

Æ U Ω

It behooves thee to hasten to the Light and to the Beams of the
Father;
From whence was sent to thee a soul clothed with much Mind.
These things the Father conceived, and so the Mortal was animated ;
For the paternal mind sowed symbols in Souls ;
Replenishing the Soul with profound Love.
For the Father of Gods and men placed the mind in the Soul,
And in the Body he established you.—*Oracles of Zoroaster.*

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CULTURE OF CONCENTRATION.

PART II.

[PART I APPEARED IN JULY, 1888, PATH, p. 116.]

It is now over one year since I sent in Part I to the Editor of the PATH. Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II ; and to the various students who so soon after reading the first have asked for the second I plainly say that you have been led away because a sequel was indicated and you cannot have studied the first ; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be

reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper ; not that I think book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is ; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Raj Yoga. It discards those physical motions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kiballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge". 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals", "philosopher's stone and elixir", but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored ; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked, if in the culture of concentration we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit ; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin ; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in Bhagavad-Gita. But such a birth as this, says Krishna, is difficult to obtain ; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who

“fear God and honor the King.” Immense fields of investigation and experiment have to be traversed ; dangers unthought of and forces unknown are to be met ; and all must be overcome, for in this battle *there is no quarter asked or given*. Great stores of knowledge must be found and *seized*. The kingdom of heaven is not to be had for the asking ; it must be *taken by violence*. And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one fitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter ?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Eliphas Lévi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result ? Why only that the so-called shade appeared for a few moments, and Lévi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Lévi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apochryphal attempt recorded by Eliphas Lévi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RĀMATĪRTHA.

OUR SUN AND THE TRUE SUN.

Considering how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic's "true sun," for it sees none other than the one shining in the heavens. This at least they pretend to know, for it rises and sets each day and can be to some extent observed during eclipses or when spots appear on it, and with their usual audacity the 19th century astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense. It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun.

A dispute is still going on as to whether the sun *throws out heat*.¹ On one hand it is asserted that he does; on the other, that the heat is produced by the combination of the forces from the sun with the elements on and around this earth. The latter would seem to the mystic to be true. Another difference of opinion exists among modern astronomers as to the distance of the sun from us, leaving the poor mystic to figure it out as he may. Even on the subject of spots on our great luminary, everything nowadays is mere conjecture. It is accepted hypothetically—and no more—that there may be a connection between those spots and electrical disturbances here. Some years ago Nasmyth discovered² objects (or changes) on the photosphere consisting of what he called "willow leaves," 1000 miles long and 300 miles broad, that constantly moved and appeared to be in shoals. But what are these? No one knows. Science can do no more about informing us than any keen sighted ordinary mortal using a fine telescope. And as to whether these "willow leaves" have any connection with the spots or themselves have relation to earthly disturbances, there is equal silence. To sum it up, then, our scientific men know but little about the visible sun. A few things they must some day find out, such as other effects from sun spots than mere electrical disturbances; the real meaning of sun spots; the meaning of the peculiar color of the sun sometimes observed—such as that a few years ago attributed to "cosmic dust", for the want of a better explanation to veil ignorance; and a few other matters of interest.

But we say that this sun they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true sun. And, indeed, we have some support even from modern

¹ Among great scientists such as Newton, Secchi, Pouillet, Spaeren, Rosetti, and others, there is a difference as to estimated heat of the sun shown by their figures, for Pouillet says 1,461° and Waterston 9,000,000° or a variation of 8,998,600°!

² See *Source of Heat in the Sun*, R. Hunt, F. R. S. (Pop. Sc. Rev. Vol. IV, p. 148.

astronomers, for they have begun to admit that our entire solar system is in motion around some far off undetermined centre which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown centre be a sun. They conjecture that it is, but will only assert that it is a centre of attraction for us. Now it may be simply a larger body, *or a stronger centre of energy*, than the sun, and in turn quite possibly it may be itself revolving about a still more distant and more powerful centre. In this matter the modern telescope and power of calculation are quickly baffled, because they very soon arrive at a limit in the starry field where, all being apparently stationary because of immense distances, there are no means of arriving at a conclusion. All these distant orbs may be in motion, and therefore it cannot be said where the true centre is. Your astronomer will admit that even the constellations in the Zodiac, immovable during ages past, may in truth be moving, but at such enormous and awful distances that for us they appear not to move.

My object, however, is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion. It is useless now to speculate on which of the many stars in the heavens may be the real sun, for I opine it is none of them, since, as I said before, a physical centre of attraction for this system may only be a grade higher than ours, and the servant of a centre still farther removed. We must work in our several degrees, and it is not in our power to overleap one step in the chain that leads to the highest. Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

MARTANDA.

IS KARMA ONLY PUNISHMENT?

The following query has been received from H. M. H.:

"In August PATH Hadji Erinn, in reply to the above question, stated that 'those who have wealth, and the happy mother seeing all her children respected and virtuous, are favorites of Karma'. I and others believe that these apparent favors are only punishment or obstacles, and others think that the terms *punishment* and *reward* should not be used."

I cannot agree with this view, nor with the suggestion that punishment and reward should not be used as terms. It is easy to reduce every thing to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm* and *deny*. They say there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *iron*, because both are equally *matter*. While we continue to be human beings we must use terms that shall express our conscious perception of ideas and things.

It is therefore quite proper to say that an unhappy or miserably circumstanced person is undergoing punishment, and that the wealthy or happy person is having reward. Otherwise there is no sense in our doctrine.

The misunderstanding shown in the question is due to inaccurate thinking upon the subject of Karma. One branch of this law deals with the vicissitudes of life, with the differing states of men. One man has opportunity and happiness, another meets only the opposite. Why is this? It is because each state is the exact result bound to come from his having disturbed or preserved the harmony of nature. The person given wealth in this life is he who in the preceding incarnation suffered from its absence or had been deprived of it unjustly. What are we to call it but reward? If we say *compensation*, we express exactly the same idea. And we cannot get the world to adopt verbosity in speech so as to say, "All this is due to that man's having preserved the cosmic harmony."

The point really in the questioner's mind is, in fact, quite different from the one expressed; he has mistaken one for the other; he is thinking of the fact so frequently obtruded before us that the man who has the opportunity of wealth or power oft misuses it and becomes selfish or tyrannous. But this does not alter the conclusion that he is having his reward. Karma will take care of him; and if he does not use the opportunity for the good of his fellows, or if he does evil to them, he will have punishment upon coming back again to earth. It is true enough, as Jesus said, that "it is difficult for the rich man to enter heaven," but there are other possessions of the man besides wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.

In such cases—and they are not a few—we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal

propriety. I doubt if the questioner has devoted his mind to analyzing the subject in this manner.

Every man, however, is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment or reward*.

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vileness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. What will the questioner do with this? The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from us. When we enter the field of earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot.

HADJI ERINN.

LETTERS THAT HAVE HELPED ME.

(Continued from December.)

