

And thus it has been said : Through the serenity or calmness of thought he brings to an end the effects of all actions, good or bad ; his self, serene, abiding in the supreme, obtains imperishable bliss.

The word is Om. Using that word and meditating upon it, he arrives at that which is beyond and cannot by means of intellect be either grasped or expressed. This is the way, this is the immortal, and this is bliss.—*Upanishads*.

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TO ASPIRANTS FOR CHELASHIP.

Sincere interest in Theosophic truth is often followed by sincere aspiration after Theosophic life, and the question continually recurs, What are the conditions and the steps to chelaship¹ ; to whom should application be made ; how is the aspirant to know that it has been granted ?

As to the conditions and the discipline of chelaship, not a little has been disclosed in *The Theosophist*, *Man*, *Esoteric Buddhism*, and other works upon Theosophy ; and some of the qualifications, difficulties, and dangers have been very explicitly set forth by Madame Blavatsky in her article upon "Theosophical Mahatmas" in the *PATH* of Dec., 1886. To every one cherishing even a vague desire for closer relations to the system of development through which Masters are produced, the thoughtful study of this article is earnestly commended. It will clear the ground of several misconceptions, deepen the sense of the seriousness of such an effort,

¹ *Chelaship* means *Discipleship*.

and excite a healthy self-distrust which is better before than after the gate has been passed.

It is entirely possible, however, that the searching of desire and strength incited by that article may only convince more strongly of sincerity, and that not a few readers may emerge from it with a richer purpose and a deeper resolve. Even where there is not a distinct intention to reach chelaship, there may be an eager yearning for greater nearness to the Masters, for some definite assurance of guidance and of help. In either of these cases the question at once arises before the aspirant, Who is to receive the application, and how is its acceptance to be signified?

The very natural, indeed the instinctive, step of such an aspirant is to write to an officer of the Theosophical Society. None the less is this a mistake. For the Theosophical Society is an *exoteric* body, the Lodge of Masters wholly *esoteric*. The former is a voluntary group of inquirers and philanthropists, with avowed aims, a printed Constitution, and published officers, and, moreover, expressly disavowing any power, as a Society, to communicate with Masters; the latter is an Occult Lodge, of whose address, members, processes, functions, nothing is known. It follows, therefore, that there is no person, no place, no address, to which an aspirant may appeal.

Let it be supposed, however, that such an inquiry is preferred to a person advanced in Occult study, versed in its methods and tests and qualifications. Assuredly his reply would be directly to this effect:—

“If you were now fitted to be an accepted chela, you would of yourself know how, where, and to whom to apply. For the becoming a chela *in reality* consists in the evolution or development of certain spiritual principles latent in every man, and in great measure unknown to your present consciousness. Until these principles are to some degree consciously evolved by you, you are not in practical possession of the means of acquiring the first rudiments of that knowledge which now seems to you so desirable. Whether it is desired by your mind or by your heart is still another important question, not to be solved by any one who has not yet the clew to Self.

It is true that these qualities can be developed (or forced) by the aid of an Adept. And most applicants for chelaship are actuated by a desire to receive instructions directly from the Masters. They do not ask themselves what they have done to merit a privilege so rare. Nor do they consider that, all Adepts being servants of the Law of Karma, it must follow that, did the applicant now merit their visible aid, he would already possess it and could not be in search of it. The indications of the fulfilment of the Law are, in fact, the partial unfolding of those faculties above referred to.

You must, then, reach a point other than that where you now stand,

before you can even ask to be taken as a chela on probation. All candidates enter the unseen Lodge in this manner, and it is governed by Laws containing within themselves their own fulfilment and not requiring any officers whatever. Nor must you imagine that such a probationer is one who works under constant and known direction of either an Adept or another chela. On the contrary, he is tried and tested for at least 7 years, and perhaps many more, before the point is reached when he is either accepted (and prepared for the first of a series of initiations often covering several incarnations), or rejected. And this rejection is not by any body of men just as they incline, but is the natural rejection by Nature. The probationer may or may not hear from his Teacher during this preliminary period; more often he does not hear. He may be finally rejected and not know it, just as some men have been on probation and have not known it until they suddenly found themselves accepted. Such men are those self-developed persons who have reached that point in the natural order after many incarnations, where their expanded faculties have entitled them to an entrance into the Hall of Learning or the spiritual Lodge beyond. And all I say of men applies equally to women.

When any one is regularly accepted as a chela on probation, the first and only order he receives (for the present) is to work unselfishly for humanity—sometimes aiding and aided by some older chela—*while striving to get rid of the strength of the personal idea*. The ways of doing this are left to his own intuition entirely, inasmuch as the object is to develop that *intuition* and to bring him to *self-knowledge*. It is his having these powers in some degree that leads to his acceptance as a probationer, so that it is more than probable that you have them not yet save as latent possibilities. In order to have in his turn any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. The ground of this necessity for a pure motive was recently stated in *Lucifer* to be that ‘unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be equally used by the selfish and revengeful as by the unselfish and all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart.’

It may be stated, however, that even those natural forces cannot be discovered by any man who has not obtained the power of getting rid of his personality in some degree. That an emotional desire to help others does not imply this freedom from personality may be seen by the fact that, if you were now perfected in unselfishness in the *real* sense, you would

have a conscious existence separate from that of the body and would be able to quit the body at will : in other words, to be free from all sense of self is to be an Adept, for the limitations of self inhibit progress.

Hear also the words of the Master, taken from Sinnett's *The Occult World*. 'Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.'

