not have committed murder. Nor has the immortal soul, the spectator, any share in the wrong ; it is only the personality, the elementary part of the soul, which has sinned. All that keeps the soul confined to material existence is evil, and so we cannot discriminate either. The only ultimate good is Unity, and in reality nothing but that exists. Hence our judgments are in time only. Nor have we the right to exact a life for a life. "Vengeance is mine, saith the Lord (Law); I will repay." We become abettors of murder in making such human laws. I do not say that every experience must be gone through bodily, because some are lived out in the mind. Nor do I seek to justify any. The only justification is in the Law.

The innocent man unjustly murdered is rewarded by Karma in a future life. Indeed any man murdered is reimbursed, so to say : for while that misfortune sprang from his Karma, occult law does not admit

of the taking of life. Some men are the weapons of Karma in their wrong doing, but they themselves have appointed this place to themselves in their past.

The Great Soul needed just that body, whatever the errors of its nature or its physical environment, and to disappoint the soul is a fearful deed for a man. For it is only man, only the lower nature under the influence of Tamas (the quality of darkness), which feels the impulse to take life whether in human justice, for revenge, for protection, or so on. "The soul neither kills or is killed." What we know as ourselves is only the natural man, the lower principles and mind, presided over by the false consciousness. Of the soul we have but brief and partial glimpses—in conscience or intuition—in our ordinary state. There are, of course, psychic and spiritual states in which more is known. Thus nature wars against nature, always for the purpose of bringing about the purification and evolution of the soul. Nature exists only for the purpose of the soul. If we think out the subject upon these lines, we can at least see how rash we should be to conclude that any deed was unmixed evil, or that these distinctions exist in the Absolute. It alone is; all else is phenomenal and transitory; these differences disappear as we proceed upward. Meanwhile we are to avoid all these immoral things and many others not so regarded by the crowd at all, but which are just as much so because we know to what increased ignorance and darkness they give rise through the ferment which they cause in the nature, and that this impedes the entrance of the clear rays of Truth.

I doubt that the soul knows the moral or immoral. For just consider for a moment the case of a disembodied soul. What is sin to it when freed from that shell—the body? What does it know then of human laws or moralities, or the rules and forms of matter? Does it even see them? What lewdness can it commit? So I say that these moralities are of this plane only, to be heeded and obeyed there, but not to be postulated as final or used as a balance to weigh the soul which has other laws. The free soul has to do with essences and powers all impersonal; the strife of matter is left behind. Still higher and above as within all, the passionless, deathless spirit looks down, knowing well that, when the natural has once again subsided into its spiritual source, all this struggle and play of force and will, this waxing and waning of forms, this progression of consciousness which throw up coming clouds and fumes of illusion before the eye of the soul, will have come to an end. Even now, while we cannot master these high themes, we can have a patient trust in the processes of evolution and the Law, blaming and judging no man, but living up to our highest intuitions ourselves. *The real test of a man is his motive*, which we do not see, nor do his acts always represent it.

J. N.

## TRUE AND FALSE ASTROLOGY.

When the difficulty of acquiring a knowledge of astrology is considered, it is not to be wondered at that so few in our day are proficient in that science. The rules appear designedly abstruse, as if to discourage ordinary students from entering a field that is reserved only for certain favored ones. In order to calculate an event in the life of a person with any degree of precision, one must know geometry, plane and spherical trigonometry, as well as astronomy, to say nothing of the complicated system of astrologic deductions involving all the others above mentioned. According to Steele's *Sciences* : "The issue of any important undertaking and the fortunes of an individual were foretold by the astrologer who drew up a horoscope representing the position of the sun, moon, and planets at the beginning of the enterprise or at the birth of a person. It was a complete and complicated system, and contained regular rules which guided the interpretation, and which were so abstruse as to require years for their mastery."

So, too, in his preface to the *Grammar of Astrology* Zadkiel says : "The art of Nativities requires many years of patient experimenting before it can be well understood and practised with certainty and satisfaction. The art of Atmospherical Astrology (weather forecasting) and also that of Mundane Astrology (the fate of nations) alike demand much time to penetrate the arcana, and a good education to follow their practise."

The condition of this age being not only material and practical, but also superficial, it follows that a difficult and visionary science like Astrology can meet with little or no encouragement from ordinary students. Young men acquire at college a smattering of many sciences, few of which are ever called into requisition in after life. And, especially in America, if they do here and there dig deeper into one mine of knowledge than another, it is solely with a view to immediate financial reward. The practical takes precedence of everything else. The highest mathematics, according to the popular notion, consists in the adding up of bank deposits or the figuring of interest on mortgages. There is little room or favor for a study which has "no money in it," especially when so much valuable time is "wasted" in learning its principles. Besides, it must be confessed that astrology is not regarded as exactly the proper thing in orthodox society. Church people generally, while they join the materialists in contemptuously denying its truth, yet retain enough of the flavor of bigotry to discountenance the study of the science as being based on heretical ideas.

Thus is astrology hemmed in on every side. The result is that there is no single avowed astrologer of note in the Western hemisphere to-day.

In Europe the situation is not much better. Since the death of Lieut. W. R. Morrison (Zadkiel) in 1874, there has been no one of general reputation with a pretense of honest astrology in London. It is true that there is another Zadkiel in Morrison's shoes, but his lucubrations, as judged by the annual almanac issued in his name, are disgusting to a sincere believer in star-influence. For example, let us take the predictions of Zadkiel's Almanac thus far for the year 1889. Under the heading "Voice of the Stars" for January we find the following :

"The martial star of Old England which has been dimmed for so long past, now begins to shine with its wonted lustre again, so that the energy and patience of her children will be soon rewarded. The solar eclipse of the first day of the month will be visible in North America : we shall soon hear of trouble in some of the north-western states, and earthquake shocks about the 97th degree of west longitude. The Central Pacific railroad will meet with some misfortune. The partial eclipse of the moon, partly visible here on the 17th inst., will be quickly followed by excitement and temporary depression on Change. News from Russia will be warlike, albeit the internal state of that country will interfere with the ambitious projects of the military and slav parties."

Under the heading of February Zadkiel says :

"Mars, by his transits, brings trouble on the Czar of Russia and the King of Italy early this month, and those monarchs will do well to keep out of danger and avoid warlike proceedings as far as possible. News from India, Burmah, and Afghanistan will be of evil import ; strife and privation will afflict several provinces. Some great public scandal will be rife in London about the 5th inst. In France the Anarchists will be very active and mischievous this month."

It would, indeed, be a loss of time to quote any further. Sufficient to say that, aside from the announcement of the solar and lunar eclipses (which were, of course, generally known and looked for), not one prophecy among the above has come true. The Central Pacific railroad did not meet with any misfortune, nor was the news from Russia at all warlike in January. Neither in February did Mars bring trouble on the Czar of Russia or the King of Italy, nor was the news from India of evil import, nor were the Anarchists particularly active in France. On the other hand, we cannot help wondering why this precious prophet did not give us some hint of what actually did occur in those months. For instance, he might have alluded to the Arch-duke Rudolph's tragic suicide, to the Panama Canal failure, to the disastrous end of the Parnell sensation, to the abdication of King Milan, to the remarkably mild winter in America, and a few other happenings of general interest, as to all of which he is silent.

I think that the above extracts are enough to show that the present Zadkiel is a pretender. And yet the original owner of that pseudonym



was not by any means entirely above reproach. He wrote a *Grammar of Astrology* which was designed to accompany William Lilly's *Introduction to Astrology*, and which is, in fact, bound up with the latter in one of Bohn's volumes. Now, a grammar ought to be plain sailing for the student, and with some little help perhaps, at the start, from a proficient, he should be enabled to follow the rules laid down, and arrive at satisfactory results. But I defy anybody to make head or tail of Zadkiel's rules. He leaves out certain essential points, without which one cannot bridge the chasms continually appearing in the mathematical calculations necessary to reach requisite solutions. Both Lilly and Zadkiel appear to have purposely given out incomplete teachings, just about as if they were trying to eat their cake and keep it too, or, in other words, to sell their book and yet not really let anyone into their secret.

