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The Gods, men, and evils spirits asked Prajapati to tell them something, and the divine voice of thunder repeated the words, "Be subdued, give, be merciful." Therefore let this triad be taught: Subduing, Giving, and Mercy.—*Brihadaranyaka-Upanishad*.

Do not despise every person, nor apprehend all things impossible: for there is no man who hath not his moment, neither a thing that hath not its place.—*Son of A'ai in Hebrew Fathers*.

Provide yourself with an instructor, and put thyself out of doubt, and do not accustom thyself to give tythes by guess—*Gamaliel: ib.*

## THE PATH.

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### LETTERS THAT HAVE HELPED ME.

*(Continued from April.)*

In respect to Karmic action it is well to recall the statement of Patanjali that "works exist only in the shape of mental deposits." (Book 2. Aph. 12. A.) By "works" is here meant Karma, the stock of works" or Action. Its results remain as mental deposits or potential energies in the higher part of the fifth principle, and when it reincarnates those seeds are there to "ripen on the tablets of the mind" whenever they are exposed to favoring circumstances. Sometimes they remain dormant for want of something to arouse them, as in the case of children. "The mental deposits of works, collected from time without beginning in the ground of the mind, as they by degrees arrive at maturation, so do they, existing in lesser or greater measure (the sum of merit being less than that of demerit or conversely),

lead to their effects in the shape of rank, raised or lowered, \* \* or experience of good or ill." (Book 2. Aph. 13. B.) The mind energizes and impels us to fresh action. The impulse lies within, in germ, and may be ripened by interior or exterior suggestion. Can we then be too careful to guard the ground of the mind, to keep close watch over our thoughts? These thoughts are dynamic. Each one as it leaves the mind has a *viz viva* of its own, proportionate to the intensity with which it was propelled. As the force or work done, of a moving body, is proportionate to the square of its velocity, so we may say that the force of thoughts is to be measured by the square or quadrupled power of their spirituality, so greatly do these finer forces increase by activity. The spiritual force, being impersonal, fluidic, not bound to any constricting centre, acts with unimaginable swiftness. A thought, on its departure from the mind, is said to associate itself with an elemental; it is attracted wherever there is a similar vibration, or, let us say, a suitable soil, just as the winged thistle seed floats off and sows itself in this spot and not in that, in the soil of its natural selection. Thus the man of virtue, by admitting a material or sensual thought into his mind, even though he expels it, sends it forth to swell the evil impulses of the man of vice from whom he imagines himself separated by a wide gulf, and to whom he may have just given a fresh impulse to sin. Many men are like sponges, porous and bibulous, ready to suck up every element of the order preferred by their nature. We all have more or less of this quality: we attract what we love, and we may derive a greater strength from the vitality of thoughts infused from without than from those self-reproduced within us at a time when our nervous vitality is exhausted. It is a solemn thought, this, of our responsibility for the impulse of another. We live in one another, and our widely different deeds have often a common source. The occultist cannot go far upon his way without realizing to what a great extent he is "his brother's keeper." Our affinities are ourselves, in whatever ground they may live and ripen.

J. N.

#### VIII.

*Dear Jasper;*

I seize a few moments to acknowledge your letter. This is a period of waiting, of silence. Nothing seems alive. All oracles are silent. But the great clock of the Universe still goes on, unheeding. On Sunday I engaged in Meditation and received some benefit. I wished I could see you to speak of it. Yet these things are too high for words, and when we approach the subjects we are not able to give expression to our thoughts. We do not live up to our highest soul possibilities. All that prevents our reaching up to the high thoughts of the far past is our own weakness, and not the work of any other. How petty seem the cares of this earth when

we indulge in deep reflection ; they are then seen for what they are, and later on they are obliterated. It is true that the road to the gods is dark and difficult, and, as you say, we get nothing from them at first call : we have to call often. But we can on the way stop to look ahead, for no matter how sombre or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers ; " Be of good courage, for I have prepared a place for you where you will be with me forever." He is the Great Self ; He is ourselves.

The Leaders of the world are always trying to aid us. May we pass the clouds and see them ever. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have ; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That you do not feel it and see it more is because you have not yet directed all your mental energies to it. This great root of karmic energy can be drawn upon by directing the fire of our minds in that direction. Towards Love of course is the right way ; the Love of the Divine and of all beings. If we feel that after all we are not yet " Great Souls " who participate in the totality of those " Souls who wait upon the gods ", it need not cast us down ; we are waiting our hour in hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we too are then at work on other spheres.

That described by you is not the soul : it is only a partial experience. Did you know the Soul, then could you yourself reply to all those questions, for all knowledge is there. In the soul is every creature and every thought alike. That sinking down of your thoughts to the centre is practice. It can be done and we cannot explain it ; we can only say " do it." Still do not hunger to do these things. The first step in *becoming* is resignation. Resignation is the sure, true, and royal road. Our subtle motives, ever changing, elude us when we seek it. You are near to it ; it needs a great care. But while the body may be requiring time to feel its full results, we can instantly change the attitude of the mind. After Resignation, follow (in their own order) Satisfaction, Contentment, Knowledge. Anxiety to do these things is an obscurant and deterrent. So try to acquire patient Resignation. The lesson intended by the Karma of your present life is *the higher patience*. I can tell you nothing on this head ; it is a matter for self and practice. Throw away every wish to get the power, and seek only for understanding of thyself. Insist on carelessness. Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment ; the results will follow of themselves.

The Past ! What is it ? Nothing. Gone ! Dismiss it. You are the

past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels. This verse always settles everything.

"In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit?"

In all these inner experiences there are tides as well as in the ocean. We rise and fall. Anon the gods descend, and then they return to heaven. Do not *think* of getting them to descend, but strive to raise *yourself* higher on the road down which they periodically return, and thus get nearer to them, so that you shall in fact receive their influences sooner than before.

Adios. May you ever feel the surge of the vast deeps that lie beyond the heart's small ebb. Perhaps our comrades are coming nearer. Who knows? But even if not, then we will wait; the sun must burst some day from the clouds. This will keep us strong while, in the company of the Dweller of the Threshold, we have perforce to stare and sham awhile.

Z.

The "higher patience" alluded to also requires a care. It is the fine line between pride and humility. Both are extremes and mistakes; oscillations from one to the other are only a trifle better. How shall we be proud when we are so small? How dare we be humble when we are so great? In both we blaspheme. But there is that firm spot between the two which is the place "neither too high nor too low" on which Krishna told Arjuna to sit; a spot *of his own*. It is the firm place which our faith has won from the world. On it we are always to stand calmly, not overshadowed by any man however great, because each of us contains the potentialities of every other. "Not overshadowed" does not mean that we are not to show reverence to those through whom the soul speaks. It is the great soul we reverence, and not the mortal clay. We are to examine

thoughtfully all that comes to us from such persons, and all that comes to us from any source wearing the aspect of truth, and try faithfully to see wherein it may be true, laying it aside, if we fail, as fruit not ripe for us yet. We are not to yield up our intuitions to any being, while we may largely doubt our judgment at all times. We are not to act without the inner asseveration, but we must not remain ignorant of the serious difficulty of separating this intuitive voice from the babble and prattle of fancy, desire, or pride. If we are just to ourselves we shall hold the balance evenly. How can we be just to any other who are not just to ourselves? In the Law a man suffers as much from injustice to himself as to another; it matters not in whose interests he has opposed the universal currents; the Law only knows that he has tried to deflect them by an injustice. It takes no account of persons nor even of ignorance of the Law. It is an impartial, impersonal force, only to be understood by the aid of the higher patience, which at once dares all and endures all.

“Never regret anything.” Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them; it causes them to sprout and grow in the ground of the mind: from thence to expression in action is but a step. A child once said to me when I used the word “Ghosts,” “Hush! Don’t think of them. What we think of always happens.” There are no impartial observers like children when they think away from themselves. J. N.

## THE SEVEN DWIPAS.

FROM THE INDIAN PURĀNAS.

(*Concluded.*)

Plaksha dwipa, the nearest to Jambu dwipa, is divided into seven provinces. Existence there is always that of the Treta yuga, a perpetual silver age. In the five dwipas, (all except Pushkara dwipa and Jambu dwipa), the people live 5,000 years without sickness. The four castes, with different names, exist on each of them.

In the Bhagavat Purāna it is said of the inhabitants of Plaksha dwipa: The four castes, purified from passion and darkness by the touch of the water of the rivers, live a thousand years, and resemble the gods.

It may be noted of this text that the purification of these castes from passion and darkness leaves them only one of the “three qualities,” goodness, which is said to be the distinctive mark of the true Brāhman; so that the measure of spirituality on this dwipa is much higher than in Jambu dwipa.