FURTHER NOTES ON LETTER XIV.

In further illustration of this letter, I might cite the case of a friend of mine who was at once fired with Theosophy on first hearing of it and ardently desired to become a chela. Certainly he had known these truths in other lives, for all seemed familiar to him, and, though he was what is called "a man of the world," he accepted the philosophy, measured some of its possibilities intuitively, and, while careful to do his duty and cause no jars, he ranged his life, especially his inner life, to suit these views. The question of chelaship assumed great prominence in his mind. He knew of no chelas; knew not where to knock or whom to ask. Reflection convinced him that real chelaship consisted in the inner attitude of the postulant; he remembered magnetic and energetic laws, and he said to himself that he could at will constitute himself a chela to the Law, at least so far as his own attitude went, and if this did not satisfy him, it was a proof that he desired some personal reward, satisfaction, or powers in the matter, and that his

motive was not pure. He was slow to formulate his desires, even to his own mind, for he would not lightly make demands upon the law ; but he at last determined to put his own motives to the test ; to try himself and see if he could stand in the attitude of a faithful chela, unrecognized and apparently unheard. He then recorded in his own mind an obligation to serve Truth and the Law as a chela should, always seeking for light and for further aid if possible, recognizing meanwhile that the obligation was on his side only, and that he had no claims on Masters, and only such as he himself could by the strength of his own purpose institute upon the Law. Wherever he could hear of chelas and their duties he listened or read ; he tried to imagine himself in the position of an accepted chela, and to fill, so far as in him lay, the duties of that place, living up to all the light he had. For he held that a disciple should always think and act towards the highest possibilities, whether or not he had yet attained these, and not merely confine himself to that course of action which might be considered suited to his lower class or spiritual estate. He believed that the heart is the creator of all real ties, and it alone. To raise himself by himself was then his task. This attitude he resolved to maintain life after life, if needs were, until at last his birthright should be assured, his claim recognized by the Law.

He met with trials, with coldness from those who felt rather than saw his changed attitude ; he met with all the nameless shocks that others meet when they turn against the whirlpool of existence and try to find their way back into the true currents of life. Great sorrows and loneliness were not slow to challenge his indomitable will. But he found work to do ; and in this he was most fortunate, for to work for others is the disciple's joy, his share in the Divine life, his first accolade by which he may know that his service is accepted. This man had called upon the Law in faith supreme, and he was answered. Karma sent him a friend, and soon he began to get new knowledge, and after a time information reached him of a place or person where he might apply to become a chela on probation. It was not given him as information usually is ; nothing of the sort was told him, but with his extending knowledge and opening faculties a conviction dawned upon him that he might pursue such and such a course. He did so, and his prayer was heard. He said to me afterwards that he never knew whether he would not have shown greater strength of mind by relying wholly upon the reality of his unseen, unacknowledged claim, until the moment should come when Masters should accept and call him. For of course he held the ideal of Masters clearly before his mind all this while. Perhaps his application showed him to be weaker than he supposed, in so far as it might evidence a need on his part for tangible proof of a fact in which his higher nature prompted him to believe without such proof. Perhaps it was but natural and right, on the other hand, that after silent service for some time

he should put himself on record at the first opportunity granted him by Karma.

He applied, then. I am permitted to give a portion of the answer he received, and which made clear to him the fact that he was already accepted in some measure, before his application, as his intuition had told him. This answer may be of untold value to others, both as clearly setting forth the dangers of forcing one's way ahead of one's race, and also by its advice, admonitions, and evidence that the Great Beings of the Orient deal most frankly and gently with applicants. Also it may mark out a course for those who take the wise plan of testing themselves in silence before pushing their demands upon the Law. For this at once heightens their magnetic vibrations, their evolutionary ratio; their flame burns more brilliantly and attract all kinds of shapes and influences within its radius, so that the fire is hot about him. And not for him alone: other lives coming in contact with his feel this fierce energy; they develop more rapidly, and, if they have a false or weak place in their nature, it is soon discovered and overthrows them for a time. This is the danger of coming into "the circle of ascetics"; a man must be strong indeed who thus thrusts himself in; it is better as a rule to place one's self in the attitude of a disciple and impose the tests one's self: less opposition is provoked. For forces that are foiled by the adept may hurl themselves upon the neophyte who cannot be protected unless his Karma permits it, and there are always these opposition forces of darkness waiting to thin the ranks of the servitors of the Good Law.

Up to this point, then, we may follow this student, and then we lose sight of him, not knowing whether he progressed or failed, or still serves and waits, because such things are not made known. To tell so much as this is rare, and, since it is permitted, it must be because there are many earnest students in this country who need some such support and information. To these I can say that, if they constitute themselves faithful, unselfish disciples, they are such in the knowledge of the Great Law, so long as they are true, in inmost thought and smallest deed, to the pledges of their heart.

ANSWER TO Y.

Says Master :

"Is Y. fully prepared for the uphill work? The way to the goal he strives to reach is full of thorns and leads through miry quagmires. Many are the sufferings the chela has to encounter; still more numerous the dangers to face and conquer.

May he think over it and choose only after due reflection. No Master appealed to by a sincere soul who thirsts for light and knowledge, has ever turned his face away from the supplicant. But it is the duty of those who call for laborers and need them for their fields, to point out to those who offer

themselves in truth and trust for the arduous work, the pitfalls in the soil as the hardship of the task.

If undaunted by this warning Y. persists in his determination,—he may regard himself as accepted as——. Let him place himself in such case under the guidance of an older chela. By helping him sincerely and devotedly to carry on his heavy burden, he shall prepare the way for being helped in his turn."

(Here follow private instructions.)

"Verily if the candidate relies upon the Law; if he has patience, trust, and intuition, he will not have to wait too long. Through the great shadow of bitterness and sorrow that the opposing powers delight in throwing over the pilgrim on his way to the Gates of Light, the candidate perceives that shining Light very soon in his own soul, and he has but to follow it. Let him beware, however, lest he mistake the occasional will-o-the-wisp of the psychic senses for the reflex of the great spiritual Light; that Light which dieth not, yet never lives, nor can it shine elsewhere than on the pure mirror of Spirit.

* * * * *

But Y. has to use his own intuitions. One has to dissipate and conquer the inner darkness before attempting to see in the darkness without; to know one's self before knowing things extraneous to one's senses."

And now, may the Powers to which my friend Y. has appealed *be permitted by still greater and much higher Powers* to help him. This is the sincere and earnest wish of his truly and fraternally,
X.

This letter also show incidentally how one Adept may serve another still higher by reporting or conveying his reply.
J. N.

H. P. BLAVATSKY.

We have inserted in this issue a picture of H. P. Blavatsky, who is—whether from the standpoint of her enemies or that of her friends—the most remarkable person of this century.