But, through good and bad report, through false and true teachings, astrology itself remains unchanged. The mild radiance and subtle influence of the planets continue to extend across the tremendous abysses separating this world from others, through the conducting ether, and the lives of individuals continue to tally with the positions of the various planetary bodies as calculated with reference to their position at the time of birth. The science of nativities has been corroborated over and over again, in fact by everyone without exception who has made a careful and unprejudiced examination of the same. All of the objections that naturally arise in the mind of the new investigator have occurred to many others for some thousands of years past, and have all been satisfactorily answered. It is not possible, for instance, that so profound a thinker as Kepler could have practised astrology and believed in it, without having studied it in every aspect. Let us, at least, give him the credit of possessing common sense. Recent astronomers generally maintain an obstinate silence on the subject of astrology, preferring not to run counter to the current of modern materialistic thought, yet some could be named who hold a high place in scientific circles, and who are, secretly, believers. Proctor, it is true, in his *Myths and Marvels of Astronomy*, attempted to deride star-divination, but his efforts were not very successful in that direction. Anyway he was a time-server. In always aiming to popularize astronomy *and himself*, he did not hesitate to cater to the popular and churchly ideas on astrologic subjects. But even he directed his attacks mainly at horary astrology. The latter is a parasite that has become attached to the science by long association, but is in no way a part of it. As long ago as Lord Bacon's time efforts were made to rid the science of this offender. Said Bacon :

“But we receive astrology as a part of physics, without attributing more to it than reason and the evidence of things allow, and strip it of its superstition and conceits.”

This is the Keynote. Let us take what we find to be certain in this science and eject what is unworthy or unreasonable. The doctrine of nativities requires no argument simply because it invariably corroborates itself. Horary astrology, however, is and always has been extremely chimerical. The only reason it has ever been permitted to exist is because it gives the professional astrologer (one who peddles out his prophecies at so much per prophecy) a wider field for the exercise of his imagination and thereby increases his revenues. As there may be some readers who are not acquainted with the astrologic terms, I may explain that horary astrology is the astrology of the "hour"; in other words, it answers questions as to the immediate outcome of any particular business in which the seeker may be engaged. Thus it professes to tell a speculator whether to buy or sell stocks, a loser whether he shall gain the object of his choice, a plundered householder where to recover his stolen property, etc. Now, these are all temporarily of great interest to the questioner; but to what a ridiculous insignificance do they sink when brought into relation with the tremendous spaces and majestic influences of the solar system! Common sense should crush this miserable and impertinent horary falsehood under its heel. Indeed, it carries predestination into the most trivial affairs of life, and binds us irretrievably to fatalism if believed in.

The doctrine of nativities, on the other hand, is one of the grandest of which we can conceive. It is not that the planets are brought into a certain position simply for the benefit or injury of individuals. The star influence is perpetually the same, except as it is modified by distance and the relations of one planet to another. Hence, a person born under a certain combination of time and place receives a certain kind of planetary influence which gives him to a limited extent the direction in which he is to travel through life. But this is not predestination. Far from it. Whether born as a monk or as a peasant, whether the brain be mediocre or specially gifted, whether the physical formation be strong or sickly, the individual still has the opportunity of spiritual growth—and improvement, subject only to the modifications of Karmic law. Anyone who has read King Oscar's pathetic and noble essay in the *Nineteenth Century* for February can there see that the struggle of the monad towards a higher spiritual plane is as well exemplified as in the life of the obscurest artisan.

The directions of astrology, taken in relation to the planetary positions at time of birth, refer exclusively to material events. They indicate periods

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1—At their nearest approach to the Earth the planets are yet at about the following distances: The moon 225,000 miles, Venus 25,000,000 miles, Mars 34,000,000 miles, Mercury 48,500,000 miles, the Sun (he is reckoned as a planet in astrology) 90,000,000 miles, Jupiter 400,000,000 miles, Saturn 800,000,000 miles. Just imagine all these uniting their influences, at the command of an astrologer, so as to decide whether a man ought to purchase a new hat or not, or to indicate for him the whereabouts of a lost dog!

of sickness, financial misfortune, marriage, worldly success, death. Even these may in many instances be nullified by interposing an active opposition of the will. But they do not touch the life of the inner man, who is thus left free to develop into a higher or retrograde into a lower state. A blacksmith may thus become as spiritually perfect as a college professor.

Looked at in this light, astrology is seen not to interfere with the harmony of natural law, but is, on the contrary, one of the most useful illustrations of the unity that pervades not only our own little world but the entire universe.

G. E. W.

*Chicago, March 25, 1889.*

## THE PRACTICAL ETHICS OF THEOSOPHY.

[A PAPER READ BEFORE THE KRISHNA T. S.]

Let us be practical, my friends; let us be practical, I say. I shall touch to-day only upon the practical ethics of Theosophy, and in a very simple, colloquial style.

My general experience among the classes interested in and leaning on Theosophy, Mental Science, Christian Science, Mind Healing,—and, indeed, all students of psychics, and of those silent and invisible forces in Nature which move with a solemn stillness, and yet which are invincible,—is that they are too dreamy, too theoretical, too vague, and too hysterical, to meet the trials of this commonplace, work-a-day life.

Many of us who call ourselves Theosophists proceed to repeat the fundamental teachings of this science-religion, without ever troubling ourselves to sift them to the bottom of their meaning, or satisfying ourselves that we apply them to our own lives.

I recall a few cases which illustrate this point, and I may safely relate them as convincing proof of what I have said.

The first is of a lady who believed herself a devoted Theosophist; so did others. But, when a marplot of a dressmaker failed to deliver her new gown while she waited to don it for a dinner party, her impatience grew to such a fume that it boiled over in a flood of petulant tears, while she threw herself, face downwards, on a couch. Now, if a woman's theosophy, superior will, Divine wisdom, or whatever you choose to call it, does not serve her at times of such frivolous disappointment, it is not worth much.

The second is of a lady who became enamored of Mental Science; enamored! mark you. For the time being she was enraptured with the group of ideas represented under this title, as a child is with a new doll, or a suitor with a fresh sweetheart. These subjects are not matters for

amorous jugglery. They are to live by, to study as a science, and to rest on as a companion, in whom you feel a deeper confidence and higher solace day-by-day. She was a gifted elocutionist; coughs, colds, and sore throat had been her mortal dread and worst enemies. After her first few lessons in Mental Science, she boldly and persistently denied the existence of influenza or catarrh; and believed this positive attitude of mind a bulwark against the inheritance of generations and the indiscreet habits of years. But the colds continued to come; crowding thick and fast upon her, making her so hoarse she could hardly speak, while she bravely fired off her ammunition of denials from behind a great fortress of catarrh. Do you not think she would have better shown divine wisdom by keeping out of draughts, changing wet stockings for dry ones, and wearing sufficient clothing? I do.

One more illustration, and I have done. Not long since I was regretting the existence in life of those little, far away, desolate Islands where a seeming fate hurls us and then leaves us to stand all alone, while we feel the ground slipping away from under our feet; a waste of dark waters around us, and no human help in sight. A friend turned on me and upbraided me severely for not believing in Universal Brotherhood. It was useless for me to protest. By and by an emergency came into my life. I needed twenty-five dollars instantly, to save a near friend from disaster. It was five o'clock in the afternoon, and I sought his aid at his place of business—and it is a large importing house. I explained the grievous circumstances, and that my bank was closed. He simply replied, "I am sorry I can't help you. But you are unnecessarily excited. I guess you can bridge over your worst anticipations to-night. It's not so long to wait until the Bank opens in the morning." Later on a question of moment came up relative to matters in which we both had an interest. Certain movements of my own had been sat upon in uncharitable judgment by a dozen critics. I had not been present at the assembly; so he wrote me ten pages of gossippy scurrility, trusting "that in spirit life I had advanced beyond the world's superficial judgment", and signed himself a loyal, sincere, and faithful friend. This is an instance of how Universal Brotherhood may be talked most beautifully. But in this sordid, selfish world, cannot each one of us try to form the nucleus of a Universal Brotherhood by practising a material and spiritual philanthropy in our own little circle?