An ocean of sugar-cane juice separates Plaksha dwîpa from Shâlmala dwîpa : which is also divided into seven Varshas. It has four castes who worship Vishnu in the form of Vâyû, (air.) Here the vicinity of the gods is very delightful to the soul.

This dwîpa is surrounded by an ocean of wine, whose exterior shore is compassed by Kusha dwîpa : here the inhabitants are men dwelling with Devas, Gandharvas, and other beings.

In the Mahâbhârata, it is said : No one dies in Kusha dwîpa ; the people are fair, and of very delicate forms.

Kusha dwîpa is surrounded by a sea of clarified butter, of the same compass as itself : around this sea runs Kramcha dwîpa. Vishnu Purâna says : In all the pleasant divisions of this dwîpa, the people dwell free from fear, in the society of the gods.

A sea of curds encompasses this dwîpa, which is of the same circumference as itself. This sea is surrounded by Shâka dwîpa, of which the Vishnu Purâna says : These are the holy countries whose holy rivers remove all sin and fear. There is among them no defect of virtue, nor any mutual rivalry, nor any transgression of rectitude in the seven Varshas. Here the people are holy, and no one dies, says the Mahâbhârata. Shâka dwîpa is surrounded by an ocean of milk, outside which lies Pushkara dwîpa : where men live ten thousand years, free from sorrow and pain. There is no distinction of highest and lowest, of truth and falsehood,—[because all alike are good and true], men are like gods ; there are no rules of caste, and happiness dwells with all.

Of the seven dwîpas, the Mahâbhârata says : Each doubly exceeds the former in abstinence, veracity, and self-restraint ; in health and length of life.

Prajâpati, the lord, governs these dwîpas. All these people eat prepared food, which comes to them of itself. To finish its account, the Vishnu Purâna says : Pushkara dwîpa is surrounded by an ocean of water which envelopes all the seven dwîpas.

On the other side of the sea is a golden land of great extent but without inhabitants ; beyond that is the Lokâloka mountain, ten thousand yojanas in height and ten thousand yojanas in breadth.

It is encompassed on all sides with darkness, which is enclosed within the shell of the mundane egg.

Thus ends the account of the Seven Dwîpas, as told by the Indian Purânas.

The objective point from which this cosmogomy starts is Bhârata Varsha, or India, bounded southward by the salt ocean, and reaching northward to the Himâdri, or Himâlaya.

Perhaps the other Varshas, in one of their interpretations, are the lost continents of former races with Meru, the north pole, in their centre.

But it seems to us from what is told of the other Varshas, and, above all, of Uttara Kuru, that these Varshas are not to be found on earth, but represent the various planes rising from the physical to the spiritual, from Bhârata Varsha, taken as the type of physical life, or waking consciousness, to the Uttara Kurus, the highest spiritual stage that dwellers on this earth can reach.

We are led to believe that these Varshas which I have described and explained in my last paper are not located in the physical world from what is told of the perfection of their inhabitants; the length of life, which is measured by thousands of years, and, above all, by the specific statement that these Varshas are the abodes of those who are reaping the fruits of their merits, while Bhârata is the Varsha where this fruit was earned, the world of works, or physical life.

We observe that these Varshas are nine: though when we mark their position in the circular island of Jambu dwîpa according to the directions of the Puiânas, we find that while nine Varshas are mentioned they fall into only *seven* strips: and moreover, while a great symmetry reigns among the various dwîpas we find it absent in this particular, for five of the other dwîpas have only *seven* Varshas.

Perhaps therefore the nine Varshas of Jambu dwîpa, or our earth, are only a veil, to conceal the seven, or the real mystic number of the planes.

Perhaps, however, these nine Varshas represent the nine phases of consciousness as explained by Mr. T. Subba Row; this division, which appears in the "Theosophist" for Jan. 1888, being as follows:

Jagrat	{	Jagrat, 1. waking life.
		Swapna, 2. dreaming.
		Sushupti, 3. deep sleep.
Swapna	{	Jagrat, 4. waking clairvoyance.
		Swapna, 5. trance clairvoyance.
		Sushupti, 6. Kâma loka consciousness.
Sushupti	{	Jagrat, 7. Devachan consciousness.
		Swapna, 8. Consciousness between planets.
		Sushupti, 9. Consciousness between rounds.

*Jagrat*, *swapna*, and *sushupti* mean, respectively, waking, dreaming, and deep sleep.

This division falls, as will be seen, into three groups of three each; just as the nine Varshas fall into three groups of three each. The ninth form of consciousness in this division is an *arupa* consciousness; that is to say, a state in which the consciousness does not take cognizance of forms. In connection with this it will be remembered that it was said of the ninth Varsha, Uttara Kuru, that "if thou shouldst enter, thou couldst behold nothing. For no one can perceive anything here with human senses."

But this would hold equally true of the seventh plane of consciousness : if we take the nine to be a veil of seven.

It seems, therefore, that the seven or nine divisions of Jambu dwîpa may mean our physical earth, or the physical life known to us, and its higher planes or principles ; the mountain ranges being the points of separation between the planes. If this be so, and if we credit the authors of the Vishnu Purâna with adeptship, and transcendental knowledge, which they have imparted in it in a veiled form, it would seem that valuable knowledge of the superior planes might be gained by a careful analysis of what is said in the Vishnu Purâna of the other Varshas of Jambu dwîpa.

If we are right in identifying Jambu dwîpa with our earth, we may conjecture that the salt ocean which surrounds it, besides meaning the sea, may also mean the aura of the earth ; that part of the astral light which clings round our planet. If then we are right in considering Jambu dwîpa to be the earth, what view are we to take of the nature of the other six dwîpas?

It is clear that they are connected with our earth, and with the evolution of life on it. It is also said that the dwîpas are in an ascending order of spirituality, Jambu dwîpa being the lowest, and Pushkara dwîpa the highest ; while the other five dwîpas have many attributes in common, and are classed together.

Moreover, each of these five dwîpas has seven Varshas : and if we are right in considering the Varshas of Jambu dwîpa as planes, or principles, may we not suppose that the Varshas of the five dwîpas are also planes or principles?

Jambu dwîpa is said to be a circular island ; but there is no doubt that the Hindus knew the earth to be a sphere. Therefore this may simply mean that if Jambu dwîpa is a sphere, in that case we are perhaps justified in believing that, when the other six dwîpas are represented as annular, they are really spheres, and that the statement that each lies outside the preceding, and separated from it by an ocean, really means that these dwîpas are spheres, isolated from each other, but surrounded by some more subtle medium which serves as a connection between them.

Are we justified then in considering that the seven dwîpas mean a system of seven spheres united to each other by a subtle medium, and co-operating in the work of human evolution by furnishing man with a series of dwellings in an ascending scale of spirituality?

It has doubtless already become apparent to our readers that this idea is, in almost every particular, identical with that of the Planetary Chain, as expounded in the Secret Doctrine. A careful review of all the statements we have collected as to the other dwîpas will give further indications of the identity of these two ideas, and will elicit many facts of great interest.

What is meant by the oceans of sugar, wine, curds, and milk? Is this a hint of the nature of the auras of these different planets? Are the colours and properties of these liquids taken as symbolizing these auras?

If so, then the ocean of pure water which surrounds the whole system may mean the ether which extends through all space, as distinguished from the aura which is differentiated and condensed around each planet.

The outer darkness which shuts in the golden wall cannot but be the void space between our solar system and the stars, the mundane egg which encloses it being the limit of the life of the system to which we belong.

For the mundane egg is not the boundary of the whole universe, nor does our system exhaust the infinitude of life.

“There are thousands and tens of thousands of such mundane eggs; nay hundreds of millions of millions.”

CHARLES JOHNSTON, F. T. S.

## WHY A GURU IS YET PREMATURE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, BY ALEXANDER FULLERTON.]

The first step on the Theosophic path is naturally acceptance of the Theosophic doctrine. But this is by no means a dry and lifeless creed; it is a spirited, vitalizing scheme, so permeated with a final cause that its acceptance almost spontaneously generates some measure of purpose, hope, endeavor. To realize the conception is well nigh to echo it. So noble is the theory of the universe presented, so rich the picture of what human life is and means, so elevated and pure the motive which is everywhere insisted on as the condition of all progress, that natures at all sympathetic with the spiritual respond at once to its disclosures, are fired with its genius, aspire to its privilege. As this impulse develops into a purpose, as larger reading gives shape to the conception and fuller meditation clarifies it, there is born, almost of necessity, a wish for a guide along the intricate and darksome path which has just opened, some better-instructed spirit who knows the way from having trod it, and can save from disappointment and from wasted strength. I suppose that there is no sincere Theosophist, perceiving something of the measureless work before him and yet resolved that it be undertaken and pursued, whose first heart-cry is not for a Guru. Such a teacher seems the imperative, the indispensable, pre-requisite to any advance at all.

