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HE WHO FEELS HIS HEART BEAT PEACEFULLY HE IS ATTENDING

A MONTHLY REVIEW OF OCCULT SCIENCES

OFFICIAL ORGAN of the ESOTERIC CENTRE of Washington

PUBLISHED BY AUTHORITY OF THE SUPREME COUNCIL OF THE MASTERS OF THIBET

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1443 CORCORAN St. Washington

SALVE!

To those who read these pages! .

says

the Little Child

who feels his heart beat peacefully and who comes to give peace!

Salve! to all those of good faith who understand

their mission on this earth.

For them as for Him the one mother is

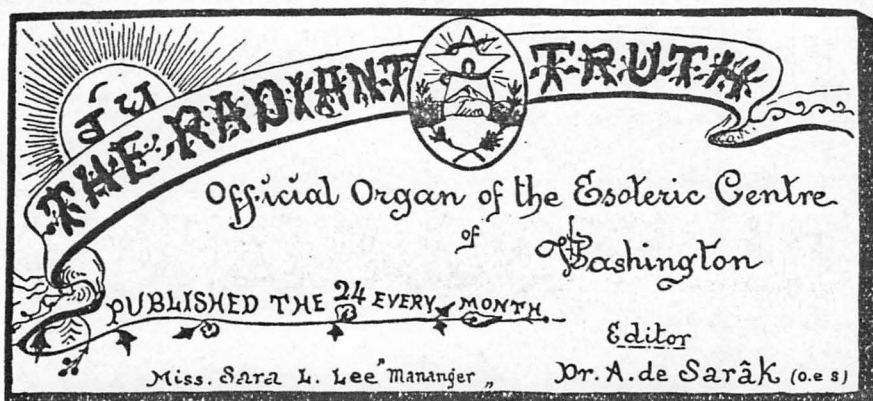
HOPE!

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VISCOUNT AUGUSTUS de SARAK-DAS.



FIRST YEAR

NOVEMBER 24, 1902

No. 1

“ For Truth and for Justice,
With Will, Wisdom and Hope,
Forward, ever forward !”

To Our Readers.

Impelled by duty and by the desire of encouraging the study of the Occult Science of the Orient, with the authorization of the Supreme Council of the Initiates of Thibet and under their auspices and direction, there appears to-day, as a result of our aspirations, the Review

“ THE RADIANT TRUTH,”

rising like the Sun, dissipating the darkness of Obscurantism and bringing to view the Radiant Truth, as well as showing in their true light, lies and errors.

We have put at the head of the greeting to our readers this immortal device, proper to all those who would delve deep into the meaning of life:

“ For Truth and for Justice,
With Will, Wisdom and Hope,
Forward, ever forward !”

And animated by ardent and reasoned Faith, strong in the Right and Justice which are ever with us, determined to destroy error, hypocrisy and superstition, compelled to strive with hatred and calumny, so that true Love and Truth may triumph, *we will go forward* come what will, at all costs, *ever forward!*

The Esoteric Wisdom which fertilizes the East is beginning to flow through the Western World, and the moment being propitious, we turn the stream of our activity to aid this propagand and give a strong impulsion to the evolution already begun in Oriental Study.

These are the considerations which led us to ask from the Supreme Council of our Order their support in this publication, and having received the powers necessary for carrying out this noble enterprise, we hold it our duty to show our gratitude to our Venerable Masters by offering Them our first and most respectful Salutation.

May They deign, with Their exhaustless goodness, to accept the efforts which we propose to make in furtherance of so beneficent a work.

We greet all beings of good will and of noble aspiration, who, recognizing the inspiration of the Divine flame, struggle and work for the spread of the science of the soul; we greet our colleagues of the scientific press, and all heralds of progress and of the Holy Cause; and this greeting is destined to form a current whose effect will be seen later.

The Review "THE RADIANT TRUTH" will bring into action all the forces at its disposal to co-operate effectively with Universal Fraternity, without hatred, without schism, without controversy; it will tell the truth, whatever it may be, when the truth rests upon abundant proof, and will combat materialism, that sore of modern civilization, source of darkness and of error, until it disappears, like a bad dream, before the rays of a pure ideal and of truth.

Our Review will never enter the domain of politics or of religions, for we know that any opinion or belief is to be respected if upheld and supported by a spirit of duty, of truth and of justice.

We desire, not *revolution*, but *evolution*; not war, but peace! We shall never ask anyone to modify his opinions, beliefs or his private convictions; we ask only mutual respect for the moral and mental independence of all! We repeat, we shall never attack persons, corporations or beliefs, but if we are attacked we shall use our arms in self-defence.