While setting forth these facts, as well as the dangers and difficulties—both those set ones appointed by the laws of the Lodge and the more innumerable ones adjudged by Karma and hastened by the efforts of the neophyte, it should also be stated that the Masters desire to deter no man from entering the path. They are well aware, however, from the repeated trials and records of centuries, and from their knowledge of our racial difficulties, how few are the persons who have any clue to their own real nature, which is the foe they attempt to conquer the moment they become pupils of the occult. Hence They endeavor, so far as Karma permits, to hold unfit individuals back from rash ventures the results of which would recoil upon their unbalanced lives and drive them to despair. The powers of evil, inadequately defied by the ignorant man, revenge themselves upon him as well as upon his friends, and not upon those who are above their reach. Although these powers are not hideous objective shapes coming in tangible ways, they are none the less real and dangerous. Their descent in such instances cannot be prevented ; *it is Karma*.

To lose all sense of self, then, implies the loss of all that ordinary men most value in themselves. It therefore behooves you to seriously consider these points :—

1st. What is your motive in desiring to be a chela? You think that motive is well known to you, whereas it is hidden deep within you, and by that hidden motive you will be judged. It has flared up from unseen regions upon men sure of themselves, has belched out in some lurid thought or deed of which they esteemed themselves incapable, and has overthrown their life or reason. Therefore test yourself ere Karma tests you.

2d. What the place and duties of a true neophyte are.

When you have seriously considered both for 21 days, you may, if your desire remains firm, take a certain course open to you. It is this.

Although you do not now know where you can offer yourself to Masters themselves as a chela on probation, yet, in forming that desire in your heart and in re-affirming it (if you do) after due consideration of these points, you have then to some extent called upon the Law, and it is within your power to constitute yourself a disciple, so far as in you lies, through

the purity of your motive and effort *if both are sufficiently sustained*. No one can fix a period when this effort will bear fruit, and, if your patience and faith are not strong enough to bear you through an *unlimited* (so far as you know) period of unselfish work for humanity, you had better resign your present fancy, for it is then no more than that. But if otherwise, you are to work for the spiritual enlightenment of Humanity in and through the Theosophical Society (which much needs such laborers), and in all other modes and planes as you best can, remembering the word of Masters; ‘He who does what he can and all that he can, and all that he knows how to do, does enough for us.’ This task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether.

In following this course you work towards a fixed point under observation,—as is, indeed, the whole Theosophic body, which is now, *as a body*, a chela of Masters—, but specialized from other members in the sense that your definite aim and trust are understood and taken into consideration by the unseen Founders and the Law. The Theosophical Society then stands to you, for the time being, as any older chela might who was appointed for you to aid and to work under. *You are not*, understand, a chela on probation, since no one without authority can confer or announce such a privilege. But if you succeed in lifting yourself and others spiritually, it will be known, *no matter what the external silence may seem to be*, and you will receive your full dues from Those who are honest debtors and ministers of the Just and Perfect Law. You must be ready to work, to wait, and to aspire in *silence*, just as all do who have fixed their eyes on this goal. Remember that your truest adviser is to be found, and constantly sought, *within yourself*. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Masters have become what They are.

Your choice or rejection of this course is the first test of yourself. Others will follow, whether you are aware of them or not, for the first and only right of the neophyte is—*to be tried*. Hence silence and sorrow follow his acceptance instead of the offer of prompt aid for which he looks. Yet even that shall not be wanting; those trials and reverses will come only from the Law to which you have appealed.”

“MANKIND usually receive a thousand impressions through the senses, to one through the spiritual nature. Adeptship means *reversing* the proportion.”—*H. S. Olcott*.

SOME TEACHINGS OF A GERMAN MYSTIC.

V.

FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNING.]

I.

Ruppert was a government justice in the provincial city of E——l. Besides his income he was in possession of a considerable fortune, and therefore, relatively to his colleagues, he lived in handsome style. In the first years of his stay he had married the daughter of an official, and she had borne him three fine children ; at the birth of the fourth, which came lifeless into the world, her constitution was so shattered that her life was feared for. She never recovered fully from this ; the slightest exertion or excitement affected her nerves, and she often lapsed into a kind of fever that would last several days. The two youngest children, one four and the other five years old, died of a prevailing epidemic in the course of one week. This was a terrible affliction for the parents. The mother took to her bed and was unable to leave it for over three months, and several times her end was believed to be at hand. At last she recovered slowly. Little by little she resumed her share in the household duties, and devoted her entire attention and love to her only remaining child, her daughter Caroline, seven years old.

Nothing for her education was neglected ; the mother gave her French lessons herself, and a music-teacher was engaged to come to her daily. He discovered exceptional talents in his pupil, and Caroline made such progress that in her twelfth year she was regarded as a little virtuose on the piano. She also, besides being thoroughly grounded in the elementary branches, had an excellent knowledge of French ; reading, writing, and speaking it.

The father was so delighted with the talents of his daughter that he could not resist the desire to live in the capital, in order to secure for her social advantages that were not to be had in a provincial town. To accomplish this purpose he turned to several of his influential friends. His learning and reputation gave him rank among the prominent men of the country, and therefore his wishes were regarded ; six months had not elapsed before his transference to the capital as a member of the superior judicial council.

A new life now began for the family. Ruppert had been brought up in the capital, and felt himself in his native element. He entered with a zest into the current of prevailing enjoyment, and Caroline felt that she was really beginning to live for the first time : she soon attained such a familiarity with

the ways of the upper ranks of society that no one would have detected in her a child of the provinces. Her musical talent naturally contributed much to this result; wherever she went she was welcomed and admired. In this way five years quickly passed, in the course of which the young girl developed a more than ordinary beauty, attracting admirers on every hand.