Nor, when we look somewhat more closely at the conditions around it, does a demand like this appear unwarranted. Here, let us say, is a genuine aspirant. He has a fairly-accurate idea of the goal to be attained, but no idea of the means to its attainment. He desires spiritual illumina-

tion. But the faculties thereto, he is told, are as yet dormant in him. He asks how he is to become conscious of their existence, how arouse them to action, how assure himself that their action is normal. There is no reply. He reads that the first duty of the student is embodied in the maxim "Know thyself." He struggles with the question whether this means to know himself as a specimen of analyzed human nature, peering into the mysteries of biology, physiology, mind, and the psychic nature,—in which case a lifetime would be too short, or whether it means to know himself in his individual peculiarities, tendencies, weaknesses, desires. A mistake here might hopelessly mislead him. Yet the books which give the dictum do not settle the question it excites. He inquires if any particular diet, habit, daily observance is requisite to progress, and hereto, indeed, answers abound, but they are variant, opposite, and contradictory. He peruses the Manual which, both from its title and its teachings, is believed by all Theosophists to throw light upon the path, but much of it is enigmatical, and its explanations have to be explained. Somewhat disheartened, he asks its author, "How am I to eradicate selfishness from my nature?", and receives this reply,—“That is what every man must find out for himself.”

These difficulties are largely external. But others quite as serious encompass any attempt at internal action. In the Manual to which I have referred, he is told, among other directions towards "Seeking the Way," to "seek it by plunging into the mysterious and glorious depths of your own inmost being." What is the meaning of this; indeed, has it any? Meditation is also recommended. But meditation must have some topic and be conducted on some plan. Neither is vouchsafed. Most of the prescriptions for developing the spiritual senses, even when intelligibly expressed, pre-suppose a familiarity with abstruse interior processes which are the very things as to which a beginner, in our land, is particularly ignorant. If he is to reverse his whole mental habitudes, think on different lines, invoke a new set of thought appliances, he must have, it would seem, some hint of the first steps and stages, some competent instructor to start him, some voice which shall be distinct in either the silence or the Babel,—in other words, a Guru. And thus, whether we look at the general fact in regard to beginners, or at the causes producing the fact, it appears that a demand for a Guru is the earliest cry of the new-born Theosophist.

On the other hand, however, it is just as certain that no such Guru is provided. In one sense, indeed, it may be said that any one who has more information is Guru to him who has less, and that any author, any friend, any speaker may thus sustain *quod hoc* this relation. But in the specific, technical sense, Gurus, whatever may be our desire for them, are not accorded us; and if there is justification for the desire, there must be justification for the denial to it. It may not be amiss to look into the grounds on which that rests.

A Guru, be it remembered, is not a teacher of general learning, but a teacher of a particular science. His teaching presupposes an adult mind, some educational advantages, and a moderate attainment in principle, self-knowledge, and self-discipline. These things are the preparation, the basis, the needful foundation for his work. It is in this spiritual science as in secular education. A child, it is true, has a teacher from the beginning, but this is because there is nothing to go upon; he has to start with the alphabet, and that must be communicated to him. Through his later course he has the two resources of ability to read and to reflect—the condition of all advance—and of aid from masters, and with these he completes his general studies. Then comes that specific training which would be impossible without the preliminary. If he is to be a lawyer, a physician, a clergyman, he applies for and receives the distinctly professional instruction he needs. Just so, it would seem, is the case in Occult Science. A Guru for a person just devoting himself to Theosophy would be as much out of place as a Professor of Law or Medicine teaching the alphabet in an infant school. His functions begin where antecedent attainments make them possible, and as we expect to find in a Medical College only such students as have laid the foundation for a specific training in a general training, so we expect to find under Gurus only such natures as have reached the point where their directions would be either intelligible or efficacious. For, obviously, they could not be understood if their terms, their meaning, the line and mode of thought were wholly unfamiliar: nor could they be operative if the faculties addressed, the motives emphasized, the powers incited were yet in abeyance. On the purely intellectual side there must be some reasonable acquaintance with the truths from which the whole system starts: and on the purely spiritual side there must be a facility of apprehension and an incisiveness of intuition which are the result, not of a brief aspiration, but of years of systematic effort. It is noticeable that, in such expositions of Esoteric methods as have been given us, it is distinctly stated that it is the developed faculty of *intuition* in the student upon which his teachers rely. But this is the very faculty of which we beginners know least, and to give us a Guru whose main work would be its employment would be precisely the same thing as to address a syllogism in logic to a child who had no idea what logic meant and who was wholly unable to reason.

But this is not the only consideration. In secular studies the successful instructor is he who most consistently acts upon the meaning of the word “education,”—an educating, a drawing-out of what is in the student. Education is not so much a pouring in of information as the eliciting of the aptitudes, forces, vigors, which lie within. Very much of the whole process is in the encouragement to independent action, the cultivation of that spirit of energetic enterprise which does not shirk difficulties but surmounts

them, the fortifying of that manly resolve which, not refusing assistance or disdaining experience, yet feels that the most satisfactory triumphs are those which one wins oneself, and that a gift is not comparable to an achievement. There is a vast difference in *morale* between the classical student who works out a difficult passage and the one who cons a translation. Just so in that developing process which, we are given to understand, precedes and constitutes a fitness for Guru guidance. A Theosophist finds himself encompassed by perplexities. It would be comfortable to be relieved by another. But would it be best? The old classic fable of the cartman and Hercules is the answer. No; the ingenuity, the patience, the strength aroused by the need would all be lost if the extrication came from another. We are better men, finer men, stronger men, and we are far more capable of subsequent advance, if we work out these problems for ourselves, getting light by seeking it, not by asking for it, capturing truth, not accepting it. This is the type of men the Masters want for the future custodians of the mysteries, and why should they thwart the supply by spoiling it?

Then, too, there is still another consideration. We most assuredly have no right to demand further privileges till we have exhausted those now given. If any man has fully read,—and not merely read, but digested,—the best attainable literature in the main features of Theosophic truth; if he has a fairly-accurate conception of the spiritual philosophy; if he has his carnal nature well in hand and is not seriously disturbed by tumultuous revolts which have now become hopeless; if the personal element, the selfish element, is so far refined away that it but slightly taints his motive and his work; if his duties are as much a matter of principle as his aspirations; if he has overcome mind-wanderings and gained the power to think with intentness and continuity; if he has made all the attainments possible to unassisted zeal; if, in short, he has used up all the material provided and hence can do no more;—then, surely, he is in a position to claim a Guru. We may surmise, indeed, that in such case the Guru would already have arrived. But if not one of these things is true; if the reading is imperfect, the conception thin, the passions strong, the self vigorous, the duty scant, the concentration poor, the attainment insignificant, the material hardly touched; what possible need for an advanced teacher? And if we can picture to ourselves a disciple thus feebly-equipped accosting a Guru (supposing such an official to be recognizable) and, inviting guidance, is it not inevitable that the Guru should reply, smilingly, that the disciple was not yet ready for him?

This may seem a discouraging state of things. But I do not think that it is really so. We have never been promised Gurus at our very early stage of progress, and, if we expect them, it is because of a misapprehension for which we have only to blame ourselves. To get out of illusions, to correct

errors by examining them, is part of our necessary experience, and quite as much so in the department of theoretical development as in the department of practical life. Nor is the deprivation of present hope for Gurus so serious a drawback as might appear. It no doubt throws us more upon ourselves, but this is the very thing which we most need, for it is the arousing of *self-help*, *self-energy*, *self-effort* which is iterated all through the scheme. Nor is it the fact that there is no objective aid except from Gurus. There is plenty of it. In the small Library of the Aryan Society we have enough intelligible direction for more needs than any of us, its members, are likely to feel. I do not say that they are always explicit, or always copious, or always systematized, but perhaps the necessity for extracting the clearness and the fulness and the proportion gives an important exercise to the faculties which we are striving to expand. To illustrate: We are told in *Esoteric Buddhism* that there are seven principles in the composition of a man. Of course it is not claimed that these are all sharply separated, but there is a distinction and we ought to frame some idea of it. Suppose, then, that a student, having carefully read the chapter thereon, determines to give fifteen minutes to close thought on the difference between the fourth, the Animal Soul, and the fifth, the Human Soul. Here is a definite subject for meditation, and abundant material for the process. If now he turns to Patanjali, he finds that Concentration is the "Hindering of the modifications of the thinking principle,"—in other words, a stoppage of wandering thought, or of all thought on other subjects than the one before the mind. What he has to do, therefore, is to check by the will all roaming of his mind, and fasten it simply and solely on the distinction he would realize. The process is twofold,—an exercise in concentration and an exercise in imagery. He will almost instantaneously experience the extreme difficulty of restraining the natural wanderings of the mind, and form some estimate of the task which lies through years before him,—that of making his mind as docile and as manageable by the will as are his hands or his eyes. Before the fifteen minutes have passed, he will perceive, as he never perceived before, the distinction between the mind and the will, and that, before thought can be effected, the mind must be broken in, subdued, put under curb and rein. But also he will have begun to discriminate, though imperfectly because of the yet imperfect process, between the elements making up the fourth, and those making up the fifth principle. He will have taken one step towards disentangling and grouping under their appropriate heads the desires, loves, tastes, qualities, as these have a physical or an intellectual basis. In fact, his introduction into this mere vestibule of Theosophic schooling will have accomplished a triple effect,—some suspicion of the vastness of the curriculum awaiting him, some admission that the matter already furnished for him is most copious, some perception that within him he will find the true, the

ever-widening field for his most careful and persistent effort. I might add a fourth,—resignation to the obvious consequence that a Guru is yet a very long way off.