If we are going to drift into the desperate and deplorable cant about our existing as perfect beings emanating from the Divine, and therefore incapable of sickness, sorrow, strife, sin; if we are going to audaciously assert that we to-day are living in the harmony of a Universal Brotherhood; if we are going to occupy our time straining our spiritual eyes after

astral bodies, the joys of DEVACHAN, and the luminous tableaux of NIRVANA ; if we are going to find happiness and solace in these thoughts alone ; we may as well return to the old and misty creeds of pulpit orthodoxy.

That we are still only sons of God, and not gods unto men, is proved by the fact that we have not shaken off our old conditions of sickness, sorrow, strife, sin. If we were living to-day a practical universal Brotherhood, we should not have an Alaska St., Philadelphia ; a Five Points, New York ; a Seven Dials, London ; with their struggling, sinning, squalid, starving populations. If we were all awake spiritually, we would gaze clearly, confidently, fearlessly, and without effort, on the astral phenomena crowding the very atmosphere about us ; and until the psychic vision is completely unembarrassed, it is as useless to sit in wonder-gazing expectation as to try to read the headlines of the Morning "Press," while the fleshly tissue of the eyelids is still sealed by slumber.

What is Theosophy ? Well, Webster and Worcester define it as "Divine Wisdom ;" but it is something more. Theosophy appears to me to be that form of philosophy that links God and Nature in man : a human pantheism. If God and Nature be linked in man as the highest expression of Divine power, our work begins with ourselves ; that is, the attainment of human perfection through personal effort.

What we want is not to talk Theosophy, but to live it. Live it as the man Jesus did, walking in the ways of Eternal Truth, from which he was surnamed *Christos*.

If Theosophy is to serve any purpose in elevating the ALTER EGO ; if Theosophy is to teach man the Divine Wisdom which he may achieve along lines of worldly practice and experience, and so ultimately lift him on to new heights of manhood ; then the very beginnings of it are rooted in laws which may apply to the homely worries of every day life, and their practical remedy.

Do not let us regard the argument for the study of cosmogony and the essential nature of man which has come to us under the name of Theosophy, merely as a beautiful poetical picture ; not much more than a charming dream of what might be in some intangible state of existence, and in an indefinite, nameless somewhere, quite out of mortal reach.

The Theosophic life is not a mere theoretical speculation. It is neither a species of clap-trap mysticism, nor the dreary scheme of visionary philosophers with the vain hope of delivering themselves from the evils and troubles of life,—from all activity, self consciousness, and personal existence.

The exactions of the Theosophist's life—the *life*, I say, are real. It demands the constant repression of the gross animal passions ; the subor-

dinating of fleshly desires and tempers to the higher spiritual behests : the eradication of selfishness ; the fostering of broad, generous sympathies toward our fellow man ; the cheerful performance of the duty that lies nearest to us. The Theosophic life requires pure thought, noble aspirations, high and holy ideal for the inner life ; it teaches the love of right for righteousness sake ; it distinguishes between good and evil by the light that shines within ; and it develops the spiritual essence of man by meditation.

You see, it is an arduous, patient, uphill journey that each one must climb for himself ; and only by strength of will and grace of holiness may we poor mortal pilgrims hope to attain final glory.

There is no shifting responsibilities : no shirking to-morrow's result of to-day's action, whether it be good or evil ; there are no vicarious atonements. If we would be sound in soul, we must be our own spiritual surgeon and lay the axe to the root of the fungous growth of sin, just as the surgeon of the body lays the scalpel to the cancer on the human breast.

The process of the practical Theosophic life is entirely within ourselves ; the motive, the effort, and the consequences being distinctly personal.

If you fail in an undertaking, blame no man. The cause of failure is a deficiency in yourself. Remember the law of the survival of the fittest. All our blunders and suffering in life are the result of our own ignorance or wilful error. For the law of KARMA is the law of life. What ye sow, that shall ye also reap. Byron fully illustrates this order of things when he says, " Love and liquor are both ecstasies ; after one the heartache, and after the other the headache." If you plant thistle seeds, are you very surprised if strawberries do not grow ? And if you lead a profligate, indolent life, should you be greatly amazed if honor and acclaim do not single you out ?

Each one is positively the Truth, the Light, and the Way unto himself. Each one of us is an individual unit,—a fragment of the Great Whole,—travelling over the mountain paths of life, *en route* to the Golden Summit.

The ways are steep and narrow, they are entangled with thorns and thickets and brambles and briars which smart and lacerate. And when we meet a great jagged boulder, which fate seems to have rolled as a test of our strength into our pathway, let us not stand kicking against it, wounding ourselves : it is as useless as when the gentle sea-mist endeavors to caress the cruel rocks, which tear the phantom lover to shreds. Let us not pause in despair before these boulders, and so deter our own progress. Our object is to surmount the obstacle. Climb over it ; walk around it ; plough through it ; only let us be sure to get it behind us.

And let us act. Action is effort, action is growth. Growth is divine pain. All nature travails and groans in growth. Remember, we never stand still ; if we do not endeavor to advance, we retrograde. For feelings which end in themselves and do not express themselves by fulfilling a function, leave us feeble and sickly in character, debilitated in mind and soul. Believe me, spiritual excellence and the scheme for human perfection do not come to any one of us in a windfall. Whatever measure of success we may obtain in Theosophic growth is won by unflagging toil and pre-eminent psychic endowments.

Don't be too confident of yourself. Salvation is wrought out in fear and trembling. Seek out the truth ; there is no goal higher than truth. But the search is not without its trials ; and there are few who are fitted by temperament and research to lift the veil of Isis.

Spirituality is only possible of development by retiring within one's self where lies the higher world of thought, and sympathy, and instructive culture. The unfoldment of this ineffable life and its marvelous lessons are of gradual growth, but they are everlasting. Spirituality is the culture that issues from discipline, and the courage that springs from the brow of pain, and that dares all dangers.

So we are again brought face to face with the bald fact that the Theosophic life means unshrinking, incessant, untiring desire combined with efficient exercise. Prayer in operation : prayer in operation carried through every movement of our waking day,—every second of our sleeping hours.

You may say this is impossible. I say it is not. You will say it is hard work. Yes ! But practical Theosophy wasn't made for lazy people.

When you once come to realize that prayer in operation means only to work for the love of your work, it will not be so difficult. Whatsoever your calling may be, lofty or humble ; whether it be to preserve human life or carry a hod ; whether you are making the thought of future generations or washing dishes ; perform your duty to the utmost measure of your ability, to the glory and satisfaction of your own highest self. There is no such thing as accomplishing great results without work ; and spirituality makes no apology for indolence.

Remember :

“ The spark divine dwells in thee ; let it grow.  
That which the upreaching spirit can achieve  
The grand and all creative forces know ;  
They will assist and strengthen, as the light  
Lifts up the acorn to the oak tree's height ;  
Thou has but to resolve, and lo ! God's whole  
Great universe shall fortify thy soul.”

## JUNE.

Theosophy, thou art the truth  
 In morning of delightful day.  
 Thou art the day itself--thy youth  
 Knows no declining nor decay.  
 Survivor of the vast array  
 Of creeds in every age and clime,  
 Thou dost the centuries survey  
 In one eternal June of time.