The son of the President of the Council, named Breithof—the father born in the ranks of the middle class, but honored with various orders and a man of great prominence—devoted himself particularly to Caroline. He was, indeed, betrothed to the daughter of a certain Councillor of Legation, but the charms of Caroline were so much greater that he did the utmost to break his engagement and offer heart and hand to his new love.

Caroline's mother, meanwhile, had in vain been attended by the most skillful physicians of the capital, and was not happy under the new conditions of family life. She was often filled with sorrow when she saw the delight her daughter took in the homage of the world, the poison of pride gradually gaining the ascendancy over the girl's better self. The mother was mostly confined to the sick-room, and could not accompany her child into society, so the father was Caroline's companion on such occasions. She often sighed, "I see my child going wrong before my eyes, and cannot reach out my hand to save her!" She did not, indeed, withhold her maternal counsel, but her voice was not strong enough to prevail against the tumult of the world and the desires of the heart: Caroline grew more and more into social favor, and with each new triumph her thirst for distinction increased.

Ruppert himself was indescribably happy meanwhile. When his wife ventured to express her solicitude concerning their daughter, he declared that it was simply the nervous fears of a sick temperament, and he thought of nothing but to give Caroline, his idolized darling, opportunity for new triumphs. For this reason he welcomed the attentions of young Breithof; he already in imagination saw himself and his daughter moving in the highest circles, and pleased himself with the thought of the honor and admiration which would there be hers.

At last the mother was informed of this proposed betrothal. At first she had nothing to say against it; but when she learned that the young man had broken his former engagement on account of her daughter's charms, she came quickly to a determination. "Breithof can never be your husband," she said to Caroline; "you must not be the object of another's envy and hatred. Your heart must not be made heavy by the tears of an unhappy one, betrayed of her right for your sake. I beg, yes, I command you to part from your lover in all kindness, and sever a connection that would make you unavoidably unhappy."

Caroline heard this command with fear, for the idea of a marriage with Breithof had flattered her pride, to which she had already made too many sacrifices ; her heart was also at stake, for love enchained it even more strongly than she had supposed ; therefore she now felt extremely unhappy. Her mother observed the struggle going on in the soul of her child, and pictured to her the consequences of such a union. Caroline wept and promised obedience, but hoping secretly for her father's decision. Things therefore remained as before, but care was taken to conceal the matter from the mother.

But this state of affairs could not last long ; Caroline's own feelings often rebelled as she thought of her duplicity towards her mother. She often set out to speak of it, but her courage failed her ; at last her mother learned of the deception and wept bitterly over her child's disobedience. "I have become a burden to you," she told Caroline and her father, "but Heaven will soon release you from me, and then you will perceive how you have done me wrong and how well grounded my warnings were."

The daughter's heart grew heavy ; she could not console her mother with a word. "Sick people," said the father, "should take care of themselves rather than of other persons." The poor woman at this felt herself most wretched and forsaken. "The lack of love," she sighed, "is the most fearful thing that can befall a family, and this, I feel, will bring me to my grave."

She spoke truly. Her nervous attacks repeated themselves with redoubled force, and after 12 days the physician declared that her case was hopeless. His words suddenly restored peace to the household. Caroline declared that she was her mother's murderer, and refused to leave the bedside of the dying one day or night. Ruppert also was deeply moved. "Wretched pride !", he said to himself, "thou scornest humanity, and then leavest us inconsolable in misfortune." With Caroline he devoted himself to the care of the dying one, but all their pains were fruitless ; on the fifteenth day she was stricken with paralysis, and her death was expected every moment.

As she felt her end nigh she reached out her hands and said, "Forgive me, I forgive all. You are blameless of my death. If the estrangement that arose between us brought it on, it was but a deserved fate¹ that overcame me. I am calm now, and I part from you with the tenderest love and shall think of you in my grave. Forget me not, that I may live in your memory. I ask no promise concerning anything ; only one thing I beg of you,—do not take hasty action and thus let to remorse be added the reproach of lack of foresight. Your happiness was my wish during life, and it remains my wish in death ; with this assurance to you, I shall, in a few minutes, enter the presence of my judge."

¹ Her Karma.

The last words were scarcely audible as she fell asleep, never again to awaken.

We will pass over the events of the funeral, the distress of the daughter, and the sorrow of the father, and confine ourselves to events in the lives of these two. Caroline reproached herself with having so little heeded her mother's voice, and determined that in future she would not so blindly obey the voice of the world. This made her look more carefully to the character of her lover, and she soon had occasion to be convinced that his feelings were not of such an earnest nature as to last through life. The charms of a wealthy young lady fascinated him, and with Caroline he repeated the experience of his first betrothal. This pained her deeply, and thenceforth she turned all her thoughts to the memory of her mother. The perfidy of young Breithof so affected Caroline's father that he cursed the day on which he had removed to the capital. A change came over his household that made it the abode of silence, sorrow, and despondency. All his friends avoided him, and he lived with Caroline a life so retired in the populous city that soon his name was no more heard in the circles of society.

A year passed by, and a remarkable change came over Caroline. She became timid and shy, avoiding the sight of people, and giving herself up to a pensiveness that made her insensible to all external impressions.¹ As her father urged her to tell the cause of her conduct, she said, "I know not how it is with me; I often feel as if benumbed, and then again so excited that the merest trifle startles me. Within me a fire seems to be raging, and at night I hear, when I lie sleepless, noises and voices around me that set my nerves a-quivering and make me feel as if I were in a violent fever."

Her father became deeply concerned on hearing this. He consulted the physician, who held the trouble for somnambulism, but soon observed that entirely other factors were at the bottom of the malady. He prescribed everything that seemed advisable, but in vain. The abnormal condition remained, and the nightly goings-on appeared to increase.