Fifty-eight years ago she was born in Russia, and in the year 1875 caused the starting of the Theosophical Society. Ever since that date she has been the target for abuse and vilification of the vilest sort, and, sad to say for human nature, those who have received benefits from her have not given to her efforts that support which was due. But knowing her intimately, we know that she cares nothing for the abuse or the lukewarmness of theosophists, for, as declared by herself, she is not working for this century but for another yet to come, secure in the truth of Reincarnation and content if she can but sow the seeds that in another age will grow, blossom, and bear good fruit.

When she will leave the mortal frame now occupied by her we know not; but we are convinced that, when the personality denominated H. P. Blavatsky shall have passed away, her pupils and her friends will acknowledge her greatness,—perhaps not before.



H. P. Blavatsky

REINGARNATION AND MEMORY.

V.

Concluded.

“Time is but the space between our memories; as soon as we cease to perceive this space, time has disappeared. The whole life of an old man may appear to him no longer than an hour, or less still; and as soon as time is but a moment to us, we have entered upon eternity. * * * * * Time is, then, the successive dispersion of being.”

(Auriel's Journal page 2).

From birth to prime the faculties of man unfold; from prime to old age the faculties wane. In the natural order this unfolding and waning are really a transmutation. In early life the sensuous sphere predominates, and both the intellectual and spiritual are in abeyance. In adult and more advanced life the sensuous sphere wanes and the higher faculties take control. This is the natural order, and it is seldom seen, for there are few natural lives. The follies of youth are more often the harvest of age, dead-sea apples in place of the ripe fruit of the tree of life, while repentance and remorse embalm the living corpse of a wasted life and slighted opportunities. These are unnatural lives, and the real faculties of man are never thus realized. Mediocrity—the slumber of the soul—is, at best, the result of unnatural lives, and old age even, when reached, is miserable beyond description. What is called talent is usually a partial and unsymmetrical awakening of the soul from the dominion of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable. Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason. “Time is the supreme illusion.” “To escape by the ecstasy of inward vision from the whirlwind of time, to see oneself *sub specie eterni*, is the word of command of all the great religions of the higher races.”

Mediocrity has little of either reminiscence or intuition, but may develop physical memory very largely. Talent has flashes of intuition, but is rather bias than illumination, a withdrawal of perceptions and faculties from other realms, to concentrate them on one sphere. Genius is another name for reminiscence, an ecstasy of inward vision, the essence of many memories, the synthesis of former experiences.

Physical memory is the record of passing events, but it is not the preserver of experience. Physical memory is but the outer husk of experience.

Experience relates to feeling and consciousness ; memory to time and sense. Memory relates solely to the past, to that which was, or rather seemed, and is not ; and is, at best, the record of an illusion. Past, present, and future,— what illusions ! The past is dead, the future is not, and these constitute the present as a fleeting unreality. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*. In the outer sphere of man's life his faculties are related to the panorama of events, and these he perceives only in detail and in succession. In the inner sphere of man's being he knows *all at once*. This is true even in dreams, where the events of years pass in review in a moment of time. Memory grasps at the days and attempts to hold the slow-plodding years. Reminiscence has dissolved all these in the waters of oblivion, only to preserve their essence as motors, intuitions for future guidance. These are but logical deductions from our present experience, without assuming any future life. If, however, in the present life man is able to free his consciousness from the illusions of sense and time, he comes to know of essential being, and only then does he begin to correctly interpret the things of time.

All that we know of the brain shows it to be the organ of physical memory, and shows, moreover, that any change of its structure or perversion of its function impairs or obliterates memory. Cases of disease have been known from which individuals have recovered with complete oblivion of nearly all the past. Adults previously well-educated have forgotten even how to read, and have had to begin all over again like children. In some cases there has been a slow and gradual recovery of the past. In others there has been little recovered of the past. The normal function of the brain has been arrested in the middle of a sentence, memory has been thus entirely suspended, and insanity or imbecility has supervened ; after the lapse of months memory and consciousness have returned, perhaps from a surgical operation, and the broken sentence has been completed. Similar cases often occur in the annals of surgery.

The forgetfulness of old age is proverbial. The tablets of memory first refuse to record new impressions. The things of yesterday are forgotten, and the memories of youth return, mere glimpses of a summer day or a night of sorrow. These also in turn disappear, and insensibility and imbecility often supervene. The man again becomes a helpless child leaning toward the great mother's breast, longing for rest and sleep.

If this is so often the record of the life of man whom "three score years and ten" reduce to imbecility, and with memory already departed, how can it be possible that, when the brain is decomposed and resolved back to its original dust, it should still perform a function which it so often loses before death ? If memory fades as the brain decays, and consciousness displays itself on an entirely different plane after death, and for a thousand

years, as we count time, lives a subjective life, the former records of memory are not only barred by "death," but even the bias given to consciousness must fade also. If, therefore, reincarnation should occur, there would not be the least reason to suppose that the memory that derived its form and experience from the contour and development of the brain and the circumstances of its environment, and that has been decomposed a thousand years previously, should adhere to the ego now embodied in another race and time with a new brain and a renewed consciousness. So far as memory is concerned, this is a new creation; and so far as individual consciousness is concerned, the former personality has been annihilated.

What we call memory, therefore, as a function of the organized brain perishes with the body.

If memory is the temporary record of passing events, and both the events and the record belong to time, is there not something in man that records memory itself, thus bridging the chasm of "death" and anchoring every experience of the soul to the real *ego*? This is precisely the nature of experience of which memory is the matter side, related to sense and time, and of which reminiscence is the spirit side related to essential being. And here again it is unnecessary to assume a life beyond the present, for our present experiences prove this to be so. It is but the subjective side of our present every-day experiences, and belongs to our *mode of consciousness*. In order to realize this in any large degree, it is only necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision, that is to gradually elevate the plane of consciousness. Man may thus come to *know* the super-sensitive world precisely as he knows the things of sense and time, viz. by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. The evidence of things unseen will end thus in fruition; the unseen and the unknown become the things seen and known. Human experience on this superior plane is also fortified by analogy and by the orderly processes of nature. If we assume the continued existence of the soul (*ego*), we have also to assume the continuance of its *method of knowing*, else we annul consciousness itself. The consciousness of the ego and its real method of knowing, viz. by experience, are all that enable us to predicate continued existence. If consciousness is now displayed on both the objective plane through the medium of the senses, and on the subjective plane through intuition, reminiscence and the like, then the ego having already experience on both planes in unequal degree, often almost exclusively here on the lower plane, may display itself almost exclusively on the subjective plane, and this often occurs in trance and related conditions. This is the key to the higher consciousness and the diviner life.

One third of our present life is practically divested of memory. When the plane of consciousness is shifted in sleep, memory reveals its true character as belonging to matter and time, and as in no sense essential to existence, experience, or consciousness.

Man's immortality is therefore within his grasp, his destiny is within his own hands, and he may recover the substance of all his past while he realizes his birth-right even now.

"He who has not even a knowledge of common things is a brute among men: He who has an accurate knowledge of human concerns alone is a man among brutes: But he who knows all that can be known by intelligent energy is a god among men."

HARIJ.

MAHATMAS.