Thou art the universal love  
 Which lights and leads men on their way :  
 Thou art the wisdom from above  
 No man may idly disobey.  
 When Earth in distant lives is gray,  
 Yet wilt thou rule in golden prime,  
 Maintaining thy majestic sway  
 In one eternal June of Time.

Where Truth's reviving waters play  
 And laws of Love and Wisdom chime,  
 Forever and forever stay  
 In one eternal June of Time.

J. C. T.

## THE BELL-TALE PICTURE GALLERY.

Although the gallery of pictures about which I now write has long ago been abandoned, and never since its keepers left the spot where it was has it been seen there, similar galleries are still to be found in places that one cannot get into until guided to them. They are now secreted in distant and inaccessible spots; in the Himalaya mountains, beyond them, in Tibet, in underground India, and such mysterious localities. The need for reports by spies or for confessions by transgressors is not felt by secret fraternities which possess such strange recorders of the doings, thoughts, and condition of those whom they portray. In the brotherhoods of the Roman Catholic Church or in Free-masonry, no failure to abide by rules could ever be dealt with unless some one reported the delinquent or he himself made a confession. Every day mason after mason breaks both letter and spirit of the vows he made, but, no one knowing or making charges, he remains a mason in good standing. The soldier in camp or field oversteps the strictest rules of discipline, yet if done out of sight of those who could divulge or punish he remains untouched. And in the various religious bodies, the members continually break, either in act or



in thought, all the commandments, unknown to their fellows and the heads of the Church, with no loss of standing. But neither the great Roman Church, the Freemasons, nor any religious sect possesses such a gallery as that of which I will try to tell you, one in which is registered every smallest deed and thought.

I do not mean the great Astral Light that retains faithful pictures of all we do, whether we be Theosophists or Scoffers, Catholics or Freemasons, but a veritable collection of simulacrae deliberately constructed so as to specialise one of the many functions of the Astral Light.

It was during one of my talks with the old man who turned into a wandering eye that I first heard of this wonderful gallery, and after his death I was shown the place itself. It was kept on the Sacred Island where of old many weird and magical things existed and events occurred. You may ask why these are not now found there, but you might as well request that I explain why Atlantis sank beneath the wave or why the great Assyrian Empire has disappeared. They have had their day, just as our present boasted civilization will come to its end and be extinguished. Cyclic law cannot be held from its operation, and just as sure as tides change on the globe and blood flows in the body, so sure is it that great doings reach their conclusion and powerful nations disappear.

It was only a few months previous to the old man's death, when approaching dissolution or superior orders, I know not which, caused him to reveal many things and let slip hints as to others. He had been regretting his numerous errors one day, and turning to me said,

"And have you never seen the gallery where your actual spiritual state records itself?"

Not knowing what he meant I replied, "I did not know they had one here."

"Oh yes; it is in the old temple over by the mountain, and the diamond gives more light there than anywhere else."

Fearing to reveal my dense ignorance, not only of what he meant but also of the nature of this gallery, I continued the conversation in a way to elicit more information, and he, supposing I had known of others, began to describe this one. But in the very important part of the description he turned the subject as quickly as he had introduced it, so that I remained a prey to curiosity. And until the day of his death he did not again refer to it. The extraordinary manner of his decease, followed by the weird wandering eye, drove the thought of the pictures out of my head.

But it would seem that the effect of this floating, lonely, intelligent eye upon my character was a shadow or foretoken of my introduction to the gallery. His casual question, in connection with his own short-

comings and the lesson impressed on me by the intensification and concentration of all his nature into one eye that ever wandered about the Island, made me turn my thoughts inward so as to discover and destroy the seeds of evil in myself. Meanwhile all duties in the temple where I lived were assiduously performed. One night after attaining to some humility of spirit, I fell quietly asleep with the white moonlight falling over the floor, and dreamed that I met the old man again as when alive, and that he asked me if I had yet seen the picture gallery. "No," said I in the dream, "I had forgotten it," awakening then at sound of my own voice. Looking up, I saw standing in the moonlight a figure of one I had not seen in any of the temples. This being gazed at me with clear, cold eyes, and afar off sounded what I supposed its voice,

"Come with me."

Rising from the bed I went out into the night, following this laconic guide. The moon was full, high in her course, and all the place was full of her radiance. In the distance the walls of the temple nearest the diamond mountain appeared self-luminous. To that the guide walked, and we reached the door now standing wide open. As I came to the threshold, suddenly the lonely, grey, wandering eye of my old dead friend and co-disciple floated past looking deep into my own, and I read its expression as if it would say,

"The picture gallery is here."

We entered, and, although some priests were there, no one seemed to notice me. Through a court, across a hall, down a long corridor we went, and then into a wide and high roofless place with but one door. Only the stars in heaven adorned the space above, while streams of more than moonlight poured into it from the diamond, so that there were no shadows nor any need for lights. As the noiseless door swung softly to behind us, sad music floated down the place and ceased; just then a sudden shadow seemed to grow in one spot, but was quickly swallowed in the light.

"Examine with care, but touch not and fear nothing," said my taciturn cicerone. With these words he turned and left me alone.

But how could I say I was alone? The place was full of faces. They were ranged up and down the long hall; near the floor, above it, higher, on the walls, in the air, everywhere except in one aisle, but not a single one moved from its place, yet each was seemingly alive. And at intervals strange watchful creatures of the elemental world that moved about from place to place. Were they watching me or the faces? Now I felt they had me in view, for sudden glances out of the corners of their eyes shot my way; but in a moment something happened showing they guarded or watched the faces.

I was standing looking at the face of an old friend about my own age who had been sent to another part of the island, and it filled me with sadness unaccountably. One of the curious elemental creatures moved silently up near it. In amazement I strained my eyes, for the picture of my friend was apparently discoloring. Its expression altered every moment. It turned from white to grey and yellow, and back to grey, and then suddenly it grew all black as if with rapid decomposition. Then again that same sad music I had heard on entering floated past me, while the blackness of the face seemed to cast a shadow, but not long. The elemental pounced upon the blackened face now soulless, tore it in pieces, and by some process known to itself dissipated the atoms and restored the brightness of the spot. But alas! my old friend's picture was gone, and I felt within me a heavy, almost unendurable gloom as of despair.

As I grew accustomed to the surroundings, my senses perceived every now and then sweet but low musical sounds that appeared to emanate from or around these faces. So, selecting one, I stood in front of it and watched. It was bright and pure. Its eyes looked into mine with the half-intelligence of a dream. Yes, it grew now and then a little brighter, and as that happened I heard the gentle music. This convinced me that the changes in expression were connected with the music.

But fearing I would be called away, I began to carefully scan the collection, and found that all my co-disciples were represented there, as well as hundreds whom I had never seen, and every priest high or low whom I had observed about the island. Yet the same saddening music every now and then reminded me of the scene of the blackening of my friend's picture. I knew it meant others blackened and being destroyed by the watchful elementals who I could vaguely perceive were pouncing upon something whenever those notes sounded. They were like the wails of angels when they see another mortal going to moral suicide.

Dimly after a while there grew upon me an explanation of this gallery. Here were the living pictures of every student or priest of the order founded by the Adepts of the Diamond Mountain. These vitalized pictures were connected by invisible cords with the character of those they represented, and like a telegraph instrument they instantly recorded the exact state of the disciple's mind; when he made a complete failure, they grew black and were destroyed; when he progressed in spiritual life, their degrees of brightness or beauty showed his exact standing. As these conclusions were reached, louder and stronger musical tones filled the hall. Directly before me was a beautiful, peaceful face; its brilliance outshone the light around, and I knew that some unseen brother—how far or near was unknown to me—had reached some height of advance-

ment that corresponded to such tones. Just then my guide re-entered : I found I was near the door ; it was open, and together we passed out, retracing the same course by which we had entered. Outside again the setting of the moon showed how long I had been in the gallery. The silence of my guide prevented speech, and he returned with me to the room I had left. There he stood looking at me, and once more I heard as it were from afar his voice in inquiry, as if he said but

“Well?”