Take one more illustration,—this time of interpretation. One of the first rules given in *Light on the Path* is—“Kill out desire of comfort.” This statement is extreme, and, like all extreme statements, untrustworthy. Theosophy is nothing if not reasonable, and it could not be reasonable if it enjoined the extirpation of an innocent wish as if it were a vice. Moreover, if desire for comfort is to be treated as a vice, its opposite must be treated as a virtue, in which case the desire for *discomfort* ranks with honor and truth and justice. This is so absurd that some qualified meaning to the words is dictated by common sense. When we think out the topic, observing Patanjali’s rule of Concentration, the thought clears up. As conduct is directed by will and will is moved by desire, the main conduct of life follows from the main desire, and if this is for physical luxury, spiritual upliftings and exercises will be subordinated. Nor is this all. So far as the two are antagonistic, the physical should be depressed, and the rule would therefore seem to formulate this principle,—that wherever a bodily craving is incompatible with the growth of spirituality, it must be made to give way. Thus interpreted, it is harmonious with reason and expressive of truth.

It might even be said, and, I fancy, with no little correctness as to most of us, that we are not yet at the stage when so mild a use of the meditative power as that indicated in these two illustrations is needed. There is a consensus of all authority, from the Bhagavad-Gita to *Theosophy, Religion, and Occult Science*, that the very first practical act in Theosophy is the seizing hold of the reins over oneself. If a man is irritable, or mean, or slothful, or censorious, or greedy, or exacting, or selfish, or ungenerous,—qualities which are not crimes, but which are really as fatal to any high standard of character,—he has his Theosophic work at hand. So long as any one of these or like pettinesses exists, that first work is unfinished. It is far from improbable that some of such blemishes remain on those Theosophists who cry out for a Guru. And yet would there be anything more ludicrous than a Guru for a man who is peevish because the weather is bad, or who gives less to the Theosophical Society than he does for his tobacco?

Looking over the whole subject impartially, I doubt if we should greatly err in stating thus the rule,—that no one has a right to expect a Guru until he has exhausted all other and attainable resources. He certainly cannot demand new powers if neglecting those possessed, and if not new powers, why new opportunities? Similarly as to books, duties, exercises, and privileges. And if this is the fact, then the desire for Guru guidance which so many feel and not a few express, is less an evidence of

mature purpose than of immature perception. It needs revision rather than stimulus, correction rather than approval. Should that wholesome process give a chill to Theosophic zeal, such consequence would be the surest proof that the zeal had been but a subtle form of that ambition which we are told is a curse. For, evidently, the desire would not have been for truth or fact, but for a phase of self-importance, for a chance at self-display. And self-love as an element in spiritual development is not favored by Theosophy more than self-love in secular life.

Yet there is a corollary to the rule. Walt Whitman has stated it in one line which we beginners can only trust, but which more advanced students can surely verify,—“When the materials are all prepared and ready, the architects shall appear.”

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## A DREAM OF GOLD.

It is affirmed by the author of a pamphlet recently issued by the T. P. S., that a number of alchemists—long ago—made gold. It has also been claimed that the ability to do so is possessed by the Adepts at the present day. But, it is said, that knowledge has been withheld from the many because it would be so dangerous a power in its effect upon the well-being of humanity. Would it? Let us speculate on that a little.

Of course it is only in its character as a medium of exchange that the value of gold is a matter of any serious importance. And even there its importance is limited and conditional, not absolute. So far as the domestic necessities of a tribe, or of a nation, are concerned, anything that represents a fixed value—based, as all measures of value must be, upon human labor—would be quite as good as gold for purposes of exchange. Wampum, cowrie shells, leather, glass beads, and brass wire, all mediums of local exchange within certain territorial limitations, answer the wants of those who choose to view them severally as money, quite as well as gold coin serves in higher and more artificial civilization. And, in the most highly civilized countries, paper has very largely supplanted gold. A million dollars, in checks and bank notes, change hands, for every hundred dollars in gold coin passed in business in New York, London, and Paris to-day. The yellow metal is simply a form of easily handled and readily convertible property, only valuable as the representative of intrinsic values in land, grain, or some other inherently useful thing, which metal representative in its turn serves as the intermediary basis of value for the more convenient representative paper.

Why may not this intermediary be eliminated, leaving the paper representative to stand directly upon its real basis of primary intrinsic values?

The principal reason is the consequent destruction of the accumulated human labor concentrated in that form of representative property. That loss would be heavy, no doubt, but by no means so enormous that consideration of it should be allowed to stand in the way of human progress. And it would be so diffused that its burden could easily be borne. At the first intimation of the possibility of such destruction, there would doubtless be alarmed haste on the part of holders for conversion of their gold into more stable values; a process in which they would be eagerly aided by the incredulous ones; and so the volume of gold in circulation would be widely scattered. The heaviest loss would naturally be sustained by the national treasury, and then we would hear no more about "reduction of the surplus"—which would be some compensation, at least.

For a time there would naturally be much unsettling of all values, alike of labor and its products, but the determination of their relations would necessarily be in the direction of a more equable adjustment than now obtains. Bringing values nearer to their real and only source, labor, would dignify it. At the same time, the tendency to accumulation would be discouraged by the absence of the permanent and easily convertible concentration of wealth now afforded by gold. Next to gold, land would of course be, for a time, the means of concentration of accumulations, but under the changed social conditions then existent that tendency would readily be controlled by law. Business would take on entirely new conditions. We could not return to semi-barbaric methods. It would be very nice and simple if A, having made a pair of shoes more than he required, could trade them directly for their value in the flour he wanted, with B, who had an excess of flour but wanted shoes. But such direct exchanges by individual producers, to any appreciable extent, would be manifestly impossible, even in a small community, and how much more would, they be so if attempted throughout the country? To carry on the complex business system inseparable from our present social organization, we would have to possess some medium of exchange bearing accepted standard value. But, what could it be? The government could not supply a currency. Coin, of any kind, would be out of the question, for if the processes of nature could be successfully imitated in the production of real gold, no other available metal would be any more secure against the alchemists' art. And paper money would be no resource. No paper money can have any value in itself. It has only a representative value. It must necessarily be simply a promise to pay, on demand, a specific sum of some real and tangible value. And a promise to pay, to be worth anything, must be based upon the possession, by the maker of the promise, of the wherewithal to pay with. Now if coin, the intermediary representative of real values, is wiped out, the government has nothing, and can have

nothing, with which to make good such promises, except perhaps land-scrip, which would soon be inadequate in volume, and unstable in value, actually representing—at best—nothing but a theoretical and disputable right to permanently divert the public domain to individual ownership.

It is not easy to see any escape from the dilemma in which we would be placed by destruction of the value of gold, other than in the direction of an entire re-construction of our social system. Mr. Bellamy, in his excellent work "Looking Backward," portrays an admirable and certainly possible communal condition of society, in which all its members have equal rights and interests in and under a government that is truly of, by, and for the people; wherein labor is not shorn of its reward; avarice is impossible of indulgence; poverty and care have been eliminated from the problem of life; and evil has died a natural death. Without venturing to hope that this glorious dream of a millenium may find realization in full for many a century to come, we may at least deem it not at all impossible that a great approximation toward it would be the necessary consequence of the destruction of gold as a medium of exchange of values.

Happily the commercial and financial interests of the civilized world are now so interwoven that the sweeping effects of bringing gold down, say to a lead basis of value, would be simultaneously felt by all nations, and whatever impetus might thus be given to an upward movement of humanity in reformation of its social systems would be shared by all. And only one thing stands in the way of its realization—viz--making the gold.