A HINDU'S VIEW.

I have read with great interest in November PATH the article headed "Some Notes on the Mahatmas." The word *Mahatma* is but roughly translated "a great soul"; it means literally "High Self"—that is, our Higher Self. In the *Key to Theosophy* you will find that this Higher Self is called "Manas taijasi", our three higher principles, or Atma-Budhi-Manas, which are yet undeveloped in us. Every one of us has therefore the germ of the Mahatma in him.

As an individual, we Hindus call only him a Mahatma who, having brought his lower self completely under control, has transferred his individual consciousness to the Divine consciousness. He acts in unison with it, and can therefore commit no sin. He may or may not have a body (physical or astral); in the former case we call him "Jivan Mukta", meaning literally "Living Liberated", in the latter case "Nideha Mukta", or "Bodiless Liberated".

Mukti with us does not necessarily mean Nirvana, which is but its highest aspect. A Mukta Purusha, or liberated individual, therefore can and often does remain in our Loka or sphere to assist us morally and spiritually until the last particle of his Karma or Vasana is exhausted, when he goes into Nirvana.

It is written that there are seven ways or seven Paths for an Upasaka; the first (or lowest and most primary) is the intellectual appreciation; the second is self restraint (self sacrifice); the third is a Spirit of humility and veneration for those who have reached the goal; the fourth is a feeling of nearness, close connection, or friendliness; the fifth, a feeling of attraction (compared to the attraction of a mother to her son); the sixth is love; the seventh (last and greatest) is one-ness—"Soham." Upasaka! choose for thyself and proceed.

K. P. MUKHERJI, F. T. S.

Berhampore, India, Dec. 6, 1889.

SOME NOTES ON THE MAHATMAS.

II.

(See PATH for Nov., 1889.)

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

After collecting the notes printed in the paper referred to above, I came across some more extracts on the same subject which seemed to me to throw some additional light upon the matter. The first of these was taken from the "Seclusion of the Adept", part of the commentary on the *Light on The Path*, published in *Lucifer*, (Vol. I. p. 380) and reads as follows :

"Here in London, as in Paris and St. Petersburg, there are men high in development. But they are only known as mystics by those who have the power to recognise; the power given by the conquering of self. Otherwise, how could they exist, even for an hour, in such a mental and psychic atmosphere as is created by the confusion and disorder of a city? Unless protected and made safe, their own growth would be interfered with, their work injured. And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognise him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self. Any lesser appeal would be as useless, as much a waste of energy and power, as for mere children who are learning their alphabet to be taught it by a professor of philology. Until a man has become, in heart and spirit, a disciple, he has no existence for those who are teachers of disciples."

Here the adept is referred to as still capable of growth, while in the same volume of *Lucifer*, p. 257, we read : "The occult idea of *Mahatmahood* is a soul of higher rank in the realms of life, conceived to drink in the wealth of spiritual power closer to the fountain-head, and to distil its essence into the interior of receptive souls. In harmony with this idea, Emerson writes : "The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel; this natural force is no more to be withstood than any other natural force. A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys towards the sun, journeys towards that person."

In the *Key to Theosophy*, lately published, Mme. Blavatsky again uses the terms *Adept*, *Initiate*, *Master*, and *Mahatma* in the same sense. She says (p. 289) that "the word *Mahatma* means simply 'a great soul,' great through moral elevation and intellectual attainment. * * * We call them *Masters* because they are our teachers. * * * They are men of great learning, whom we call *Initiates*, and still greater holiness of life." And on p. 293 she continues: "They have no right, except by falling into Black Magic, to obtain full mastery over any one's immortal Ego, and can therefore act only on the physical and psychical nature of the subject, leaving thereby the free-will of the latter wholly undisturbed. Hence, unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in and devotion to his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experience great difficulties in penetrating into the cloudy chaos of that person's sphere."

This extract suggests that all communication with the Masters must be upon higher planes than that of the purely physical, and explains why we cannot expect to make them hear till we too speak with "a divine voice." Nevertheless, there is nothing in it to lead one to interpret the word *Mahatma* (at least as it is ordinarily used) as meaning only "the great soul," and therefore rendering it impossible to speak of "a Mahatma." There still remains the idea of individuality. While it is very possible to think of *Mahatma* as the great Soul with whom all spiritual existences are at one, in that sense it becomes a condition rather than an individuality, and all sense of human relations dependent upon that individuality is lost. Considered in the abstract, light is one and indivisible, but to our physical eye is individualised in every star of the firmament, every lamp of the earth. No matter how lofty our idea of "a Mahatma" may be, it must have limitations and qualifications, and cannot therefore be the same as the idea of the Great Soul, which is the Infinite and Unlimited. When the ascetic has arrived at the point spoken of by Patanjali in the Aphorisms quoted in the former paper, he stands even then upon the threshold only of that higher state called *Isolation* or *Emancipation*. Till then his individuality persists, as we may see by the 4th and 5th Aphorisms of *Book IV*, where the *mind* or *ego* of the ascetic is spoken of as controlling the various minds acting in the bodies which he voluntarily assumes.

In an article on the "Sevenfold Principle in Man," by Mme. Blavatsky, (*Five Years of Theosophy*, p. 153) she tells us that from the first appearance of life up to the state of Nirvana, the progress is, as it were, continuous and by imperceptible gradations. But nevertheless four stages are recognised in this progress, where the change is of a peculiar kind:

1. Where life makes its appearance.

2. Where the existence of mind becomes perceptible in conjunction with life.

3. Where the highest state of mental abstraction ends, and *spiritual consciousness* begins.

4. Where spiritual consciousness disappears, leaving the 7th principle (Atma) in a complete state of *Nirvana* or nakedness; (defined further on as the condition of final negation, negation of individual, or separate, existence, or, in other words, complete identification with the Absolute.) *Atma* is here used as the emanation from the Absolute called "the seventh principle," but, properly speaking, no principle, being identical with the Absolute.

It seems, then, that until spiritual consciousness disappears in *Nirvana*, we have a right to consider that the individuality persists, and, while that continues, the highest adept is not yet lost in the Universal Soul. So that the phrase "a Mahatma," used as an equivalent to the expression "a Master," is the use of a word in a restricted sense, which might be kept, as the Aryan Society has suggested, to its higher meaning as a condition rather than an entity, but which, *in its general acceptation*, has no such restricted signification. We might as well refuse to say "Bring me a light," because light is an abstract and general term and cannot be individualised.

It certainly would be a good thing if the terminology of Theosophy were more accurate and well-defined, and especially that the many Sanskrit terms which have no exact English equivalents should be officially defined, once for all, and then accurately employed. Theosophy has the advantage over all other metaphysical systems, of the possession of a vocabulary drawn from the subtlest of languages; and it is a pity to lose this advantage through our own ignorance or carelessness. Any discussion, therefore, which tends to throw light upon the precise meaning of an important word, cannot be considered as lost time.

K. H.

THE ALLEGORICAL UMBRELLA.