Into my mind came the question “How are those faces made?”. From all about him, but not from his lips, came the answer,

“You cannot understand. They are not the persons, and yet they are made from their minds and bodies.”

“Was I right in the idea that they were connected with those they pictured by invisible cords along which the person’s condition was carried?”

“Yes, perfectly. And they never err. From day to day they change for better or for worse. Once the disciple has entered this path his picture forms there ; and we need no spies, no officious fellow disciples to prefer charges, no reports, no machinery. Everything registers itself. We have but to inspect the images to know just how the disciple gets on or goes back.”

“And those curious elementals,” thought I, “do they feed on the blackened images?”

“They are our scavengers. They gather up and dissipate the decomposed and deleterious atoms that formed the image before it grew black—no longer fit for such good company.”

“And the music,—did it come from the images?”

“Ah, boy, you have much to learn. It came from them, but it belongs also to every other soul. It is the vibration of the disciple’s thoughts and spiritual life ; it is the music of his good deeds and his brotherly love.”

Then there came to me a dreadful thought, “How can one—if at all—restore his image once it has blackened in the gallery?”

But my guide was no longer there. A faint rustling sound was all—and three deep far notes as if upon a large bronze bell !

BRYAN KINNAVAN.

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The last word of perfected art and the first word of perfectible human nature are the same : *Abstain!*

Scientists dread occult investigation, lest it draw them out of their orbit. They forget that the true orbit of man is eternity.

## THE FOURTH DIMENSION.

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY BY FRANK S. COLLINS.]

(*Concluded.*)

Suppose a figure of any kind drawn on the plane inhabited by the plane being; all he sees of it are lines and points: and from the number of lines which he can see when he views it from different sides, and from the size of the angle at each point, he determines whether the figure he is considering is a triangle, square, pentagon, etc., etc. He cannot by any possibility see the shape of the figure; we who can do that, do it because we look from another direction. He would say "the only way to get at the inside of a square is to penetrate one of the sides, push it apart, so to say." So we say "you can touch only the surface of a solid; its interior can be reached only by penetrating and pushing apart."

It is well known that clairvoyants can plainly see objects from which they are separated by opaque bodies; and when they are asked to describe how it is they so see, they cannot give any explanation comprehensible to us. They see it, and that is all they can say. Thus a clairvoyant (of course I mean a genuine, and an exceptionally fine clairvoyant) can, on looking at any one's body, see all the interior organs and describe their position, relations, and condition with wonderful accuracy. Must we not conclude this to be by a process similar to that by which we can see and touch a point in the interior of a triangle, without touching or looking through the sides? the simplest of every day operations to us, but one of which no description could give an adequate idea to a plane being.

Suppose a cube is passing through the plane which constitutes the plane being's space: what does he perceive? A square, bounded by the usual four lines and four angles. Suppose this cube to come from our "above" into his plane, and pass through and below it. To him the process would be this:—a square suddenly appears where before there was none, coming from nowhere in space; it lasts a short time, then disappears as mysteriously as it came. Suppose a cylinder to pass through his plane: he would suddenly see a circle, which after a certain time disappears as the square did. If he saw a point suddenly appear, and then become a minute circle which steadily increased in diameter till it vanished at the time it was the largest, that would mean that a cone had passed through. If the increase in size of the circle was more rapid at first and slower afterward, it would mean a hemisphere; and we might trace in the same way other bodies.

If we have a cylinder around which is traced a spiral line, he would see a circle, around the circumference of which a point revolves, the open-

ness or closeness of the spiral being represented to him by the greater or less speed of the point. A cylinder inscribed with a number of lines would be represented to him by points moving in various ways, at varying rates, about a circle. Some curious features might result from the passage of less regular bodies through the plane. Take a cylinder terminated at each end by a cone; we have a point appearing, then a circle increasing up to a certain size, which persists for a time, then diminishes to a point and disappears. A quite irregular body might give some curious results, as any one can work out at leisure.

Now think what is a human life. We appear in this world, go through various changes in form and place, and then leave this world. Cannot we see an analogy to the last described case? May not the real entity, the true individuality, exist all the time in a higher space of which we know nothing, what we call our life being merely the fleeting appearance produced by its passage through this plane of being, its true existence extending far beyond. When we compare with our ordinary space and space life the space and life of the plane beings, how insignificant and meagre the latter appear; and the difference is not one of degree, of more or less. No conceivable number of square inches will make a cubic inch; no possible extension of a plane being's experience can give him an idea of space; his universe is a thin film; it and its beings are hardly more than mental conceptions, not realities, to us. The squares, triangles, and other surfaces, which to him are the most absolute of realities, to us are but the surfaces bounding the solid bodies, the only true realities.

So to a being in higher space, our entire universe, all space even beyond the remotest stars, is the merest film on the surface of real being; and our solid worlds no realities, merely mental conceptions of the appearances of real entities.

When a cube rests on a plane, the plane being sees a square and nothing else; by turning the cube in different ways he can be made to see the six squares which bound it, but only one at a time; to him they are separate entities, appearing one after another, and with no connection except that of sequence in time and similarity in size. To us they are the six squares bounding the cube, distinct and independent of each other, but with no independent existence apart from the cube, of which they are but the manifestations. So also, individual human beings appear to us as distinct entities, standing separate and isolated; but seen from the standpoint of the higher life, each is merely a manifestation of the one life. Apart from that one life, each is an unreality, a form of illusion, no more an actually existing thing than is the side of the cube apart from the cube. Yet just as the sides of the cube, considered as squares, are distinct and independent, their unity being not identity one with another but with the

cube, so to each human being is given his own individual existence, which only he can fill.

This is no mere fancy, no mere analogy ; a little study into higher space laws shows that, once granting the existence of more dimensions of space than are perceived by our five senses, then there *must* certainly be existences, of which all our solid world and its contents are merely partial manifestations, but which existences can be manifested in many other ways, of which we are now totally ignorant. And when we see that our only real being is in a higher one, of which we are but the partial manifestations ; that only as our consciousness becomes centred in that higher being has it any real value ; that only as we work for the whole has our work any value or permanence ; when we once see these things: what more evidence do we need for the fundamental principle of our society, universal human brotherhood?

## ANSWERS TO QUESTIONERS.

*From C. N.*

1.—Is there a “Parent” Theosophical Society?

*Answer.*—Strictly there is not. Such a term would imply a separate parent body which gave out Charters or Diplomas. The Society is composed of its members who are, for administrative purposes, in Branches or unattached ; the latter are called “members-at-large,” but all are fellows of the T. S. The government is in the General Council, which now meets in India, in which all sections of the Society have a voice, and which issues charters and diplomas. But aside from Branch members and those at-large, there is no parent Society. The term “parent” should be abandoned, as it implies separation.

2.—Is there an Esoteric Section of the Society in America different from that governed by H. B. Blavatsky?

*Answer.*—There is not, and there never was. In the first establishment of the T. S. other degrees than that of a mere diplomaed member were recognized, but no one save H. P. Blavatsky has had the authority to confer those degrees. She has now fully announced the first of those, although during all these 14 years they have existed and included certain members who were also fellows of the T.S.

Some misguided persons may have pretended to confer those degrees, but such a thing was improper on their part, and absolutely worthless to the recipient. These real degrees in occultism may not be trifled with, and yet they protect themselves because pretenders and triflers can make neither entry nor progress.

In 1875 H. P. Blavatsky directed a certain fellow of the Society to

attend to the needs of all the members of the T. S., who were then called "entered apprentices" by her, and her letter of that date is still extant in which the present Esoteric Section was plainly referred to.