Perhaps this obstacle may be removed, or perchance an immense deposit of gold may be discovered, and thus at once all the fortunes now founded on the precious metal will be swept away. At one or the other of these events Mme. Blavatsky has pointed in recent papers. These are times of changes, and nothing should surprise us,—not even such a stupendous thing as the discovery of how to manufacture gold.

J. H. CONNELLY.

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## THE WANDERING EYE.

This is not a tale in which I fable a mythical and impossible monster such as the Head of Rahu, which the common people of India believe swallows the moon at every eclipse. Rahu is but a tale that for the vulgar embodies the fact that the shadow of the earth eats up the white disk, but I tell you of a veritable human eye; a wanderer, a seeker, a pleader; an eye that searched you out and held you, like the fascinated bird by the serpent, while it sought within your nature for what it never found. Such an eye as this is sometimes spoken of now by various people, but they see

it on the psychic plane, in the astral light, and it is not to be seen or felt in the light of day moving about like other objects.

This wandering eye I write of was always on the strange and sacred Island where so many things took place long ages ago. Ah! yes, it is still the sacred Island, now obscured and its power overthrown—some think forever. But its real power will be spiritual, and as the minds of men today know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return. What weird and ghostly shapes still flit around her shores; what strange, low, level whisperings sweep across her mountains; how at the evening's edge just parted from the day, her fairies suddenly remembering their human rulers—now sunk to men who partly fear them—gather for a moment about the spots where mystery is buried, and then sighing speed away. It was here the wandering eye was first seen. By day it had simply a grey color, piercing, steady, and always bent on finding out some certain thing from which it could not be diverted; at night it glowed with a light of its own, and could be seen moving over the Island, now quickly, now slowly as it settled to look for that which it did not find.

The people had a fear of this eye, although they were then accustomed to all sorts of magical occurrences now unknown to most western men. At first those who felt them-selves annoyed by it tried to destroy or catch it, but never succeeded, because the moment they made the attempt the eye would disappear. It never manifested resentment, but seemed filled with a definite purpose and bent toward a well settled end. Even those who had essayed to do away with it were surprised to find no threatening in its depths when, in the darkness of the night, it floated up by their bedsides and looked them over again.

If any one else save myself knew of the occasion when this marvellous wanderer first started, to whom it had belonged, I never heard. I was bound to secrecy and could not reveal it.

In the same old temple and tower to which I have previously referred, there was an old man who had always been on terms of great intimacy with me. He was a disputer and a doubter, yet terribly in earnest and anxious to know the truths of nature, but continually raised the question: "If I could only know the truth; that is all I wish to know."

Then, whenever I suggested solutions received from my teachers, he would wander away to the eternal doubts. The story was whispered about the temple that he had entered life in that state of mind, and was known to the superior as one who, in a preceding life, had raised doubts and impossibilities merely for the sake of hearing solutions without desire to prove anything, and had vowed, after many years of such profitless discussion, to seek for truth alone. But the Karma accumulated by the lifelong habit

had not been exhausted, and in the incarnation when I met him, although sincere and earnest, he was hampered by the pernicious habit of the previous life. Hence the solutions he sought were always near but ever missed.

But toward the close of the life of which I am speaking he obtained a certainty that by peculiar practices he could concentrate in his eye not only the sight but also all the other forces, and wilfully set about the task against my strong protest. Gradually his eyes assumed a most extraordinary and piercing expression which was heightened whenever he indulged in discussion. He was hugging the one certainty to his breast and still suffering from the old Karma of doubt. So he fell sick, and being old came near to death. One night I visited him at his request, and on reaching his side I found him approaching dissolution. We were alone. He spoke freely but very sadly, for, as death drew near, he saw more clearly, and as the hours fled by his eyes grew more extraordinarily piercing than ever, with a pleading, questioning expression.

"Ah," he said, "I have erred again; but it is just Karma. I have succeeded in but one thing, and that ever will delay me."

"What is that?" I asked.

The expression of his eyes seemed to embrace futurity as he told me that his peculiar practice would compel him for a long period to remain chained to his strongest eye—the right one—until the force of the energy expended in learning that one feat was fully exhausted. I saw death slowly creeping over his features, and when I had thought him dead he suddenly gained strength to make me promise not to reveal the secret—and expired.

As he passed away, it was growing dark. After his body had become cold, there in the darkness I saw a human eye glowing and gazing at me. It was his, for I recognized the expression. All his peculiarities and modes of thought seemed fastened into it, sweeping out over you from it. Then it turned from me, soon disappearing. His body was buried: none save myself and our superiors knew of these things. But for many years afterwards the wandering eye was seen in every part of the Island, ever seeking, ever asking and never waiting for the answer.

BRYAN KINNAVAN.

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## TEA TABLE TALK.

In the first mild days, harbingers of Springtide, man takes to the woods as naturally as any squirrel. Such days often burst upon us like exotics, from the depths of winter. They seem to brood over the land in heat and a shimmering radiance. The earth has a moist, new-made smell; the cocks go mad with crowing fever, and their call has a sweet, softened, melancholy note, which echoes long after in our memories of Spring. These days are

always driven from us by fresh storms and winter roughness, but they are an advance guard, and their hope has been imparted to the human heart.

How much this chain of seasons should teach us. There was once a vigorous French armorer; (whether in sober fact or in man's imagination matters not; he was a type, and types live forever;) he was a pantheist by nature, a silent thinker of rough and sturdy exterior, and when the mad Revolution had him in its grip, he went to the scaffold without any idle words, understanding very well that the chief crime of men in those days was that the grim spirit of the times wanted victims, and could hang an indictment, by way of excuse, on one human peg as well as another. Yet when Death faced him, and his tender wife, convent bred, urged him to think of "Heaven" and declare his faith to her, this man remembered the thoughts hammered into many a good bit of steel at his forge. Going to sudden Death while life still ran red and high in his veins, he would not belie his nature, but simply said:

"I have no knowledge of the heaven of priests.  
It irks me when I think that I shall look  
On this brave world no more. Full oft I've watched  
Bluff winter hurl his icy bolts; or spring  
With a swift arrow hid among her promises;  
Or rosy summer, wantoning along the uplands  
Till lusty autumn, with halloo of horn  
And bay of hound, strode on to speed her passing.  
And thus, as season still with season linked,  
I have seen all things, dying, come to use,  
Mixed with the kindly flux of mother earth.  
Even thus I hope, Life's fierce probation o'er,  
To do a brave man's work somewhere, in the open world!"

This earnest soul had discovered what Patanjali says so well: "Nature exists for the purposes of soul."

When I took to the woods, I had with me an excuse, in the shape of a small boy. Perhaps some of my readers may remember the child "Bun." We came to a deep brown pool under yellowing willows, where turtles plunge and vanish with a gurgle very fascinating to the imitative mind of youth. How long and how vainly Bun has mimicked that gurgle and plunge! Leaning over the rail, we saw our figures with startling clearness in the beryl brown water. Bending nearer and nearer, we seemed to lose our identity, to merge into that of the water image. Suddenly, in the silence, a turtle plunged, and so completely had Bun lost himself in the eye of the mirrored picture beneath him, that he shrieked with alarm: "Oh! It jumped right on my face and hurted me! O-o-o-h—! how it hurted me." It was quite a time before I could remind my small comrade that his water portrait was not himself; his chubby face was red, as if the turtle had really struck it, and on the way home his hand went continually to his cheeks, "because the turtle stinged me so." The incident forcibly struck me as an illustration of the soul's bewilderment. Looking out into the body, it mistakes that for

itself, feels all the pains and joys of the reflection as though they were its own, and only by slow degrees learns how separate are the two, that they are only connected, in fact, by the imagination and mind. In the company of small boys one may learn much Truth. On this same walk, a curious incident occurred. We were a trio, the third member being a small greyhound, a firm friend of Bun's. The graceful little creature lay dozing near us, when Bun screamed out in great excitement: "See the dog; there's two of him; he's coming in two!" Protruding, as it were, from the dog's side, was what seemed to be its second self; somewhat fainter in color, a trifle less solid looking, but still a perfect replica of the dog. We saw it for some moments; then the dog sprang at a beetle, and the astral form seemed to melt into the other. I have never seen one more clearly.

A lady correspondent of the Tea Table vouches for the following.