Caroline's illness now underwent a wonderful change; what she had formerly only felt and heard appeared visibly to her. The first occurrence of this kind was on April 4th. Towards evening, as twilight was coming on, she sat in her chamber and thought of the too early death of her mother and her own life's happiness destroyed; all at once there arose a great noise in the room as if the walls were cracking, and tables and chairs moved from their places. She was stricken with fear; she looked about her, and behold! a thick-set man, with brownish face and wild gestures, appeared before her

¹ Her senses being dulled to external impressions through an abnormal state of her system brought on by morbid reflections, her perceptions were awakened to a consciousness of certain phases of the inner life, or subjective world, that transcends the bounds of the personality. This state, developed to a greater or less extent, is what constitutes "mediumship," or a condition in which the individual is passively subject to these influences.

and gazed upon her with fiery eyes. She sought to flee, but for horror she could not move from the spot. The man then spoke. "Why do you disturb me? Let the dead rest, and live joyfully with the living!" She tried to answer but could not utter a word, and so gave herself over to her fate, fearful that her last moment had come. At last the figure disappeared, a thick cloud gathering before it. Caroline gradually recovered from her fright and rang for a light; when this came she looked carefully all about the room for the cause of the noise and the apparition, but could not discover the slightest trace.

The next day, and the next, the same man appeared in similar circumstances, and she could only rid herself of him by having the presence of mind to ring for a light. Enraged by this, he suddenly stepped before her and said, "Do not stir, or you will pay for it! From this time forth you must lend me your mouth, and I will tell people things that will astonish them." As he said this, a shudder passed over her whole being, and it seemed to her as if he had taken entire possession of her. When it grew dark, lights were brought and she came again to her senses.

The next day she told her father what had happened. All at once the floor gave forth a cracking noise, audible, however, only to her. She became frightened and said, "He is coming now!" Her father seized her hand and said, "Be calm! I am with you." "You are just the right one, too!" were the words that came from Caroline's mouth, but in a rough tone. "My child," cried the astonished father, "recollect yourself, and play no jest with me!" "Jest with you!", was the answer, "who could do that? you are too stupid!"

Ruppert looked at his daughter as if paralyzed, and could scarcely say, "If it is you, Caroline, who are speaking now, beware of your sin! If another power is ruling you, then I know only that God is punishing me fearfully!"

The voice continued its vituperations against both father and daughter: after an hour it ceased, and Caroline was so weak that she had to seek rest. She now lost all courage, and a trustworthy person was secured for her service, to stay with her night and day.

The summer came. Following the doctor's advice, Ruppert went to a pleasure-resort with his daughter to undertake a cure from the waters and divert her with new society, but all without success.

On August 5th, they having returned home, a new circumstance occurred which they hardly knew whether to take for an improvement or an increase of the evil. Caroline was in a garden near the city with her companion, and all at once said to her, "O dear! what can have happened? I can see the stars by daylight."

Her companion was frightened, and, fearing a return of the obsession

condition, proposed to go home. They left the garden together, but Caroline on the way home could still see the stars, and even saw them in the house through the ceiling.

“What can be the matter?” she sighed. “Wherefore these apparitions, if not for good? Ah, I daily see, more and more, that I have sinned against my mother. Why was I not true to her teaching? Why did I allow the vanities of the world to blind me?”

“Be still!”, suddenly called the voice of the bad spirit, “or I will let you have no more peace. The stars which you see are wandering-lights of your brain; trust them not or tremble!”

After this Caroline scarcely ventured to speak; indeed she even became fearful of her own thoughts, for often the slightest idea aroused the demon and it would break out into cursing loudly. But the stars did not forsake her, and she looked unceasingly for their shimmer in order to receive a stimulus therefrom. One time when their glittering was particularly clear, a sort of cloud formed itself about one of them, the star transformed itself into eyes, and at last into a very lovely face which appeared to offer her consolation and hope: she spread out her arms towards it, but in the same moment it disappeared.

She sought to express her joy over this manifestation, but suddenly the rough spirit spoke from within her and made bitter reproaches. In the course of time Caroline had learned to be less fearful of this monster, and was also not so weakened by its influence. Since the appearance of the stars and that lovely face, she gained still more courage and decided not to pay so much attention to the rough fellow in future, but to act according to her own judgment and trust wholly to the lovely vision.

At this decision the bad spirit made a powerful noise. A confusion arose as if the house would tumble down, but Caroline said, “I have got used to your actions and will not let myself be influenced by them.” Thereupon he again took possession of her mouth and broke out in loud curses.

In the forenoon of Sept. 7th Caroline again saw the lovely figure coming out of a cloud. She did not let her eyes leave it for a moment, and listened intently that she might hear if it said anything; at last she seemed to hear these words, “Have heed, I am taking possession of you!” Thereupon she felt her heart tenderly moved; she felt so well that she shed grateful tears. The lovely spirit now took possession of her mouth, and spoke with a soft and pleasant voice consoling and elevating words.

“Maintain me within thyself,” it spoke from Caroline’s mouth, “and let me not be driven out by that bad spirit that is endeavoring to drag thee down into the depths.” She had scarcely spoken this when the bad spirit began to stir, and the heart and the mouth of the afflicted one appeared to

be the battle-fields upon which the two spirits within her had established themselves and entered upon a conflict. She felt this, and at last she spoke with resignation, "As God will! Him will I trust and never forsake him."

B.

(*To be continued.*)

CULTURE OF CONCENTRATION.

[A PAPER READ BEFORE THE ARYAN THEOSOPHICAL SOCIETY OF NEW YORK.]

PART I.