In the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hindu books and monuments references to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occult-

ism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishads we read the invocation : "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid." This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers : the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true centre* of which the sun in heaven is a symbol and partial reflection. This centre let us place for the time with the Dhyān Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and soul. And this is the goal we are all striving after, and many of us asking to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath it. The ribs are the Rishis, or Adepts, or Mahatmas ; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of those Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

WILLIAM BREHON.

LITERARY NOTES.

A **BUDDHIST CATECHISM**, by Subhadra Bhikshu. (*1890, Geo. Redway, London, 68 p.p. and notes.*) This is put forth, as the Introduction says, with the aim of meeting the intelligent appreciation of educated populations and of eliminating the superstitious and childish conceptions of Eastern peoples. It is divided into an Introduction of 6 questions, The Buddha, The Doctrine (Dhamma), Brotherhood of the Elect (Sangha). There is an appendix of Notes and extracts from the Dhammapada. We do not know who is hidden by the name Subhadra Bhikshu, but the book is well written, though we cannot say it is any better than that written by Col. H. S. Olcott. We welcome the book as an addition to our literature and as another evidence of the spread of truth, for when Christian peoples will warrant our publishers in getting out works treating on Eastern religions, there must be a great undercurrent of inquiry. The book is well bound in black smooth covers and is convenient in size.

THE INDIAN RELIGIONS, by Hargrave Jennings, (*1890, George Redway, London.*) A book of 262 pages, with 27 chapters, 2 appendices, and a conclusion. The style is the well-known jerky and obscure one of Hargrave Jennings. The book is the result of "the persuasions of years of much research, and of a great amount of thought", and "it is a treatise addressed to Thinkers and to them alone." Instead, however, of its being an account of Indian Religions, it appears to be devoted to the author's views upon religious and metaphysical matters in general, as but small space is devoted to the Religions, but a great deal to Rosicrucianism and all the ideas reflected upon the author's mind during his years of constant speculations in that direction. The tenth chapter is devoted to "Philosophic Inquest into Matter", in which it is declared that "there is no such thing as matter." The author "thinks it a miserable unsound-of-mind, poverty-stricken, childish figment, conjured up out of the incapacity of men's thinkings." In explaining what he means by this, he uses this language: "We consider the world as made only as a thing in the acceptance of it in the unconsciousness of the senses; as furnished in the life in which it is only found." Now if this is the result of many years of thought on eastern religions, then it is a mere absurdity and contradiction. Those systems postulate spirit and matter as coexistent and indivisible, and, indeed, the author himself on p. 82 admits "nature" and "experiences"; without matter there can be neither nature nor experience. In opening at the chapter on dreams we had hoped for much, but deep disappointment supervened on finding 4 pages in the chapter with nothing of value in them. However, there are some good things in the volume, and no doubt suggestions and helps for those thinkers whose minds are of the same form as the author's.

THREE SEVENS, by the Phelons. A thoughtful, instructive book, elucidating the truth that man's heritage is the universe with all its contents, but

that he conquers the right to it by first conquering himself. Of course no description of initiations can be exact, or, indeed, other than symbolical, but the symbolism may be, and in this book is, an embodiment of rich lessons in confidence, fortitude, single-mindedness, and, most pre-eminently, of will-power. All through the work are sound and elevating teachings, not, perhaps, profound or novel, but vigorous and clear. The English, too, is singularly choice and mellow, a matter of value in these days when Theosophical writings need to commend themselves to the cultivated. "Laid", however, on page 34 should be "lay," and "transpired," page 213, should not be used in the sense of "occurred." (Hermetic Publishing Co., Chicago; \$1.25).

TEA TABLE TALK.

MY DEAR JULIUS;

The following was told me by a friend, and I can vouch for every word of it as strictly true: The latter part of February or the first of March of the present year, the skeleton of a man was found near Beaver Creek, in the edge of the mountains, about 40 miles southwest of Laramie, Wyo., and taken into that city. Evidently the man had died years ago, as there was but little clothing left on him. J, a friend of mine and an ardent spiritualist (and above all a sincere and honest man in all things), saw the skeleton as it lay in a box in front of a doctor's office. The thought occurred to him to try an experiment. "No doubt but this man has been murdered. I will get this skull and take it to B, and see what he has to say of it." He obtained the skull, took it to his house, and placed it in a small leather hand-bag, made especially to contain 3 vols. of a book which Mr. J had formerly been an agent for. His friend B, who was and is a medium, is a man of irreproachable character. He had often seen Mr. J. with the hand bag and knew its use, and had no thought of the bag in any way except in connection with books,—indeed, he had kept it in his house weeks at a time, filled with books. I will let Mr. J. tell the story, only abridging it as much as possible. "Perhaps a month after the finding of the skeleton, I took the bag containing the skull and went to B's house. I had kept my purpose a secret from every one, for, until the morning of my visit to his house, I was not certain in my own mind that I should do what I contemplated, *viz.* take the skull to B. in the hand-bag, and, without giving him any information of any kind, ask him to take the bag in his hands and give me whatever impression he might receive. We had a long and interesting conversation upon the subject of re-incarnation, for, while we were both spiritualists, we looked favorably upon Theosophy and its aims. I had been in the room an hour when the purpose of my visit came to me suddenly. I reached the bag to him and said, 'Take that into your hands and give me your impressions.' He took the bag in both hands, placed it against his forehead, and, as if surprised, said, 'I see a large, square-built man, with a queer kind of head

dress. It's neither a hat nor a cap, but something resembling a crown. He has on a strange-looking jacket or waistcoat, and a belt over it. His pants are very large at the waist and hips, and taper down to fit tightly just below the knee, 'English fashion.' I see him walking along, picking up sand and stones, examining them, and throwing them down. He makes memoranda in a book now and then. Now I see him digging under the edge of a large brown rock. He finds pure gold at a depth of two feet. This hole he covers up again carefully. Makes more memoranda in his book, and marks on the stone, as if to guide his return to the spot. I see a pick and a peculiar looking iron wedge lying under a big flat rock. Now I see a small man, with a brown and a sorrel mule, both small, hitched to a wide track wagon, that has flowers painted on the bed, like the Bain wagon. This small man has brown hair and whiskers, and seems to be waiting for the large man, probably to take him to the railroad. Now I see another small man, with long black beard, who is in some way connected with the large man. Mr. J, he said, turning to me, 'What have you got in this hand bag any way?.' I hesitated a moment, and then told him. His face flushed, and he said, 'I would have given a dollar if you hadn't told me.' Mr. B. then made a diagram of the ground where the scene described took place. He also told me that the small man with the mule team had murdered both the large man and the small man with long black whiskers, and he described the spot where the latter now lies, in the edge of a little quaking asp grove, some 3 or 4 miles from where the large man was buried. His description of the murderer was explicit, and I mentioned a name. 'That's the man,' he said, without hesitation. Mr. B. had seen the man once, and I several times. This murderer is now serving a term in a penitentiary for some minor offense. I made cautious inquiries, and learned that the man had at one time owned such a mule team and wagon, and was occupied, now and then, in taking prospecters and hunters around over the country. Mr. B. and I intend to go to that part of the country and see if we can find the body of the other murdered man, the pick and iron wedge, and the large brown stone that has the gold under it. If we find any or all of these things, then we shall feel quite sure of all the rest, but until then we intend to mention no names, for it would be unjust, and, again, no court in the land would accept such testimony. Imagine a medium on the witness stand!" The readers of the "Tea Table" will readily understand this whole matter, and will consider it, not spiritualism as do both Mr. J. and Mr. B, but purely clairvoyant vision,—psychic phenomena of a startling nature if confirmed. I could fill the "Tea Table" with columns of psychic evidence, of a more or less interesting character, such as have been and are taking place here frequently, but I consider this of too much importance to pass by. I will some day give the sequel to the above, if Mr. J. and his friend B. make their intended visit to the mountains and find anything to verify their present impression."