The family of Mr. A. had a pet dog named Minnie, which was treated like a child and loved as one. Mr. A. went into the country and took Minnie with him, when the children missed her greatly. One morning Charlie woke and saw Minnie (as he thought) trying to get on the bed as usual. In a few moments she seemed to go out, when immediately the Mother was heard saying; "Why here is Minnie; Papa must have returned and brought Minnie as a surprise." Just then in another room another member of the family, just awakening, called out: "Here's Minnie!" They all thought Minnie was running from one room to another. On getting dressed they sought for the father, but found that he had not come; the whole house was still locked up and Minnie was nowhere about. In alarm, they all decided it was a sign that Minnie was sick or dead, but on writing to the Father, he replied; "Minnie is all right, and I'll be home in a few days."

Soon he returned but no Minnie came, and he said that she had died at the time they saw her, after pining for some days as if homesick. A short time after that, one of the sons went to another room and thought he heard Minnie scratching at the door, and forgetting her death pushed it open. when she trotted in, sat down by the hearth—and disappeared.

This was the dog's astral body, attracted to old scenes by its great affection and made visible through the psychic aura of the family. The astral bodies of men and animals are much the same subject to similar laws, and visible after death for some time under favorable circumstances. In this case the family are all psychic, or have such emanation as make visible that which, although constantly about us in the astral light, is ordinarily unseen. And luckily too for us it is so.

"Chase, F. T. S.," sends a couple of interesting incidents.

"A lady acquaintance of mine, who is now a member of the T. S., was several years ago, in her girlhood, introduced to a young man who was a very intimate friend of one of her closest friends at school. My acquaintance, whom we will call Miss A—, met the young man—Mr. B—several times, but never liked him, and so was never at all well acquainted with him. In a short time she left school, and many years passed since she met the young man, who had apparently passed out of her memory. One day she was

riding in a car in N. Y. City. when she chanced to look in the opposite corner and saw a man who suddenly attracted her attention. At that moment she seemed to hear some one say to her, "Yes that is Mr. B—and he is going to drown himself." The words were so plain, and so loudly spoken, that she turned hurriedly to see if any one else had heard them besides herself. No one seemed to be looking at her or in anyway paying any attention to her, so she concluded that the remark was only made for her ears. The thing made such an awful impression on her that she for several months eagerly scanned every paper that she saw, looking for an account of the man's death, but it came not, and in time the feeling wore off somewhat and she stopped caring for it. In the meantime she continued to meet the man at various times and places, but never spoke to him. Finally she met him when she was in company with a lady who had in the old days been a very warm friend of the young man, and to her surprise as well as that of the lady with her the man did not speak to either one of them. The old friend of his was very much surprised and then very indignant at the total neglect by him. "Why," she said, "that man has dined and supped at my house times without number in days gone by, and why should he so utterly ignore me in the street at this late day?" And she went her way in a very unpleasant frame of mind. In a short time after this (which was about two years after Miss A—had first met the man in the car), she one morning picked up a paper and saw an account of the suicide of Mr. B—who, the paper went on to say, had drowned himself by jumping during the night from one of the Troy steamers and was dead before they could reach him. A few days after this occurrence Miss A again met the same man who had worried her so much in the past, and it ultimately turned out that he was not Mr. B—nor any relative or acquaintance of his, though they were so similar.

"The second instance was an experience of my own. I was very much interested in the culture of concentration, and asked a friend, who I had reason to suppose had practiced that sort of thing a great deal, what he found was the best sort of a thing to concentrate on. A general conversation ensued, and he finally said that any thing at all would do to start with. The heel of the boot, or any thing else that one could imagine; but added that probably the best thing was to take some sentence that had a deep meaning, and work on that. Then he quoted for me a sentence from one of the Sacred books, and we soon parted. I went home trying earnestly to remember what the thing was that he had quoted, but I could not remember it verbatim. I could get the general meaning of it, but I could not remember it right. I sat down after dinner and thought as hard as I could, but it was no use, as it would not come. I remembered reading several incidents in the "Tea Table Talk," of people wishing for things that they could not find at once, but that did come in time if one was in earnest in trying to get them, so I continued. Several times I tried to dismiss the matter from my mind, but like Banquo's ghost it "would not down." A favorite position of mine when I am trying to think out some difficult problem, is to sit leaning back in my chair with my left hand thumb in the left armhole of my vest. As I was

sitting in this position just before going to bed, I noticed a paper that was in my left hand upper vest pocket, which was resting against my hand and by its constant rubbing attracted my attention. I rather mechanically took it out and found it was one of the "Abridgements of Discussions" issued by the "Aryan T. S.". In less than five seconds I was reading therein the very passage that I had been puzzling over for all those hours. "All things come to those who in silence wait." You can well imagine that this little experience strengthened me more than I can tell."

On this same subject of concentration, another F. T. S. writes that it has been much discussed of late in the meetings of the Aryan (New York T. S., and consequently the members have it more or less in their minds. The writer (H. T.) then continues: "A few days ago I invited a friend of mine to attend the next meeting of the Society. She accepted the invitation and agreed to meet me at my own home. I had only known her a short time and had never seen her excepting at her own house, and in consequence had never seen her with her wraps on. The night before the meeting, before sleeping, I thought I would try a little experiment in concentration, and with all the force I could command tried to picture this friend to myself, as she would appear the next evening. I succeeded in getting a fairly clear picture of the lady before my mind. She seemed to wear a fur-trimmed wrap of peculiar cut, and a bonnet. It was a picture that at once disappeared. Imagine my surprise the next evening, the incident having been forgotten in the interim, when my friend was shown into the parlor wearing the very wrap which I had seen before my mental vision the night before, and also the same bonnet; although, the picture having been before me but for a moment, my recollection of the bonnet was less distinct than of the wrap. Had I really seen the latter on the night previous, the identification could not have been more complete."

The number of instances sent in to the Tea Table by Aryan members shows the effect of a body of students all thinking in the same direction. It forms a nucleus, and thus each helps the others. The Tea Table is always pleased to receive such experiences from correspondents, who are requested to receive its thanks, and also to write the incidents fully, and not to assume, as they sometimes do, that the editor of this department was present at such and such a meeting or discussion. Several interesting communications are held over until later; may our store of them increase! JULIUS.

## ANSWERS TO QUESTIONERS.

*From Hadji:*

What is the meaning of newspaper references to Mme. Blavatsky thus: "Theosophy, too, despite the exposure of Mme. Blavatsky's impudent impostures is still flourishing."?

*Answer.*—In 1885 the London Psychic Research Society took upon itself to investigate the alleged letters from Adepts received by Mr. Sennet

and others in India, and sent out a young man named Hodgson to inquire into facts that had happened months and years before. He reported that they were all frauds by Mme. Blavatsky, and that she had a tremendous combination of conspirators ramifying all over India. His report was published by the P. R. Society. It is so preposterous however, that no well-informed Theosophist believes it. The newspapers and superficial thinkers often refer to it. Mr. Hodgson, in addition to inventing the great conspiracy theory, was full of prejudice which he has since displayed in various cities of the United States by declaiming against H. P. Blavatsky although he says she is not worth pursuing.

## SUGGESTIONS FOR BRANCH T. S. WORK.

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

### II.

#### THE INITIAL EFFORT.

Much has been written about the Initial Effort, but it remains, and ever will remain, the most difficult step to take.

*Obstructions and hindrances* are as numerous as man's desires, his greatest enemy being self. The conquest of self is the ultimate goal, the Initial Effort the hardest part of the task. Nothing after will seem impossible.

*The first step* is also the longest. It necessitates a revolution of self, a remodeling and reconstructing of motives, with a constant impulse to adhere to the new ideals, particularly the endeavor to form a Universal Brotherhood, and practice that doctrine.

*Failure* usually means lack of sufficient moral courage to continue : the curse of our age.

*Impulses for Better Work.* Who, upon reading some Theosophic work, has not been filled with an intense longing to be up and doing : has not made new resolutions for better ; is not filled with disgust at his own selfish life and passions? Who at times has not the desire to start, and start at once, and then draws back appalled when the realization comes of what that means. *C'est le premier pas qui coûte.* After that all is comparatively easy. Once the new road is entered upon it becomes easier to follow than the old.

*Want of Conviction* is the trouble. You may believe, but you are not convinced. With absolute conviction comes strength. This is self evident. Conviction cannot be forced. It grows. Coming from repeated trials

and failures it at last blooms into an all strengthening surety that permits of no wavering and no disgust.

*The chance will come.* As conviction is the result of repeated trials, it is the fruit of the blossoms of experience. When it comes the whole being is filled with inexpressible comfort and joy. It is like the first awakening of the soul, in the peace and strength it brings. Then is the chance to enter upon the *Path*; it may not come again for ages, so waste it not.