Our readers will find in this Review all that they can desire, for we have in our possession an immense literature on the Esoteric Studies of the East, which we shall publish, little by little, so that the reader who wishes to study can very soon profit by these ancient works, which have never yet seen the light in the West.

Contemporary with the Review will appear the great work of the Oriental adept, Dr. A. de Sarák, that martyr to work and to the holy cause, so unjustly persecuted and calumniated.

This, then, is the task we have undertaken.

May God bless our efforts, feeble though they are in comparison with our faith, which is strong, and may we command the aid and the sympathy of every man of sound judgment.

EDITORIAL.

PEACE!

"He who feels his heart beat peacefully
He shall have peace!"

(Augustus.)

Twenty centuries ago the IVth *Nirmanakaya* (*) said to his disciples of the West, "Peace be with you."

We find ever this same phrase, the generous outflow of altruistic love, in all the books of India.

The great Christna always proclaimed "*Peace*" But what do we really understand by *peace*?

When we seek the concrete definitions of words we find that, though very easy to pronounce, they are very difficult to define, and that a great number of the words which form part of the ordinary dictionary will put our intelligence to a severe test if we undertake to define them without being profoundly versed in the Wisdom Divine.

Every one speaks of Truth, of Love, of Justice, of Duty, of Fraternity, of Conscience, of Sin, but who is he who can define in *their true sense* these words?

Every one speaks of *Truth*, and when some material or social convenience demands it, men tell a lie in the name of *Truth*!

Every one speaks of *Love*, and when a contrary vibration touches the personality, love is turned to hate and hatred darts out in the name of *Love*!

Every one speaks of *Justice*, and when something does not suit, when private interests are touched, then justice is transformed into accusation and condemns without pity and without appeal, but always in the name of *Justice*!

Every one speaks of *Duty*, and says that he does his duty, but when some sage makes an observation and gently points out his real duty, then duty is considered as an obligation to return evil for good, and this always in the name of *Duty*!

Every one speaks of *Fraternity* and cries in every sense and in every key, "my brother," "my sister," but when a brother ventures to show the path to another blind brother and gives him the trouble of climbing, then Fraternity disappears and the brother is struck down, but always in the name of *Fraternity*!

Every one speaks of *Conscience*, making it so elastic a thing that it serves admirably to excuse every human passion. "I did this or that because my conscience required it." And always in the name of *Conscience*!

Every one speaks of *Sin*, but as Sin is an evil, he who speaks has never sinned.

There is no end to the words of the men of this earth!

**Nirmanakaya*: Sans.—Name given to a highly exalted Being who relinquishes the state of perfect beatitude or spiritual repose which he has attained, and voluntarily descends and becomes man that He may guide his fellow-men to Truth and sacrifice Himself for them. The Christ of Nazareth was a *Nirmanakaya* and before Him were three others only: Rama, Kristna, and Buddha.

It is just the same with *Peace*!

Every one speaks of *Peace*, using the word to introduce intense vibrations into the phantasmagoria of their oratorical phrases, where it combines easily with the highest inflexions; but it is very difficult to arrive at the true comprehension of what *Peace* is in itself.

It is indispensable to penetrate into the mysteries of Nature, being ourselves her friends and collaborators in order to *feel* a conception grow in us, although a very imperfect one, of harmony, of equilibrium and of peace!

The true knowledge of *Peace* is indeed as subjective as that of God.

There are beings in existence who have abstracted entirely their earthly personality, and even their individuality, to transform themselves into natural forces—into creative being.

These beings possess the secret of micro-cosmic and of macro-cosmic generation and are the true collaborators with Nature, or to speak more truly, they form part of virgin and immaculate Nature.

These beings have the right to bear the emblem of Nature, unprofaned by the hand of matter, and this *Lingam* (*) we find as symbol on the brow of Adda Nari (†) and of Hari, (‡) of Isis (§) and of the Mahatmas. (||)

These beings know and possess *Peace*, realizing it as the harmonious vibration of *natural cause in activity* and of *natural effects* after complete abstraction of all which could be *Maya* (**).

The *effects*, though but a simple reflection of the *cause* are not altogether *Maya*, for they have also a subjective *essence* which is almost always confounded with the *cause*, for there exists the phenomenal cause and the phenomenal effect as intermediaries, participating in both without being either cause or effect.

Material Nature is the opposite and the reflex of true Nature, which is a plane of creation to which the Adepts belong, whilst ours is a plane of destruction and of illusory life, daughter of *Mara* (††).