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as Ishwara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The Bhagavad-Gita in Ch. 15 says that an eternal portion of this spirit, "having assumed life in this world of life, "attracts the heart and the five senses which belong to nature. Whatever "body Ishwara enters or quits, it is connected with it by snatching those "senses from nature, even as the breeze snatches perfumes from their very "bed. This spirit approaches the objects of sense by presiding over the "ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter, "the Supreme spirit within this body is called the "Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing

1 Both of these "spirits" were in reality *elementals*, emergized by her physical nature, from which a certain powerful force was liberated in consequence of her abnormal condition. This force clothes itself with, or manifests itself in the guise of, either the imaginings of the sensitive—in which case it is analogous to the action of dreams,—or the imaginings of other persons, or of the images of objects or persons living or dead impressed upon the astral light, and even perhaps the elementaries of the dead. These are endowed with a temporary, but false, personality, having no real life apart from the mind of the person whose forces gave them being. But feeding upon the vitality of that person, they more and more subvert and dominate the real self of the one who passively submits to their influences, and who, by the sacrifice of power, becomes less and less able to resist, finally ending in insanity or death. In this lies the danger of mediumship, a danger to which students of Theosophy cannot be too much alive. The emotions and passions arise in this elemental force, and whoever gives way to anger, for instance, is temporarily insane. A "medium" who yields his real self to the domination of an elemental of his own creation. An adept generates this force consciously, and uses it as the skilled man uses any instrument he may have at command. He knows how to feed and sustain it, but it does not feed upon him. "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," says *Through the Gates of Gold*, and those who read the foregoing aright will perceive a high significance in the closing portion of that noble work.

“within—or connected with—the body, is not polluted by the actions of the body.”

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanscrit is “Atmanam atmana, pashya,” meaning, “Raise the self by the self,” and all through the Upanishads, where the self is constantly spoken of as the same as the Ishwara of Bhagavad-Gita. Max Muller thinks the word “self” expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say “self culture,” while, when they say it, they admit that they know the self cannot be cultured.

What they wish to express is, “such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the self within, which is allwise and all good.”

As the use of this term “self culture” demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is **CONCENTRATION**. In the Indian books it is called Yoga. This is translated also as **Union**, meaning a union with the Supreme Being, or, as it is otherwise put, “the object of spiritual knowledge is the Supreme Being.”

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes

in the system, together with other devices. It is referred to in the 4th chapter of the Bhagavad-Gita thus: "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The Bhagavad-Gita refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins "destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It

knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the higher self—the Ishwara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man—not the spirit; and third, the spirit itself.

Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell

for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it

withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate*. With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As

they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the centre and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

In my next the subject will be further developed.

RÂMATÎRTHA.

ANSWERS TO QUESTIONERS.

A change of circumstances having made it necessary for ZADOK to remove to another sphere of action, no more answers to queries will appear from his pen. Queries, however, will be answered to the best of the ability of one or two others who have agreed to undertake the work, and they may be addressed to the PATH as usual.

From J. N. W.

1.—What is the difference between the *Esoteric Society* of Boston and the *Theosophic Society*, and is that difference very serious?

Answer.—The last clause of the question shows that the questioner probably means “disagreement” instead of “difference.” There can be no disagreement, inasmuch as the Boston Society is no part of the Theo-

sophical Society. By reading the objects of the Theosophical body and those of the Boston Society, any difference which may exist may be discovered. I cannot say if there be any, as I know nothing of the latter.

WILLIAM Q. JUDGE, Gen. Sec'y T. S.

2.—Do members of the T. S. practice the method of regeneration propounded by Hiram E. Butler?

Answer.—I cannot say. The T. S. imposes no “method of regeneration” on its members; it only asks them to cultivate and exemplify Universal Brotherhood. As to a method of regeneration, it would seem that there can be but *one* regeneration.

3.—Do members of the T. S. accept “Solar Biology” as a real science?

Answer.—There may be some who do. The term “Solar Biology” is an example of the ability of the American mind to strain English terms out of their usual meaning. Ordinarily it would mean some biological effect produced by the sun of our system, or, as equally, biologizing the sun himself. Since, however, acceptance of a particular dogma or system is not required of members of the Theosophical Society, one should not waste any time in trying to find out whether persons who are members believe in certain isms or sciences. The same amount of time devoted to a careful, cold, and passionless scrutiny of our own outer and inner nature will lead us nearer to compliance with the old direction, “*Man, know Thyself.*” This is *the only science* worth knowing, for, as the old sacred books say, “In the heart of man are all things, sun, moon, and stars, all is contained within it.”

MOULVIE.

From L. C.

What are the “peace” and the “voice of the silence” spoken of in *Light on the Path*? Are they easy to attain to?

Answer.—The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion, or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice. And, as *Light on the Path* says (Rule 21 part 1), “It cannot be described by any metaphor.” The silence has its counterpart in nature when, after storms or catclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals, and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by any one accustomed to nature. And when a catclysm takes place, such as the falling

of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived. Each of these silences comes to an end because that the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment, or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about those silences in which the voice of the soul has perchance a better opportunity of being heard.

MOULVIE.

CONVERSATIONS ON OCCULTISM.

Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of to-day. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none: they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this: in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspecting of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world: and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's

whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call “truly good and conscientious men.” Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their “spooks” merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the “spirits” promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called

enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found

when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

TEA TABLE TALK.