J. F. C.

The Tea Table awaits with interest the dénouement of the above, and would like also to tap the vein of psychic interest alluded to. In all new countries, where the magnetic currents are comparatively fresh, the "world

soul" is constantly manifesting itself in increased activity which men sense more readily because their minds are not distracted by the unceasing detail of a crowded civilization.

Another reader writes:

"DEAR JULIUS :—

I am prompted by your recent attention to 'coincidences' to relate an experience of my own.

During my absence a few weeks ago on a business trip through the western part of the State, my wife went to a small town near Saybrook, intending to remain there until my return. One day after I had been gone about a week, I started, with a sudden change of intention, for the place where my wife was staying, and wrote her that I was coming. My letter was, however, not received, and she went up to Middletown. When I arrived in that city on my way down, I had a few minutes to wait for a connecting train, and was standing in an obscure position on the platform when my wife walked up and accosted me. She had arrived a few minutes previously with two other ladies, had gone with them and gotten into a street car, but, by a sudden impulse, without saying anything to them and with almost a certainty of losing the car, she had left them and gone some distance, and around three sides of the station through a dense crowd of people, directly to where I was standing.

We then went home with our friends and were shown to our chamber and bath-room to prepare for dinner. We both proceeded to the bath-room, which opened from a narrow and rather dark hall nearly the whole length of the house from our chamber. My wife immediately returned to the chamber. When she came back I did not see her, but was conscious that she was in the hall and had passed the door. I had no reason to doubt that she did so intentionally, and as I had never been in the house before, knew nothing of any danger beyond. Nevertheless, by another of those sudden "impulses," I shouted very sharply and in a manner so foreign and uncalled-for that it immediately surprised myself,—“Stop!” My wife had passed along the hall, which, as I said, was rather dark beyond the door which she wished to enter, and, when my shout arrested her steps, had turned into the next doorway, and, if she had taken another step, would have fallen headlong down a steep stairway.

Of course I was pleased when the first 'coincidence' saved me from a needless journey with disappointment at the end, and genuinely thankful when the second averted actual disaster to my wife; and the occurrences have afforded subject for a good deal of thought concerning the how and wherefore.

It may be pertinent to mention that neither my wife nor myself is known to possess any special psychic susceptibility or to be under any morbid conditions, but are both sound, healthy, ordinary people.

Yours sincerely,

F. W. W.

Another coincidence coming to us from a distance, relates the following.
 "I was driving one lovely night over post roads to the R. R. Station, and

was thinking how impossible it is for human *reason* to understand how God (Perfection) can *love* Humanity (Imperfection). The more I thought of it, the more wonderful and incomprehensible it seemed. Wandering about, inside the station, I found myself standing in front of a large sheaf of Bible texts which hung upon the wall of the waiting room. I never look voluntarily at these public texts: they have some unpleasant association or other,—Cant, perhaps. Something made me read this one, and I saw these words; ‘I will shew thee the way in which thou shouldst go. *I love them that love me, and they that seek me early shall find me.*’”

Very truly is it here shown that Love is the living Link, the inseparable bond between all beings and all creation, so that by its light all problems can be explained. We find this law of harmony manifesting in the most unexpected and apparently anomalous conditions. As, for instance, the spread of disease—say the Grippe, whose fatal sneeze pervades the attenuated Tea table—is greatly aided by the mental currents of those who hear of and think of it until it is attracted to their sphere. “Fear” of a thing is simply a passive condition; so is doubt, while anxious expectancy is an open door; but the contrary mental attitude, if really maintained, wards off disease by rendering the person positive to the infectious germs which thus rebound from his sphere. Most “faith” is like that of the old woman, who had faith, she said, that the mountain could and would be removed by prayer. So she prayed all night, and then looked out. There was the mountain still. Cried she: “Dra’t the thing; *I just knew* it wouldn’t move.” A chestnut, perhaps, but apropos. Something newer is the remark of a dear little maid, still learning to talk with her 3 years’ tongue. She visits a relative, who is an F. T. S. A visitor said: “Baby, what’s your name?” “The-o-sophy,” proudly replied the little one, whose relatives did not know she had ever noticed or could pronounce the word. Imagine the delicious picture of the proud prattler, the confounded caller, the enchanted relatives, enough to warm even the bachelor cardiac muscle, or what d’ye call it, of
JULIUS.

ARYAN RESERVE FUND.

IMPORTANT ACTION BY THE NEW YORK T. S.

For the past few years The Aryan Theosophical Society has been extremely active in practical work, in which all theosophists have been asked and aided to join. The Circulating Library for the benefit of all inquirers was donated for that purpose by an Aryan member, and the extent to which it has been used testifies to its opportuneness. The Tract-Mailing Scheme originated in the same Branch and is managed by one of its members. The Aryan Press, intended to be a co-operative one for the use of all members and Branches, was started by a few members of the Aryan who furnished the plant, members of other Branches afterwards contributing.

It has already reduced the General Secretary's expenses for printing. With all these efforts the Aryan is fortunate in having members who have time to spare for the arduous duties which these affairs entail. We do not refer to the work of the New York Branch in order to gain glory for it, but solely to point out facts and to show that what has been done is for the general benefit and not for the Branch alone. In the same way its meetings are open to all comers.

Realizing the advantages of a great city like New York, the Aryan T. S. knows that a thoroughly organized and equipped Society in that city would be a strong factor in securing solidarity of the whole Society and in increasing the power and extent of the movement in America. With this object in view, at a meeting of the Society on December 10th, the following resolutions were passed :

Resolved, that the Aryan Theosophical Society have a fund to be placed in charge of a committee of five, for the purpose, among others, of obtaining a permanent headquarters for the Society ;

That contributions to the same be voluntary ;

That said fund shall be separate from the general fund made up of dues and fees ;

That the fund shall not be used before the end of 1890 unless before then it shall have amounted to \$1,000 ;

That the committee of five be elected on December 17, 1889, and be then instructed as to their procedure ;

That the secretary notify all the members of this resolution.