3.—Why has H. P. Blavatsky waited until now to so publicly proclaim the Esoteric Section?

*Answer.*—As a matter of fact she has not so waited. In 1875 and since many knew of its existence and have been in it, and she has frequently spoken of it; but until now there have not been enough members interested in the realities of theosophy to justify her in a definitive statement and organization. These efforts have to proceed slowly; people must first be waked up and directed towards theosophical doctrines before it is wise to open up that which is plain to those who know how to use their intuition. But the Western mind, for all its boasted progressiveness, is generally unable to know what is behind a wall unless a hole is cut through it: others, however, can guess what is hidden when they perceive signs and sounds that are quite plain and made on purpose.

But for the first 14 years of a theosophical effort—periodically made in every century—the work of such persons as H. P. Blavatsky is always directed to preparing the ground, and then more open invitation is extended. It is so done in the last 25 years of each century.

HADJI.

*From R. L. R.*

1.—What is a Nirmanakaya?

*Answer.*—Such is one of the appellations given to an Adept who, in order to devote himself to mankind, has consciously given up his right to pass into Nirvana. He has no material body, but possesses all the other principles; and for such an one space is no obstacle. There are many of them, and they perform various works; some take full possession of great reformers, or statesmen who carry on a beneficial policy; others overshadow sometimes several persons, causing them to act, speak, and write in such a way as to produce needed changes in their fellow men. These Nirmanakayas pass through the haunts of men unseen and unknown; only the effects of their influence and presence are perceived, and these results are attributed to the genius of the individual or to chance alone.

2.—Has a Nirmanakaya any sex?

*Answer.*—No. The pronoun "He" has been used because it has a general application just as "man" or "men" has. In such a development as that of a Nirmanakaya the distinctions of sex have disappeared, because in the spiritual plane there is no sex.

MOULVIE.



*From T. D.*

If there be any defect in the Mind Cure system, what would you say it is?

*Answer.*—I should say the constant assertion that there is no evil or badness is that prime defect. For if one so asserts, he should also admit that there is no good. These two opposites stand or fall together; and they cannot disappear until all has passed to that plane which is above all good and all evil. Yet those who say that there is no evil are on the plane of consciousness where they perceive these two opposites. It appears to me that here in the Western world the old Hindu doctrine that all is illusion because impermanent is half-used. The illusionary quality is attributed only to so-called "evil," whereas the good is equally illusionary, since it as well as evil is so judged to be from some human standard. As in a community in which death is a blessing disease will be called "good," since it hastens death's advent; or, in another where insanity is supposed to be due to the presence of some god, such a condition is not esteemed to be evil.

NILAKANT.

## SUGGESTIONS FOR BRANCH T. S. WORK.

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

### III.

#### UNIVERSAL BROTHERHOOD.

Next to the truth expressed, the most admirable quality of Occult Axioms is their simplicity. For clearness of expression and depth of wisdom perhaps none is better than the well known Hermetic Law "*As above; so below.*" In other words, the doctrine of analogies.

It is our intention in this number to analyse the subject of "Universal Brotherhood" from this standpoint; the topic is interesting and instructive, and worthy of careful consideration and discussion.

*Analogy with Nature.* Nature gives many illustrations of a law running through the universe, that might be called the Law of Interdependence or Solidarity. This, when applied to humanity, becomes the Law of Universal Brotherhood. Where nature has full sway, interdependence is perfect, but as action apart from the operations of nature becomes more and more possible, divergence from this law is greater and greater, until, humanity reached, hardly any traces of it are left, those few we have existing only in the minds of the Great Men of the age.

*Analogy with Science.* A tendency to admit a universal basis, a single element, one original force, etc., is becoming more and more frequent as the world grows wiser. Planets revolve around a central sun, which in its turn, we are told, revolves around some greater centre, carrying its system with it, and so on ad infinitum.

*The Human Body.* Every part is sensitive to injury inflicted upon any other portion of the body. When the sight of one eye has been destroyed,

sight of the other is sometimes lost. And so, following the lines of analogy, each man influences his brother, for weal or woe, according as his characteristics are good or bad. We are as intimately connected as different parts of our own body. Therefore it behooves us to be doubly careful, for our evil acts and thoughts, besides doing ourselves harm, influence through these subtle and little understood ties, our fellow men.

*The Animal World.* Enlightened men, as we consider ourselves, are the only occupants of this world who live at the expense of each other. Natural history teaches us that wolves, lions, and tigers do not prey upon their species. There is a shameful lesson for us in this thought.

And if it is not carrying analogy too far, illustrations can be drawn from inanimate nature, for does not the sun shine and the rain fall upon the just and unjust alike?

*Humanity.* Men indeed departed far from the path of righteousness when they refused to accept and treat one another as brothers. Nor may any great progress be expected in general advancement until this great law is made a real factor in the life of every human being.

Perhaps the first signs of the realization of this ideal are in the growth of democracy and the obliteration of class distinctions. The nations showing the greatest advance in civilization to-day are those farthest from the old time aristocracy, and it is a significant fact that in America, the land of the birth of the next great Race, the democratic idea is nearer its highest development.

As yet, unfortunately, man realizes only in a commercial sense his dependence upon his fellows. But socially, morally, and spiritually, this dependence exists, and indeed in a greater and more influential degree as the plane of action ascends. Even commercially a rich man is more or less independent, but spiritually not so. On the latter plane we are too intimately connected to act without reference to universal good, and this great truth some are beginning to realize.

If Theosophists knew what an important part analogy plays in the education of an occultist, they would pay more attention to that art, and as an interesting essay on the subject we refer our readers to November "PATH," 1888, on "Analogies."

*Original Thought.* It is important to impress upon Theosophists the necessity for self-evolved and directed thought. We Western nations, in contra-dinction with the Hindus, are accustomed, except in our own sphere or business, to have our thinking done for us. We pay ministers to do most of our worshiping, scientists to advance our science, politicians to construct our politics and make our laws, while, wrapt up in ourselves, we are content to follow our own narrow groove. With scientists this is advantageous, for here undivided attention is the requisite of success, but in other matters, especially religion, each must do his own thinking. Even Theosophy, broad and all-embracing as it is, commands each inquirer to learn for himself and believe nothing upon faith. The information received from Mme. Blavatsky, and from the same source through other channels, is all we have for a guide, except our own intuition. Other writings are but personal views and commentaries upon what has already been written.

The path has been pointed out and an outline given, a description of the scenery along the road is ours, but it depends upon each of us unaided to fill in the details and go on the great journey, alone yet accompanied by many, and unconsciously helped by those beneficent beings who have the welfare of the Race at heart.

*Intuition.* We are accustomed to talk much and think little about intuition, but I doubt if many of us realize what an aid it really is. It was my custom at first to write and ask about any point that troubled me, but I soon found that before the answer came I had obtained the reply myself. I had answered my own question, and this has been the case with others.

We are so used to have our thinking done for us that we are surprised when we can do it ourselves. But do it we can and do it we must, for beyond certain bounds we are told nothing, and anything further we must find out and teach ourselves.

Be not afraid to trust intuition. It will never deceive if you are honest with yourself. Often it is but the recollection of what we have learned long ages ago. That is why some things appear so easy for us to understand, why strange facts, when we think of them, cease to be strange, why we have a *penchant* for some particular branch of knowledge, for mathematics, for science, or, above all, for occultism. It is but the cropping out of old tendencies, the partial remembrance of forgotten things.

We become perfect when we have tested all experience, absorbed all knowledge, and are full of an unconquerable desire for union with the "Divine."

There are not many articles upon these subjects to which we can refer our readers. That already mentioned is probably the most comprehensive.

We would suggest, however, that each member try to think of additional analogies, and amplify those already given.

G. H110.

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## TEA TABLE TALK.