All classes and all conditions contribute their quota to occultism; this time it is the dentist—Heaven save the mark!—in whose chair we have so often squirmed, in whose horrid confessional the bravest and strongest have owned that man is but clay clothed in the ashes of dejection! As the astral form develops under the steady tension of occult thought, many strange instances occur of the soul's use of this vehicle in order to impress the outer man with a sense of its real though hidden existence. Many are the ways to this end; the most ordinary are dreams of flying and floating, of visiting distant scenes in a body buoyant as thistledown, a "trifle light as air." We have not always in fact made these journeys in our astral body, afar from the physical or outer form, because the ability to do this, even unconsciously, implies a coherence or development of the astral body which transcends that of the average man. We do not need to move away from the sleeping body to see these distant places when we see with the eye—or rather the power of sight or insight—of the soul. These hints it conveys to our waking consciousness of a body and of powers other than those we know, are of deep importance. They imply an urgency on the part of the higher self, and usher in that evolutionary stage known as "the moment of choice:" by their occurrence we may know that the time has come when the soul begins to weary of matter, when Karmic stamina is ripening and man may learn more

of the unseen. One of these occult reports was recently made to the Student under interesting circumstances. For the extraction of four wisdom-teeth he had taken gas; a quantity sufficient to overpower seven men had to be administered to him; he only remained under its influence some 50 seconds, coming to himself as the fourth tooth was drawn. He felt no ill effects and went about his business for the rest of the day, but that night a peculiar nightmare visited him five times; no sooner would he fall asleep than its every detail surged upon him; the fifth visitation left him awake and nervous for the rest of the night. He dreamed that he lay back in the dentist's chair, unconscious and inhaling gas, while also his other self looked on from another part of the office. The dentist bent anxiously over his patient; suddenly he exclaimed to his assistant, "At last he's off!" He threw the mouthpiece aside, snatched his forceps, drew the upper right-hand tooth, tossed it off from the forceps and it fell behind the chair; the lower right-hand was tossed in front to the left of the chair; the upper left-hand one dropped into the cuspidore when withdrawn; the patient came to himself on the fourth, despite all this haste. The first tooth had a hooked root, a thing rarely seen, and the assistant gave an exclamation of horror on seeing it. The whole scene was one of hurry and anxiety. Next morning, on questioning the dentist, the student found that these details were all correct as to order and method, so that he had the strange experience of a state of physical unconsciousness being reported to him in another state of unconsciousness, namely, sleep. Nor was this all. An intended aural operation made this and another dental one necessary as preliminaries. Just before taking gas a second time, he felt a sudden impulse to have an impaired front tooth removed. Friends deplored the sacrifice; the dentist rather dissuaded him and represented that there was no occasion to draw it, it could be easily filled. The patient yielded, but all at once removed the gas mouthpiece to say that this tooth must also be drawn; the impulse, recurring strongly, simply overpowered his reason. It was done, and the tooth proved to have a concealed ulcer attached to its root, so that, if left in his mouth, it would have entirely frustrated the subsequent aural operation through nervous connection, and its removal would have been ultimately necessary after irreparable damage had thus been done. He said to me, "Jove! how it made me sweat to think what a near shave I had of it. Never again will I chaff women about their intuitions!" Quickly, who was present, furnished another grisly anecdote of this kind. He dreamed one night that he walked along the street and suddenly found that a large piece of one of his molar teeth fell down upon his tongue. He noted that he appeared to be in Wall St. Two days after, the dream having been put away from his thoughts, as he was walking down the street, he felt some hard substance on his tongue. On taking it out, he saw it was a large piece of one of his molars. The dream flashed back upon his memory, and he saw that he was standing upon the same spot he dreamed of, and that the tooth of his dream was the damaged tooth of this waking hour.

Apropos of internal warnings, there was a singular case well known to us of a man who was about to engage unwisely in a business partnership of such a nature and of bonds so peculiar and so firmly fixed that they subsequently fettered his whole life and checked its current, inwardly and outwardly. At the time this proposed step appeared to be satisfactory enough, yet just before its final consummation the intended partner received an anonymous paper full of statements which were to my friend's disadvantage in a business sense. This gentleman sent for my friend and showed him the paper; fancy his surprise and dismay on recognizing that it was written in a disguised chirography of his own! Warned by the inner self, the body had somnambulently written to its own disadvantage and, while still asleep, had dispatched the letter. The warning was all in vain. My friend,

a very determined man, though shocked, kept his own counsel, entered into his co-partnership, and now bravely and calmly bears the losses of both kinds from which himself endeavored to save himself. A very advanced occultist once saw this incident clairvoyantly in his aura, and told him of it, thus affording additional proof of its actuality.

Such pictures of our thoughts and deeds remain all about us, are seen by the seer, and experienced involuntarily and mentally by the unconscious man who is sensitive to astral impressions; they are impressed upon his brain as a photograph is upon the sensitized plate. Quickly walked into a restaurant one day and sat down opposite a chance acquaintance whom he met there only and nowhere else. As Quickly looked at this gentleman the thought of mediæval knights came into his mind, and he said, "You ought to have a suit of armor of the Knights of the middle ages." The gentleman replied, "I was just thinking of my place at X—ville, and, if you will come down there, I will show you a room of 20 by 30 feet, in which I have a collection of armor belonging to old English and French Knights; I have been getting it together for the last 20 years." Quickly is a careful student who takes note of and obeys these mental impulses, thereby learning much. The collector of armor, being devoted to that hobby, has pictures of the armor and of the place where he keeps it, imprinted all about him in the astral light. These pictures are deeply graven into his sphere because he has thought of them so long and so much. Moreover, he had just refreshed the pictures, so to say, because he was then thinking of them. Here we have a hint of the way in which thought clothes an idea with a sublimated kind of matter.