And at a subsequent meeting these were added :

Whereas, at a meeting of this Society held Dec. 10th, 1889, it was resolved " That the Aryan Society have a fund to be placed in charge of a Committee of five for the purpose, among others, of obtaining a permanent headquarters for the Society, etc., now be it

Resolved, that the said fund be designated as the " Aryan Reserve Fund " and held in the custody of the Society's Treasurer.

That the said Committee shall be constituted of the President and Treasurer of the Society Ex Officio, and three other gentlemen to be elected at this meeting by a majority vote of those present, and that the Committee so constituted shall be termed " The Fund Committee " and shall serve until the next ensuing Annual meeting of the Society, at which meeting and at each following Annual Meeting a similar Committee shall then be elected to serve for the ensuing year.

That remittances shall be made to the Chairman of the Fund Committee, a receipt for the same to issue from the Treasurer of the Society, who thereby certifies that the money has been paid into his hands.

That the " Fund Committee " shall have charge of the collection, direction, and application of the Aryan Reserve Fund, but that no appropriation or expenditure of the said Fund, or any part thereof, shall be made except upon motion of a member of the said Fund Committee, which motion shall

have received the authorization of a majority of the members of the said Committee and the approval of a majority of the members of the Society present, in meeting assembled, after due announcement by a Committeeman of his intention to move such appropriation or expenditure, said announcement to be made either at a previous meeting or by mail notice to each member of the Society.

The committee elected to take charge of the fund are :

Mr. A. H. Spencer, Mr. D. Nicholson, Dr. J. H. Salisbury, Mr. E. Aug. Neresheimer, and Mr. William Q. Judge.

Subscriptions were at once received amounting to over \$1,600, about one-half of which have been already paid in, notwithstanding that only monthly instalments were asked for.

The general object of this Fund is to establish in New York a building or suite of rooms at the service all day and every evening of all visiting theosophists, its own members and enquirers, with a Theosophical Library and Literary Bureau attached, so that such a substantial centre in the metropolis might add enormously to the strength of the movement, give a firmer tone and add a fresh impetus to our beloved society now just emerged from its youth. Opportunity to meet that immense volume of interest and inquiry that is everywhere observable would result not only in significant augmentation of membership in all Branches, but also in fulfilling the wish of every sincerely unselfish theosophist that the greatest possible number of his fellow members should share in that which he finds is of benefit to himself.

We do not know that the Aryan T. S. has decided to ask members of other Branches to help in this work, but we cannot see any serious objection to doing so at the proper time. We can speak from experience in stating that a permanent and well equipped headquarters in New York, whether that of the Aryan or of the General Society, would be of great use ; for even in the small down town headquarters already established it is apparent that enquirers from all parts of the entire world either come there or write. A casual glance at the visitors' register shows names from far India, Australia, England, France, Germany, and California.

We salute the Aryan Reserve Fund.

“So much, then, about the poets I learnt in a short time: that what they did was not done by the help of wisdom, but by a certain natural gift and inspiration, just as the soothsayers and diviners say many beautiful things, of which, however, they understand not a word. Under some such spell as this, it appeared to me, were the poets ; and yet at the same time, because of their poetry, they thought themselves, I perceived, the wisest of men in regard to other things, as to which they were not at all wise.”—*The Apology of Socrates.*

SUGGESTIONS FOR BRANCH T. S. WORK.

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

VIII.

THE THEOSOPHIST'S ATTITUDE (*Continued*).

Our last two papers have emphasized the necessity for individual endeavor; for faithful, practical work in the Theosophical Society among its members and in the world at large. While the importance of this must not be lost sight of, there is yet another phase of the question that deserves attention, and it will be our object this month to present to the thought of our readers the possibility, more particularly, of Theosophical work on a Higher Plane, which, in contradistinction to manual and mental labor, may be called (although in the main incorrectly) *Spiritual Work*.

It is not to be denied that the average Theosophist is more serviceable when his efforts take the form of practical usefulness; yet there are a few points of value for him to consider, and which he should always keep before him.

1. He should never forget that his every act has an influence, a *positive effect* upon each individual with whom he comes in contact. Often, indeed usually, this influence is small in each case, yet it assumes gigantic proportions when one considers the large number of persons so acted upon.

2. His every thought has an influence upon others even more potent, owing to the plane upon which thought acts, and because it is capable of affecting and often does affect persons who have no relations, personal or indirect, with the thinker.

3. It has been positively proved by scientific research¹ that every human being (and probably every animal) is surrounded by an aura or personal atmosphere which faithfully follows and portrays his moral and spiritual condition. The influence of this aura acts at a greater or less distance with different individuals. Its potency is probably determined by one's moral strength, and has very little to do with the physical condition, for although a healthy and strong man has a more diffused aura, it may not be powerful or intense in the sense of influencing others.

This aura has a direct psychic influence upon every person who comes into contact with it. You cannot pass an utter stranger in the street without influencing him and being influenced by him to a greater or less degree. The thought opens up wide realms of personal responsibility, and we must

1. See von Reichenbach, *Animal Magnetism*.

never forget the necessity for continually striving to purify our aura and thus influence others for better.

A sensitive person can very readily distinguish a good from a bad aura, and consequently a good from a bad individual, while one with psychic sight developed can see this personal atmosphere, and learns to judge from its *colour* of the moral strength and purity of the man. Some further development of psychic organs enables an expert to trace the accurate past of anyone, for in his aura are displayed, as pictures, most of the acts, good or bad, that have had a determining influence upon his life; while it has even been stated that the future, in rare instances, can be read. Again, to show how complex and wonderful is this aura, it is a complete index to one's thought. Looking upon it, you can see chasing each other in a continued stream a beautiful or frightful panorama, representing thoughts as the mind evolves them.

But to return to our starting point; is it not seen how marvellous and potent an influence our moral and spiritual condition can have upon others? Cannot we trace acts of ours which were the direct outcome of thoughts suggested by contact with some one? Did we ever have a short talk even with a stranger without feeling somehow the better or the worse for it? When it is realized through and through, so as to become part of our lives, that our personal purity of thought, word, and deed exerts its greater or minor influence upon others, will it not be an additional incentive to *Right Doing, Right Thinking, and Right Speech?*

We are gratified to announce that the effort of the General Secretary to form a systematized scheme for the distribution of the literature of the Society has met with rapid and marked success. It is curious to note that some of the earliest offers of help were from outsiders. Our Society Magazines are largely supported by non-Theosophists (at least such in name and in the fact of their not being members of the T. S.), but this has an obvious explanation; for one subscription will do for a group of Theosophists, while outsiders are so scattered that each must have the magazine for himself. But why should individual offers of help not come from all Theosophists? Surely there is no one so busy or so poor that he may not take part in the present effort. Theosophists should see to it that they deserve the name.

We thank those who since our last paper have offered personal aid, and hope their example may be followed by many others. G. HIJO.

THEOSOPHICAL ACTIVITIES.