Very many students of occultism constantly say; "But what can I do to help others?" As I cannot enter into all these lives, I cannot fully answer; but to any or all I might at least commend this editorial statement of Lucifer, "The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency." How many of us reflect that we are constantly making pictures in the astral light, investing them with more or less vividness and potency, in direct ratio to the energy of thought expended upon these unconscious images which we as unconsciously make? Such pictures are often vivified by elementals as forms wherein they can manifest. Then, too, these pictures remain in the light, in our aura. We ourselves draw them in and out; when we live again in some sad past we clothe its terrors anew with the subtle essence of thought; it is again sent forth upon magnetic currents to impress sensitives, to throw its dark shadow over others who do not know whence comes their sudden sense of depression and gloom. The inner man sees these pictures and feels their effect, which is reported to the physical brain, sometimes as a definite picture, but more often as a vague but chilling terror or sadness. If, then, we can do no more

for the world at large, we can rest it in our thoughts, and endeavor, especially in dark moments, to make pleasant pictures in the mind, with which to people the living Light. To illustrate: A lady of my acquaintance recently lay very ill. Her trouble was a nervous one, and during attacks of excruciating agony a marked clairvoyance was frequently developed. At the ebb of one such attack, her sister left the room, after arranging to return at a specified hour. The sister was very solicitous, a most devoted nurse and punctual, exact to a fraction of time. Therefore, when the hour passed and she did not come, and as time continued to slip by, the invalid became nervously alarmed at her sister's non-appearance. The unprecedented event filled her with anxiety, and finally she began to imagine herself going to the sister's room, unable to open it, having the door broken open, finding the sister dead upon the bed, the ensuing preparations and carrying the dead from the Sanatorium where they then were, in the middle of the night, in order not to depress the sick inmates of the place. In the middle of this waking nightmare, in which her thoughts ran away with her good sense, the sister came in. There had been a mistake in the hour and the invalid said nothing. Next morning the sister remarked that she had not slept well. She had awakened in the night with the sudden idea that a woman had died in the room next to hers, and was being carried out through the darkness and silence. So strong was the idea that she could not divest herself of it, and the physicians and proprietors were questioned. All united in saying that no death had ever occurred in the establishment. A few nights later the sister went to her room in a merry mood, having just quitted a party of friends. She threw open the door, and suddenly, in the dark room, half illuminated for an instant by the hall light, there rose before her sight, upon the bed, a shrouded figure of a dead woman, like herself and prepared for burial. The thing was so vivid that she almost shrieked aloud; she started back (making a change of vibration) and it disappeared. She was unable to use the room after that, though a woman of strong nerve and no psychic development, and the invalid confessed that in her vain imaginings she had made strong mental pictures of just those two scenes. The sister remarked with grim humor, "Well; I've had an experience not enjoyed by many. I have been to my own funeral; and I don't care to go again." The invalid lady has since told me that her sister's fright was a lesson to her, and thereafter she strove earnestly, amid all the pain of her attacks, to fix her mind on high and bright themes.

A correspondent gives another instance of psychic occurrences due to disturbed equilibrium of the nerve currents. She writes:

"I have for many years been an intense sufferer from nervous headache, the pain lasting from 36 to 48 hours. During its continuance I desire neither food nor drink, so that the fasting is complete. When the pain leaves me I am quite exhausted, but clear of brain. Last summer I had a singular experience after one of these attacks. Perhaps the altitude had some effect, for I was at a famous Catskill resort. It was evening when the agony left me, and I was lying on a lounge, my face to the wall and my eyes closed. Suddenly I saw behind me a friend of mine, a believer in and a student of the Occult then in Washington. She was leaning toward me, with a look of deep interest on her face. But what was that just behind her? It was seemingly a mass of white vapor, the size of rather a tall man. I felt, or knew, it to be a male spirit, and I saw, indistinctly, the semblance of a head projecting from the vapor, turned toward and intently regarding my friend, but taking no notice of me. The vapor was constantly in motion, and the edges were tinged with colors.

As I gazed with wonder at this strange sight, the door opened from the hall and my mail matter was brought in. Among the letters was one from the friend I had just seen, but, more curious still, knowing my interest in handwriting as indicating character, and my power sometimes to psychom-

etrite letters, she enclosed an unimportant note written by a well-known Occultist and writer, then in this country, for my inspection.

Can you explain why the vision was the "avant-courier" of the letter, and why both spirits were not equally distinct?"

R.

In this case the term "male spirit" is incorrect. Spirit (Atma) is neither male nor female. The so-called astral body has not sex in our usual sense of the term. It is a centre of force; the predominance of negative magnetism as life force would make it "female," so to say; the predominance of positive force would make it "male." As regards the inner man, who is without the specialized physical organs of the gross body, these terms "male" and "female" can only refer to the nature of the force manifesting through him, and it would seem to follow that he might be at one time "male," so to say, at another "female," and always hermaphrodite in view of the double emanation or radiation of such a body. There is no fixed reason why the vision should have announced the letter, for this is not always the case. But in this special case the lady simply saw, in the astral light, an event about to take place. If I enter a room to awaken a sleeper, my thought (or psychic energy) begins to awaken him (his inner man) before I do—in my physical body. So do "coming events cast their shadows before"; they too have what we may call their aura, and in a super-sensitive state of the nervous system we may become aware of them, or temporarily "lucid," as some occultists call it. The probable reason for the friend's form appearing more distinct than the other is that the seer was in magnetic communication, and more or less sympathetic vibration, with her friend; a perfectly sensitized plate takes a better impression than one which is only partially so, and an image already existing in the sphere of the mind (or the aura) is re-vivified in less time than a new one can be stamped there. It is not easy to explain these processes, for we need an exact nomenclature, which the West does not as yet possess, as well as a knowledge of the practical Science of occultism, which is almost equally rare.

Another friend writes to the Tea Table of the January PATH. "It was very interesting, particularly so to children, who are already commencing to endorse the idea of reincarnation and evolution of mind." (See "The Christ Child.") "I think we have a little girl friend who visits here, who is almost as charming as little 'Carlo.' When three years old she would make eloquent speeches with appropriate gestures in an unknown tongue. Her mother does not encourage this strange language. She said to me one day: 'I had another mother once, and she did not look like this mother; she used to dress lovely. Once she was all dressed in white and they carried her away.' A little sigh followed, as though the child felt the reality. Now she is four years old, and although a very practical little body, she lives in a world of her own. As she was busily talking and no one was in the room, I asked her who was there. 'Why, this poor old lady who lies on this window bench. I have fixed the sofa pillow for her, and now I am feeding her.' At one time I had occasion to leave her for a while. When I had been gone an hour and a half, as she stood looking out of a window, she exclaimed to the girl having charge of her, 'See! See!', at the same time insisting that I was in a cherry tree near by, waving my hand and saying, 'Anna, what are you doing?' I inquired at what time she saw me, and remembered that at that moment, though surrounded by people and upon the street, my mind seemed to stretch away home with thought of her. Now she often says; 'You were up in that tree, weren't you?' and I reply 'Yes.' I am acquainted with an accomplished lady who has always insisted that in some former life she was a beggar girl; it seems now very clear to her memory."

Some persons claim that a belief in Reincarnation, even when shown to be shared by many of the greatest and most intuitive minds known to history does not of itself prove anything. To such we would reply that such a belief, if shown to be general, wide spread, and especially frequent in the

minds of the very young, has all the appearance and hence the weight of an "innate idea." Once we prove an idea to be innate, our case is proven. And if this question of Reincarnation rests upon the bulk of testimony, or its quality and the nature of its source, then indeed occultists may well claim it to be proven beyond all doubt. For a modern questioner, however, I should incline to indicate the line of the conservation and persistence of energy, its correlation and its multiplication, as the best one for him to follow in seeking first analogies, then proofs, of Reincarnation. The average modern mind follows this track more easily than it does that of metaphysics and logic.