Upon another occasion Quickly went to attend a meeting of friends who were about to discuss some philosophical works. The host met him in the hall, and they entered together a room where there were five other persons engaged in an animated discussion of some proposition laid down by Kant. The first idea that struck Quickly as he entered was that some one had said prayer should be offered. Although this was quite foreign to the subject, he exclaimed, "Who wants to pray? Let Mr. Smith offer up a prayer." They all laughed and then said it was very curious, but just before Quickly had rung the bell Mr. Smith had jestingly said, "Let some one offer up a prayer." The astral light quickly shifts and changes automatically into ever new forms. The just-spoken words about prayer had not yet been lost in new pictures, and so both picture and words were taken naturally and quickly from the astral light by the observing student. We live that we may learn, and we learn most by attention to the attitude of our own minds. JULIUS.

LITERARY NOTES.

LE LOTUS opens with a memorial notice of the late Louis Dramard, President of the Isis Theosophical Society, Paris. M. Dramard was always a disinterested worker for Humanity. A touching incident of his last days, while in Algeria for his health, was his cultivation of a vineyard in order to send more funds to the Isis Society; also his protection of persecuted Arabs. Madame Blavatsky contributes a powerful article,—“Did Jesus Christ ever exist,”—a reply to the Abbé Roca, in which she offers historical evidence for her belief that the Founder of Christianity was simply the 7th Principle anthropomorphized in legend and adopted by the Church. M. Amaravella gives a sketch of the Macrocosm and a fine review of Prudhomme's "Happiness." Theosophical Resumé and Theosophical work in India, a well attested vision of Charles XI, and M. Gaboriau's airy, delicate verses close this number, together with notes and reviews.

THEOSOPHICAL ACTIVITIES.

INDIA.

THE ADYAR LIBRARY report for the quarter ending March, 1888, shows additions by purchase and donation. Pandit N. Bhashyacharya, the learned director, and others presented printed books and MSS., and valuable rare MSS. were given by K. Seshiah Chety, Garu. Valuable books on medical and occult sciences and Vedic literature have also been added. Donations were received of 100 rupees from the ex-Rajah of Venkatagiri and of \$100 from E. W. Parker, F. T. S., of Little Rock, Ark.

CEYLON.—Another attempt to throw a slur on the T. S. by pretending that the venerable High Priest of Ceylon, H. Sumangala, had condemned the Buddhism taught by Theosophists on the island, has been frustrated by the High Priest himself, who writes to the *Ceylon Examiner* under date 23d March, denying the report and stating that he did not believe the statements made against the teachings of the Theosophists.

JAPAN.

COL. OLCOTT'S *Golden Rules of Buddhism* have been translated into Japanese. Buddhists there are preparing to contribute to a fancy bazaar held by Colombo Theosophists.

HAYTI.

THE Bishop of Hayti writes to headquarters encouragingly about the speedy formation of a Branch T. S. in that island, to be composed entirely of educated negro gentlemen.

AMERICA.

The Wilkesbarre Letters on Theosophy have been distributed more widely since June.

ARYAN T. S., N. Y.—A valuable and eloquent paper on *The Relation of Mental Science to Theosophy*, by Miss Lydia Bell, F. T. S., was read before the Branch recently. Meetings continue to be well attended.

BOSTON T. S. has had a change of officers, Bro. Whitaker having taken the place of Bro. Bridge. One earnest member who moved to Springfield will be missed.

IN CHICAGO activity continues, and there may be another Branch there ere long.

NO. 8 OF T. P. S. REPRINTS. This number is an extension of the *Epitome of Theosophy*, which was issued by New York Theosophists. On page 13 is a grievous error, where it is stated that the student must obey the *Spirits*. This should have read Spirit,—a very different statement.

MICHIGAN.—At a recent meeting of the *Lotus T. S.*, a paper was read entitled "The June time of the Occultist; between the Blossom and the Fruit," which provoked a great deal of discussion. It was apropos of the editorial on Occultism in the May number of *Lucifer*. Meetings of this Lodge are on Tuesdays, and are well attended.

PURANA T. S., Santa Cruz, Cal., is increasing in membership. The President holds Sunday Classes which are public, and on Saturday afternoons the Secretary has private gatherings for systematic study. Theosophical activity is manifesting itself on the Pacific Slope very encouragingly.

[IN THE PRESS.]

To be published on or about October 27th, 1888, in Two Volumes, Royal Octavo, of
circa 650 pp. each.



THE SECRET DOCTRINE:

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY,

BY

H. P. BLAVATSKY,

Author of "Isis Unveiled."

WITH A COPIOUS INDEX AND A GLOSSARY OF TERMS.

In all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions; and, as a corollary to this, the conviction has dwelt in the hearts of the people that living men exist who possess this knowledge—whether they be called sages, philosophers, adepts, or by any other name.

In ancient times this knowledge was taught and communicated in the "Mysteries," of which traces have been found among all the nations of the earth, from Japan through China and India to America, and from the frozen north to the islands of the South Pacific.

In modern times the existence of this knowledge has been divined by different scholars and students, who have called it by various names, of which "The Secret Wisdom" is one.

The author of this work has devoted more than forty years of her life to the study and acquisition of this knowledge; she has gained admittance as a student to some of the Secret Schools of this Wisdom, and has learned to know and appreciate its extent and value.

The purpose of the present work, then, is to lay before the thinking world so much of this "Hidden Wisdom" as it is thought expedient to make known at present to men in general.

In her earlier work, "Isis Unveiled," the author dwelt with Science and Theology from a critical standpoint. But little of the positive Esoteric teaching of the Secret Wisdom was there brought forward, though many

hints and suggestions were thrown out. These will find a fuller explanation in the present volumes.