*Fear nothing*, for what is there to fear more than self, and it is the Conquest of self that is attempted. It will be a grand struggle, and at times the whole soul will cry out in agony, but the reward will come as sure as it was preceded by that agony, and then ;—“*The Silence that is Peace.*”

#### FURTHER THOUGHTS ON UNIVERSAL BROTHERHOOD.

*The Struggle.* Those Theosophists who have determined to carry out the first of the Society's three objects have a hard struggle before them. They must contend against the spirit of the 19th Century which is

*Individualism.* This spirit is competition between individuals. This begets individualism, which is selfishness because it ignores the law that all men are brothers.

Education, society, commerce, and national life itself are each and all based on individualism. Hence in beginning the life of Universal Brotherhood we encounter the opposition of the prevailing idea or spirit of the age.

*This Prevailing Spirit is a Reality.* Occultism teaches that it is no abstraction, but a positive dynamic energy, which effects all men within its radius. Hence the necessity for each of us to use our influence to counteract it.

*Avoid being mere theorizers.* An error to be guarded against is that of merely theorizing about Universal Brotherhood.

The signing of the application and obligation, in which adherence is given to the principle of Universal Brotherhood, and then ignoring it as Utopian is treason to self and to the Theosophical Society. The doctrine must be lived.

*How Theosophy should model our Lives.* Theosophy should be above all else a thing of the heart and life, not of the mind. It does not demand a severance from home and business, but a complete yielding up of self, a devotion of the life and energies to the good of our fellowmen; and this is to each and all, with no distinction of race, sex, colour, or religion; for those are but the outer wrappings of the soul within, and it is the souls, one with ours, as all are with the Divine, which we seek to aid, to relieve, as far as within us lies. So long as we live among men, the opportunity in some form or another is ours.

*Example is the Greatest of Teachers.* Example is undoubtedly the greatest of teachers. The actions of a child can sometimes influence a philosopher more than all his books.

There is a deep and solemn thought for us in that, a grave responsibility. Let each take it to heart by giving to all, of what he may have : such money as is possible, and invariable kindness, sympathy, consideration, patience. He may not be perfectly successful in this, our very common humanity prevents it ; but our influence will not be the less that we work as a man among men, tempted, weak, defeated sometimes like the rest, but ever struggling on towards the goal we have set ourselves.

*Benefit of Living the Life.* There are no means of estimating the good such a life can do, no matter how obscure. Nor must thought of this trouble us. Work on, do what you honestly believe right towards everyone, sacrifice your own convenience, wishes, pleasures, to others, never minding the reward, that is of too slight importance.

*The Desire of Reward must be Eliminated.* Those who have undertaken the great task of living for others, and of making all else bend to this one great object, have no time to think of what will be their gain : it is enough for them if they have at all succeeded in making their conduct conform to their ideals.

*Perform all Duties.* No duty, though it may seem most lowly and insignificant, is unworthy the performance, and that with our whole heart, above all if it be for some one else. Let each therefore look to it that he neglects none of these, and when he considers himself perfect in this respect, then is time enough for him to turn to higher, and see if on the mental and moral plane he is doing all he can.

It will be still longer ere he need concern himself with his spiritual relations. These will meantime take care of themselves.

I would we could take the *Golden Rule* to heart.

*Do unto Others as we would be done by.* The secret of Universal Brotherhood lies in this.

The subject is so comprehensive it is not easy to discuss systematically : its branches and nearly infinite ramifications leave us with but little to start upon, but there are two headings, to both of which each may supply such subdivisions as suit and interest him best.

1. What universal Brotherhood, if carried out, would do for the world.
2. How it should influence our daily conduct towards individuals and the world at large.

As references for this subject, nearly anything published on Theosophy may be read with profit, but as so wide a field of research is rather confus-

ing, our readers may specially consult references published in April PATH, page 27.

“Light on the Path”.

“Through the Gates of Gold”, Chap. 3, et infra.

“The Life”, pamphlet.

“Guide to Theosophy”, article on “Brotherhood” and others.

“The Bhagavad-Gita”.

“Letters that have Helped me”, PATH vols. II, III, IV.

“PATH” vol. I, pages 24, 155, 208, vol. III, page 193.

“LUCIFER” vol. I, pages 3, 8, 90, 170, 212, 379, 450, 477.

G. H. J. O.

## REFRACTIONS.

When pierced hangs the dew-drop's tiny prism  
 By some minutest needle-ray of light,  
 A stain of blood or blue betrays to sight  
 The fervors of that white drop's secret schism;  
 And were the oceans all one cataclysm  
 Hung out betwixt the sun and farther night,  
 The same disparting force would spring a bright,  
 Wide arch of rainbow o'er the vast abysm.

And I would that the vital beam, far lined  
 Through space to throw its spectrum sensitive  
 Of worlds and suns and galaxies upon  
 The universe's awful wall, may find  
 My soul a crystal medium fit to give  
 Its paint of color in the throbbing dawn.

O. E. W.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

BRAHMANA T. S.—*What is Truth?* Considered at a late meeting of the Brahmana T. S., for the purpose of eliciting “the truth.” Not for enforced acceptance, either by any of the “Branches,” or any individual members thereof.

I. It is harmony; the principle of unity in all knowledge; the correlation and persistence of force in physical science, and the guidance to health and wholeness in occult wisdom.

II. It is the “Spirit of Truth” among T. S. brethren “at large,” and is capable of mutual free criticism in open meeting, or in private, and without disparagement or aspersion of character anywhere.

III. It is self-abnegation and universal love; the "still small Voice" which can answer Pilate out of the "Silence;" the Respiration and Inspiration of "Eternal Life."

Milwaukee, Wis., 808 Grand Ave.

J. V. BENEFICIO.

THE CINCINNATI THEOSOPHICAL SOCIETY holds regular meetings and is doing much interesting work. The branch keeps a standing advertisement in the Sunday papers to the effect that literature on the subject of Theosophy may be had free from Mr. Shoemaker, F. T. S. On Apr. 26 a special meeting of the Society was held, when Mr. Wm. Q. Judge, the General Secretary of the Theosophical Society in America, and Dr. A. Keightley of London, were present.

At the meeting of the Aryan Theosophical Society held in its hall Tuesday evening Apr. 23, Dr. A. Keightley of London was present and read an interesting address. The meeting was very fully attended.

Considerable interest is being manifested in matters Theosophical at Fall River, Mass., and it is confidently expected that a branch of the Society will be formed soon in that city.

THE THEOSOPHICAL MOVEMENT at Wilkesbarre, Penn., is taking definite shape, and the Wilkesbarre Theosophical Society is not a thing of the dim and distant future. There are awakenings at Scranton, Pa., also.

NEW BRANCH IN BROOKLYN, N. Y.—On 22d April, 1889, a charter was issued to Col. H. N. Hooper, Henry T. Patterson, and others, for a new Branch T. S. in Brooklyn. There are many students of theosophy in the city of churches, and the probabilities are that the Branch will grow. It is the 27th society in America and the 7th in reality for 1889, since another application was received from the West about the same time. The new Brooklyn T. S. has organized and held two meetings.

CIRCULATION OF LITERATURE.—There is great activity in this direction. Some New York members are sending out tracts and other matter.

THE DAILY PRESS now pays more attention and less ridicule to theosophy and the T. S. The *N. Y. World* last month had two columns in two issues, in which is given a full and accurate statement of theosophical doctrine and literature, with not one word of contumely. Theosophists should be encouraged; our 14 years of work begin to tell on the public mind. In Pennsylvania and out on the Pacific coast numerous references are constantly made to the subject. The *New York Times* also prints an interview with Dr. A. Keightley in which interesting details are given about H. P. Blavatsky; it was printed April 29th.

DR. A. KEIGHTLEY of London, who came here to attend the convention as special representative of H. P. Blavatsky, and bearing greetings from the British Section T. S., has been visiting the *Cincinnati T. S.* and will visit Boston, Malden, and Philadelphia. Some earnest theosophist offered to pay his expenses out to distant Western Branches, but he could not go because at any moment he may be called back to London.

CINCINNATI T. S.—This Branch held a meeting at the house of Mr. Hosea, its president, on the 1st May, at which Dr. Keightley and Mr. W. Q. Judge spoke of matters theosophical, after which there was general discussion.

#### IRELAND.

DUBLIN LODGE. T. S.—During the month of March 2 new members were added. On the 13th an excellent paper by one of the lady members on "Reincarnation" was read and discussed. Thanks are due to Bros. Griffiths, San Francisco; S. V. Edge and H. T. Edge, England, for copies of "Golden Gate", "Spirit Revealed," and "Perfect Way".