I would call attention to the wisdom of the course outlined by the closing words of my last correspondent. Children's minds are plastic and easily chilled. They must be answered in the spirit rather than to the letter, or their attention will be turned to material things and Truth will be lost. To tell the little girl that her friend was not in the tree would be to deny to her the evidence of her psychic sense. The picture of her friend (caused by that friend's thought) was there, and to deny it would teach the child to mistrust her inner self. How many children are thus puzzled, punished for "telling lies," and morally tortured. Karma only knows.

I cannot forbear closing my talk with a striking metaphor from this same letter, respecting Madame Blavatsky: "She seems so like a powerful and wonderful bird who has flown over the earth to sweep up in her bright pinions vast stores of truth and knowledge, and is scattering it abroad like heavenly manna for hungry souls." To such intuitive hearts as this, these words from an Adept may be applied: "As one by one our intellectual forces depart, leaving us only to turn traitors, I say, 'Blessed are the pure in heart, for their intuition will save them.'"\*

JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

BROOKLYN T. S. has had regular weekly meetings on Wednesday evenings since its organization, at which papers have been read on such subjects as Practical Theosophy, Reincarnation, &c. This month they will hold a public meeting, and as Brooklyn has many inquirers interest is sure to be aroused.

ARYAN T. S., N. Y.—At the meetings a certain subject is continued during several weeks. Concentration has been under discussion for over a month, and the meeting of May 14th was very interesting, as several members had taken up Patanjali's *Yoga Philosophy*, dividing the work. Miss Hillard read a valuable paper reviewing the System as a whole, and Brother H. T. Patterson one which considered some questions arising out of the first ten Aphorisms. These two, with this discussion thereon, occupied the evening, thus leaving the subject for next meeting. This method tends to inform members equally, and is felt to be of great benefit. The Branch meetings are always full, and many visitors present each evening; an open meeting is the rule for each night, so that no inquirers need remain away. Whenever there are initiations the open meeting ceases at half past nine.

THEOSOPHICAL TRACTS.—The Tract "*Theosophy as a Guide in Life*" which appeared in the T. P. S. has been reprinted in New York by a member of the Aryan T. S. for distribution, and will be sold very cheaply at 50 cts. per 100.

\* Quoted from memory and possibly not verbatim.

INTEREST IN THEOSOPHY has grown very much of late, as is attested by the fact that the *New York Weekly World* gave it four columns lately, setting forth fairly and concisely its principal doctrines. This has been read from Maine to California, as is shown by letters passing in to the Editor on the subject, of which we have been allowed to see samples. And on May 15 the same paper printed another column headed "Heathenism in New York." One of the correspondents, a minister, wrote from Washington Territory demanding the theosophical reply to the question, "Granting as true all the theosophists claim, how is a man to get rid of the sin and evil he has done—where is the pardon?" Surely if this questioner examines the law of Karma, he will find that "not all the blood of beasts on Jewish altars slain" nor the blood of any one can wash out a single sin or fault, but that the man must reap his own crops and expiate each act of evil.

#### A CIRCULATING LIBRARY.

A theosophical circulating Library has been established at the General Secretary's office in New York, Room 47, 21 Park Row. Donations of money and books have been made by members of the *Aryan T. S.* sufficient to start it, and it is expected that students throughout the country will be benefitted by its use. The rules read as follows:

This Library is at the Headquarters of the Theosophical Society, Room 47, 21 Park Row, New York.

1. The books of this library will be lent to members of the Theosophical Society, and to students of Theosophy unable to purchase such.

2. Students not members of the Society must furnish endorsement from some member in good standing.

3. For *ISIS UNVEILED* or *THE SECRET DOCTRINE*, the charge will be 10 cts. per week, one volume only being allowed at a time; for any other book, five cts. per week, transit included.

4. The ordinary length of time during which a book may be kept out shall be 3 weeks, exclusive of the time required for freight or carriage; except that *ISIS UNVEILED* and *THE SECRET DOCTRINE* may be kept out 6 weeks.

5. Only one book at a time can be lent to a borrower.

6. Renewal of a book is permitted where no one else has asked for the same book before such request for renewal.

7. Expense of mailing or expressage must be remitted in advance before any book will be sent.

8. All books lost or defaced shall be paid for by the borrower or his or her endorser.

9. Violation of any rule will exclude from further use of the library.

Applications may be sent to the Librarian at above address.

All the best theosophical works will be kept on hand, and also as many useful books on psychological, mystical, and metaphysical subjects as the funds will permit. Among other books already on hand are: *The Secret Doctrine*, 2 sets; *Isis Unveiled*, 2 sets; *Esoteric Buddhism*, *Occult World*, *Purpose of Theosophy*, *Magic*, *Paracelsus*, *THE PATH*, *Bhagavad Gita*, *Among the Rosicrucians*, *Bible Myths*, &c., &c.

It is intended for the use of all members throughout the United States. Borrowers will be careful to give accurate addresses and to take care of the books when taken out.

Donations of either money or books will be gladly received, and may be sent in care of *THE PATH*.

*DR. A. KEIGHTLEY* has gone to Boston on a visit to the theosophists in that vicinity.

AT a recent meeting of the *Krishna T. S.* a paper on "Krishna" was read, contributed by a distant fellow theosophist. We recommend to those

members who have time at their disposal and are not themselves attendants at Branch meetings to get up papers upon theosophical subjects for the use of various Branches. We will gladly indicate those Branches which would be benefitted by such work. If members engaged more freely in such efforts, there would soon spring up in all sections of our Society a unity of thought and action the value of which cannot be overstated.

EAST OAKLAND, CAL.—The Golden Gate Lodge is exhibiting an energy which should operate as a spur and as a model to sister Branches. Not only are public meetings held in San Francisco on the 2d and 4th Sundays of each month, but similar ones have lately been opened on the 1st and 3d Sundays in Oakland, where, indeed, there is now hope of a new Branch. The G. G. Lodge has also issued for general circulation a most excellent tract—“Theosophy, its Aims and Objects.” We have rarely encountered a Theosophical leaflet so judicious, discriminating, fair, candid as this. It expressly disclaims proselyting or conversions, invites not only investigation but the disclosure of mistake, takes the ground that Theosophy is premature till the recipient has grown up to it, shows that the Society is for intelligent study and for helping others, and not at all a school of occultism for learning the projection of the astral and like feats. This is its summing up: “Our purpose is to teach man his own nature, mission, and destiny, and to assist him to unfold the God within himself. True Theosophy is everything that aids or elevates mankind, and our chief object is not so much to gratify individual aspirations as to serve our fellow men.” If this is the spirit of the Lodge, no wonder its public meetings are growing in number and attendance!

SATWA T. S.—The Secretary's new address is Box 1772, Los Angeles. The Branch has two meetings a week, one closed, the other open. Bros. John and Jas. Pryse have gone away on long journeys, but left earnest workers behind.

LOS ANGELES T. S. continues its activity. The two Branches in the city will probably infuse theosophy into that section. Both are asking for application blanks for new members.

IN response to the appeal for funds for the General Secretary's office which the Convention authorized, there have been received up to May 25th, from Branches \$70.50, from individuals \$164.

#### IRELAND.

DUBLIN LODGE.—At the first open meeting of this lodge in the month of April an excellent paper on Count Tolstoi's life and teachings was read by Mr. Fuller; and at the second open meeting an instructive paper by Mr. Armstrong on “Suggestions for theosophical inquirers” was read,—followed in both cases by harmonious and animated discussion. The attendance was good, and interest is still spreading both in Dublin and Limerick.

FRED J. DICK.

#### ERRATA.

In the April, 1889, issue of the PATH, two glaring errors crept in on the first page in the initial verse. “Whither” was printed “whether.” Subscribers will please correct.

“The future exists in and grows out of the present. He who knows this will do his whole duty.”

OM.