MR. BERTRAM KEIGHTLEY'S TOUR.

Our January notice of Bro. Keightley's visits to the Branches and members was incomplete owing to meagre information. We can now give more details.

OMAHA, Neb. was reached Dec. 12, when an address was given to the Branch on *Theosophic Work and Duty*; Dec. 13, there was a public lecture on *The T. S. and Universal Brotherhood* to a good audience; Dec. 14, another public lecture on Theosophy; Dec. 15, a very large audience listened to an address on *Reincarnation*.

GRAND ISLAND, Neb., gave him a good reception, with Bro. M. J. Gahan as usual the leader. On Dec. 17th there was a public lecture in Masonic Hall on *Theosophy and the T. S.* to a large audience.

SAN FRANCISCO came next on Dec. 29th, where in the afternoon a good audience listened to an address on *Universal Brotherhood*; and again on Dec. 31st there was a lecture upon *Theosophy and the Founders of the T. S.*; January 1st, 1890, was devoted to important private conferences; January 5th, about 350 persons attended, fully filling the hall, to listen to an exposition of *Reincarnation and Karma*, and again on January 7th the *Theosophical Conception of Evolution*. On this subject Bro. Keightley is well qualified to speak, having assisted H. P. Blavatsky with the proofs of the *Secret Doctrine*. On January 8th there was a semi-public conference upon *Theosophy and Metaphysical Healing*; January 9th, 100 ladies gathered at the Palace Hotel to listen to an address on *Theosophy*.

OAKLAND, CALIF. December 29th, there was a public lecture in the evening by Bro. Keightley on *Universal Brotherhood*; and on January 2d a meeting of *Aurora T. S.* was held. *The work of the T. S. in California* was expounded; January 8th, Oakland was visited again, and an audience of about 200 assembled to listen to an address on *Theosophy and the Founders of the T. S.*; on January 4 private conferences took place.

January 9th was devoted to a lecture on *The Three Stages of the Theosophist's Growth*.

Several private and interesting meetings were held in San Francisco and Oakland, and the members report that the visit there of Bro. Keightley has done them much good.

The program given us by Bro. Keightley for the lower coast of California is as follows: San José on 10th January, with lectures there and near by in afternoon and evening; from there to Santa Cruz for two lectures; then Stockton and Los Angeles; then back to San Francisco, working east from there. In all places visited conferences will be held with the members and plans for future work discussed.

Letters have been received from Baltimore looking forward to public addresses there by either Bro. Keightley or some one else.

At San Francisco Bro. Keightley was the guest of Dr. J. A. Anderson.

The newspapers of San Francisco and Oakland gave full and fair reports of his lectures, and thus showed that the subject of theosophy is of importance on this coast.

One result of his visit to San Francisco is the formation of a definite "plan of campaign", so to speak, looking towards making the large cities of the coast centres from which shall emanate a steady stream of theosophic energy, work, and influence.

The press all through the district to be covered by Bro. Keightley is giving ample notice in advance of his coming, as well as inserting various theosophical items.

Everyone interested in the movement here feels that this visit has done a great deal of good, tending to cement the earnest ones in closer union, and making all feel that there has been a theosophical revival.

ALLEN GRIFFITHS,

Sec. Com. of Arrangements.

NIRVANA, T. S., Grand Island, Neb., at its regular meeting on January 5th, elected as President Mr. L. D. Proper, and as Secretary Mr. Nathan Platt. The Branch meets each Sunday afternoon, an original article is read, and the rest of the time is taken up with reading and discussing Theosophical subjects. Much interest is manifested by the outside world, and many questions are propounded therefrom.

AS heretofore the March PATH will contain a full list of Branches in the U. S. with address of President or Secretary.

THE portrait of Madame Blavatsky published in this month's PATH is from a recent photograph. Arrangements have been made by which copies upon card-board can be furnished by the PATH for 25 cts. each.

CHICAGO T. S. has elected as President Mr. Stanley B. Sexton, and as Secretary Miss Gertrude A. Piper, 34 Walton Place.

Bro. Bertram Keightley spent several days in Chicago on his way to the Pacific Coast. He addressed several gatherings of theosophists and spoke at some length at a regular meeting of the Chicago Branch in Central Music Hall. On his return in February he expects to make a stay of several weeks in Chicago, and arrangements have been made for him to deliver a series of addresses in that city and vicinity.

RAMAYANA T. S., Chicago, has elected as President Dr. Wm. P. Phelon, and as Secretary, Mr. Edwin J. Blood, 463 S. Leavitt St.

POINT LOMA T. S., San Diego, Cal., requests us to notice a change of officers and the fact that it meets each Sunday at 4 P.M. in room 7, No. 643 6th St. The new officers are: Dr. J. F. S. Gray, Prest; Mrs. A. J. Patterson, Secy; Dr. Thos. Docking, Treas.

THE TRACT-MAILING SCHEME.—No fewer than 66 persons have given to the General Secretary their kind co-operation in this Scheme, and the number of tracts furnished by the printer in the last two years now reaches 83,000. One marked result in the office has been a largely increased number of orders for documents and of requests for information about the Theosophical Society. This illustrates the great value of the Scheme in conveying truth and arousing interest. The total contributions in money have been \$108.29, and the General Secretary has furnished to friends offering time supplies of tracts and envelopes amounting to \$96.22, thus leaving but \$12.07 in the fund. He sincerely hopes that those who have covered the towns assigned them and can afford others will apply for a new district, and that those who cannot undertake addressing, but can contribute means, will replenish the now almost exhausted fund. This may be justly considered the great Theosophical era for the sowing of seed, and they are indeed fortunate who feel the impulse to scatter it lavishly and continuously. The Tract-Mailing Scheme should never die out, but should be a permanent department of the General Secretary's work,— as it may be if each Theosophist aids to make it possible.

The PATH is empowered to offer for sale the following numbers of *Lucifer* at 40cts. each, postpaid. Feb. '88 (1); Mar. '89 (1); May '89, (1); June, '89 (11); July, '89 (8); Nov. '89 (1); Dec. '89 (4).

FOUNDERS' PORTRAITS.

We are requested to state that the manager of the *Theosophist* offers as a free gift to every subscriber to the current volume of that magazine a life-like portrait-group of H. P. Blavatsky and H. S. Olcott, done in unfading tints by the Monochrome Co. of London. Each one's autograph is written under his or her portrait.

Annual subscription \$5. Vol. XI, Oct., 1889, to Sept., 1890. Apply to the Publisher of the PATH, who will forward the order but cannot yet supply the picture.

NOTICE.

The PATH office and the Theosophical Headquarters have been removed from 21 Park Row to 132 Nassau Street, Room 25, New York. This was necessitated by growing business, as well as by the unhealthiness of the former rooms, and the General Secretary hopes now to welcome visiting Brethren to a more seemly, spacious, and comfortable Headquarters.

The silver thread that runs through all men's lives is the mysterious power of meditation.—*Tibetan Verse.*

OM.