The publication of Mr. Sinnett's "Esoteric Buddhism" was a first attempt to supplement the negative and purely critical attitude of "Isis Unveiled" by a positive and systematic scheme. The way has thus been prepared for this work; and the reader of the books just referred to will find those outlines, which were only sketched in the earlier presentations of the subject, filled in and elaborated in the two volumes now offered for his consideration.

The first of these volumes contains Book I. of the "Secret Doctrine," and is concerned mainly with the evolution of Kosmos. It is divided into three parts.

Part I. commences with an introduction explaining the philosophical basis of the system. The skeleton of this book is formed by seven stanzas, translated from the Secret Book of Dzyan, with commentary and explanations by the translator. This work is among the oldest MSS. in the world; it is written in the Sacred Language of the Initiates, and constitutes the text-book which was the basis of the oral instruction imparted during the Mysteries.

A section of the work devoted to the consideration of the bearings of some of the views advanced upon modern science follows the stanzas. Some probable objections from this point of view are met by anticipation, and the scientific doctrines at present in vogue on these questions are considered and compared with those put forward in this work.

Part II. is devoted to the elucidation of the fundamental symbols contained in the great religions of the world, particularly the Christian, the Hebrew, and the Brahmanical.

Part III. forms the connecting link between Book I., which deals with the Genesis of Kosmos, and Book II. (forming the second volume), which treats of the Evolution of Man.

The arrangement of Vol. 2 is similar to that of Vol. 1.

Part I. contains a series of Stanzas from the Book of Dzyan, which describe the Evolution of Humanity in our cycle. This is followed by a discussion of the scientific issues raised, with special reference to the modern hypothesis that man and the ape are descended from a common ancestor.

Part II. embraces a series of chapters explaining the symbols typifying the evolutionary history of mankind in various religions, particularly the Biblical account of the Creation and Fall of Man given in Genesis.

Part III. contains matter supplementary to Books I. and II., dealing with questions which could not be previously discussed at adequate length without breaking the sequence of the narrative.

CONTENTS OF VOLUME I.

BOOK I.—COSMOGENESIS.

PART I.

Introduction.—The Seven Stanzas from the Book of Dzyan, with Commentary and Explanations: The Night of the Universe—The Awakening of Kosmos—The Beginnings of Differentiation—The Septenary Hierarchy of Divine Powers—Our World: Its Growth and Development—The Dawn of Humanity—Summary and Conclusion.

ADDENDUM.

Reasons for this Addendum—Modern Physics are Playing at Blind Man's Buff—An Lumen Sit Corpus Nec Non?—Is Gravitation a Law?—The Theories of Rotation in Science—The Nature of Force and the Atom—The Scientific Theory of Force attacked by a Man of Science—Life-force or Gravity?—An Analysis of the so-called "Elements" of Science—On the Elements and Atoms—Scientific and Esoteric Evidence for, and objections to, the Nebular Theory—Forces, Modes of Motion, or Intelligences—which?—Summary of the respective Positions.

PART II.

Explanatory Sections on Symbolism and the Eastern Presentation of the Secret Cosmography.—Symbolism and Ideographs—The Mystery Language—The Symbolism of the Cross and Circle—Primordial Substance and Divine Thought—Chaos, Theos, Kosmos—The Mundane Egg—The Hidden Deity: Its Symbols and Glyphs—The Lotus as a Universal Symbol—Deus Lunus—Theogony of the Creators—The Seven Creations—The Monad and its Origin—Gods, Monads, and Atoms.

PART III.

Narada and Asura Maya—The Chronology of the Brahmins—Exoteric and Esoteric Chronology—The Primeval *Manus* of Humanity—The Approximate Duration of Ages and Races—Calculations illustrating the Divisions—The Racial Divisions—The Seventh *Manu* and our Mankind.

VOLUME II.

BOOK II.—ANTHROPOGENESIS.

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Section I.—General Evolution under the guidance of the Seven Creators—Primeval Creations and Failures—Creation of Divine Beings in the Exoteric Accounts—Nature unaided fails—The various Fabricators of Man—Various primeval modes of Procreation—The three primeval Races—Evolution of Animals from the atoms of the three primeval Races.

Section II.—From the Divine down to the first Human Races—The Evolution and Involution of Man—The “Fall”—Upon the nature of the Sons of “Dark Wisdom”—The “Secret of Satan”—On the Identity and Difference of the Incarnating Powers—Ancient and Modern Views of Satan, and of the Astral Light: “His abode.”

Section III.—A Panoramic View of the Early Races—On the Third Race after its Fall—etc., etc., etc.

Section IV.—On Ancient Submerged Continents—On the Original Lemuria and the Wisdom thereof—The Ancient Zodiacs, and what their Records teach us—The Religion of the Prehistoric Races—The Divine Dynasties—The Giants of Atlantis—etc., etc.

Section V.—Giants, Civilizations, and Submerged Continents traced in History—Statements about the Sacred Islands and Continents in the Classics explained esoterically—Western Speculations founded on Greek and Puranic Accounts—Witnesses in Stone—Other Cyclopean Ruins and Colossal Stones as Witnesses to Giants—Concerning Edens, Serpents, and Nagals—etc., etc., etc.

ADDENDUM :

Human evolution according to modern science contrasted and compared with the teachings of Esoteric Science, etc., etc., etc.

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CHAPTERS ON SYMBOLISM.

The Holy of Holies—The “Sons of God” and the Sacred Island—“Adam-adami” and other names—Nebo of Birs-Nimroud—etc., etc., etc.

INDEX AND GLOSSARY.

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NOTICE.

Four additional pages will be added to the PATH, August issue, to make up for those used by preceding circular.

And as the spider moving upward by his thread gains free space, thus also he who meditates, moving upward by the known word Om, gains independence.—*Upanishad.*

OM.