#### JAPAN.

COL. H. S. OLCOTT continues his work in Japan. His first letter reported great enthusiasm, the only drawback being a want of good interpreters. He has been lodged at Kioto in the great temple where no white man has been before permitted to sleep. In all parts arrangements are being made for his reception in various towns, and the press of Japan admit that he is already doing much good. It seems probable that his mission, which is to unite the Northern and Southern Buddhist Churches, will be successful. In a very late letter he says: "On 19 March H. E. the governor of Tokio, Baron Tagasaki, gave me a dinner at which the Prime Minister and fourteen other ministers and other dignitaries were present. My views upon religion and Japanese Politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated." His health continues to be good.

#### FRANCE.

The Countess D'Ademar has started a new Magazine for the Hermes T. S., entitled *Revue Theosophique*, under the guidance of H. P. Blavatsky. The first number is interesting.

## THE THEOSOPHICAL CONVENTION

### Held in Chicago.

The third annual convention of the Theosophical society in America was held in the Palmer House, Chicago, on Sunday and Monday, April 28 and 29 last. The attendance was good. Twenty out of 26 branch societies were represented, and the delegates got through with their work rapidly and effectively with Dr. J. D. Buck of Cincinnati as chairman. The following gentlemen were present, representing the various branch societies then names of which are annexed: Wm. Q. Judge, representing the Aryan of New York; Wm. Q. Judge, proxy, representing The Krishna of Philadelphia; C. D. Hill, representing the Chicago T. S. The other branches were represented as follows: Ramayana, Dr. W. P. Phelon; Arjuna, Elliott B. Page; Pranava, Howard Carter; Golden Gate Lodge, Wm. Q. Judge, proxy; Los

Angeles, Elliott B. Page, proxy ; Ishwara, Dr. J. W. B. La Pierre, president, and Joseph Taylor, delegate ; Cincinnati, Dr. J. D. Buck ; Boston and Malden branches, Wm. Q. Judge, proxy ; Vedanta, Dr. Borglum, president, and J. M. Wing, secretary ; Nirvana, Dr. M. J. Gahan, president ; Point Loma, Sidney Thomas ; Lotus, W. L. Ducey ; Varuna, W. Q. Judge, proxy ; Isis, Mrs. M. J. Riggle ; Brahmana, Bryan Butts, president ; and Brooklyn, Wm. Q. Judge, proxy. There was a large number of theosophists present during the closed and open sessions of the convention, who were much interested in the proceedings although entitled to no voice in the voting. They came from all parts of the country, and the number was considerably swelled by the attendance of many members of the local branches. About three hundred were present at the first session.

The first session was the closed meeting on Sunday. It was called to order by General Secretary William Q. Judge. Dr. J. D. Buck of Cincinnati was nominated chairman by Mr. Elliott B. Page, and was elected. Mr. Page was nominated as secretary by Mr. Judge and elected. Dr. La Pierre, Wm. Q. Judge, and Dr. Phelon, as committee on credentials, reported that 20 out of 26 societies were represented in the convention. A short recess was then taken, during which Col. J. C. Bundy invited the delegates and strangers to an entertainment to be given at his house, and this was accepted. After the recess Mr. Judge moved that Dr. A. Keightley, of London, representing the London Lodge, the British section of the society, and Madame H. P. Blavatsky, be admitted to the convention. The motion carried and Dr. Keightley was introduced. He spoke briefly to the delegates of the movement in England, and read a short address from the British Section of the Theosophical Society to the American Section. He said that the presence in England of Madame Blavatsky, the publication of "Lucifer," the "Secret Doctrine," and other theosophical efforts had had the effect of stimulating inquiry and had resulted in renewed activity. Branches already were organized at Cambridge, Liverpool, Glasgow, and Yorkshire, as also throughout Ireland and Scotland, and the prospects were very flattering indeed. During the past six months more than seventy persons had joined the Society, and numerous others had associated themselves with the various branches. The British Section tendered, through him, to the American Section its warmest wishes and congratulations on the success of its efforts in the United States. The communication was filed on motion. The reports of the secretaries and Presidents of the various branches throughout the United States were then read and received.

The annual report of the report of General Secretary Judge was read by that officer, and the convention heard it with interest. The report touched upon the Indian movement for the abolition of dues and fees, and also the suspension of the revision of the rules affecting that issue sent out by the

commissioners in power in India during the absence of Col. Olcott from that country. The report included a letter from Mr. Z. Sawai, of Kioto, Japan, who spoke encouragingly of the work of Col. Olcott among the Japanese and the beneficial results looked forward to owing to the spread of Theosophy among the Buddhists of that part of the world. The statistical part of the report showed that during the past year six new branches of the society had been formed. They were: Varuna, Dharma, Isis, Brahmana, Satwa, and Brooklyn.

At this date there were 26 active branches in the United States. Another branch was now in process of organization at San Jose, Cal. The number of new members admitted since the last convention was 232. The General Secretary had to report the dissolution of The Purana Theosophical Society at Santa Cruz, which on April 7th by a unanimous vote decided to disband and surrender the charter. The dissolution of The Purana was not due to lack of interest in Theosophical matters, but to certain difficulties in Santa Cruz, to the active working of the branch located there.

Mr. Judge, being also the Treasurer of the society, submitted the report of the Treasurer. It showed that during the year ending April 28, 1889, there had been received by the Treasurer the sum of \$1,123.98 and that the expenditures had been \$763.20, leaving a balance of \$360.78 in the treasury.

A letter from Madame H. P. Blavatsky, the corresponding secretary of the Theosophical Society, dated at London, April 7, and carried to the convention by Dr. Keightley, was submitted to the convention by Mr. Judge and read. Madame Blavatsky reviewed the work of the society in all quarters of the globe; Col. Olcott's unceasing and untiring efforts in India and Japan; the progress in England and particularly in America. She dwelt with emphasis on the enemies of the society; materialism and phenomenalism, and that arch enemy, internal dissension. She exhorted Theosophists in America to learn the highest lesson of Theosophy, viz., Altruism and Universal Brotherhood, and cited it as a cure for the bad effects of too eager a nipping after the unknown by unskilled people. In conclusion she quoted the words of the Masters urging men to be unselfish and to live for the sake of Humanity.

In the afternoon Dr. Keightley read an address to the convention in which he spoke of the life and work of Madame Blavatsky in London. He related many interesting incidents concerning the Theosophical leader; she was, he said, so identified with the society that an injury to it, as a body, reacted with painful physical effects upon her. This was particularly true of the occult or Esoteric section, the entire Karma of which she had assumed.

After Dr. Keightley the convention was addressed by Mr. Wm. Q. Judge, who also read an address to the convention from the Dublin Lodge.

He was followed by Mrs. M. L. Brainard in a paper entitled "The Idol Worship of the Christian Creed." Interesting papers were also read by Dr. W. P. Phelon and Dr. J. D. Buck, after which the convention adjourned until Monday.

The delegates were called to order on Monday morning with Dr. Buck in the chair. The General Secretary read a letter from Mr. Geo. E. Wright, of Chicago, donating \$50. A vote of thanks was passed for the contribution. On motion of Dr. La Pierre, the Secretary was instructed to cast the vote of the convention for Wm. Q. Judge as General Secretary for the ensuing year. On motion of Dr. Phelon the Secretary was instructed to cast the vote of the convention for Wm. Q. Judge as treasurer. The following names were submitted to compose the Executive Committee: Alexander Fullerton, Abner Doubleday, Henry Turner Patterson, Dr. J. D. Buck, C. D. Hill, and J. W. B. La Pierre: Wm. Q. Judge, ex-officio. Mr. Judge moved that unless necessary to make a change the convention meet the fourth Sunday in April, 1890, in Chicago, which was carried. A vote of thanks was passed to the two Chicago branches for the reception and entertainment of the delegates. A vote of thanks was also passed to Col. J. C. and Mrs. Bundy for the fraternal greetings extended by them to the delegates.

The convention then adjourned.

After the convention there was a large meeting in conference of the Ramayana and Chicago branches at the house of Dr. Phelon on Lincoln Street. Dr. Buck, Dr. Keightley, and Wm. Q. Judge were present. There was a long and serious conference on Theosophical work for the next year, and many things were related about the inside life and doings of prominent Theosophists. The General Secretary also initiated several new members in a private room at the Palmer House in the presence of fifty Theosophists. On the evening of the 29th Dr. J. D. Buck delivered a lecture at the Methodist Church Block, on Clark Street, entitled "The Old Wisdom Religion, or, Theosophy." A large and intelligent audience was present and listened attentively.

THE PATH will print further details of the convention in its next issue. The Chicago papers devoted much space to the doings of the convention. Several donations were made at the last meeting for the general fund.

The establishment of both Nature and Soul, is by analogy.—*Kaṭha's Aphs. 103.*

When the body sleeps people see the playground of the soul, but It they never see; therefore let no one wake a man suddenly, for if the soul gets not rightly back to his body, it is not easy to remedy.—*Ṭanishads.*

OM.