We are in truth but an illusion, like the faces seen in a mirror, and as our bodies belong to material Nature, we are also subject to destruction.

* *Lingam*—Emblem in the form of a lunar crescent, which represents the second manifestation of the ABSOLUTE which is no number, being the 1 the Creator and the 2 subjective nature; this sign is seen on the brow of Adda-Nary, and is also a sign of the Adeptate.

† *Adda-Nary*—Nature, virgin and mother, according to the Hindoos.

‡ *Hary*. Name of Vischnu as power of Conception and of Continuity of existence in Virgin Nature; it is the subjective idea of Universal Maternity.

§ *Isis*: The Egyptian equivalent for Adda-Nary.

|| *Mahatmas*: Sans.—Masters; those who know the laws of nature and the secrets of the Occult World, and who are arrived at a degree of perfection.

Much more might be said, but as we shall have to speak at some length later on, we say no more here.

** *Maya*: Sans.—Illusion.

†† *Mara*: Death; but not altogether in the sense which the word has in the West. We shall speak again of this.

Our life is a continual combustion speaking not only materially but also psychically.

As *passive*, our state is that of "outer darkness, where their worm dieth not and the fire is not quenched;" as *active*, all our creations are the children of destruction and are in consequence but simple transformations.

In the same way as

DEMON IS GOD REVERSED (*)

our condition is the opposite of peace, our life is death, our birth is defunction, our personality is the reverse of spirit, and objective Nature is the complete opposite of *Nirvana* (†).

The fellow-laborers with true Nature have a perfect knowledge of Peace in the state of *Nirvana*, and thus it is that when they take upon themselves the humble rôle of Masters, they come down to us and say to us: "Peace! Peace be to you!"

The man who is in possession of the wealth of this world, and who has no troubles or annoyances in his life, he should be in peace? No! Not at all!

The satisfaction of entire well-being, material as well as moral, is not enough to *cause his heart to beat in peace!*

And here we are not speaking of the heart of flesh, that pulsating muscle which beats within our breast; No! this heart may be acted upon by different influences which have nothing to do with the peace of the true heart.

If we use the name heart to designate the centre of vital activity, as the pith of a plant is called its heart, then our Astral double must also have its heart and our mental soul also.

An intention, a thought, a soul, a being, a fluid, each must have cohesion to live, and this cohesion must of necessity have a centre from which it flows because it is deposited there.

The Sun, for example, is the centre of the planetary system and every collection of force is a heart.

And, correctly speaking, the material blood, or any other fluid whatever of radiant life, is put in circulation by its corresponding heart but does not proceed from it.

The heart of the soul it is, which puts in circulation the insubstantial element of *soul-cohesion*, which is the origin of individuality (‡), and *this is the heart which must beat in Peace!*

* *Demon is God reversed*: A Hermetic aphorism which means that the devil (the spirit of evil) is the reverse of God.

† *Nirvana*: State of profound spiritual Beatitude, absolute subjectivity, a plane and state entirely exempt from substance or form, whether material, mental, or of desire.

‡ *Individuality*: is the conception of the knowledge of the True Self, of Being; it is quite distinct from Personality, which is perishable and changes with different incarnations.

The *Living God* or *Life Divine* promised the Prophet that he would tear from his followers the *heart of stone* and would give them a *heart of flesh*.

Occult Science makes us another promise by the mouth of the Vth Nirmanakaya, Augustus :

He who feels his heart beat peacefully he shall have peace !

The Cycle is other and the promise greater : the *heart of flesh* will be torn out and replaced by the *heart of soul*.

The study of universal peace is the absolute key which opens the 7 *Mystic Doors* (*) and he who does not feel the heart of his soul beat in peace is ejected, by the terror reigning in his own heart, from the path which leads to Nirvana.

When the soul's heart beats in unison with the heart of the soul of the world, then is vanquished and destroyed the illusion of separation, selfishness in all its forms disappears and there reigns among all beings that law of absolute compassion which causes the Nirmanakaya to descend from the heights of Nirvana.

To say "Peace be to you" means "Be ye perfect as the Father (†) is perfect," for one cannot vibrate in unison with Highest Being if between Him and the heart there be no homogeneity.

Scientifically speaking, peace is perfect identification of human activity with the activity of the subjective nature.

Love and union are not human virtues but universal laws, which, when violated, disturb the harmony and equilibrium both in the plane Rupa (§) and Arupa (‡) of the Creation.

Millions of *Iddhis* (||) are born of the influence of the law of love, superior forces of divine nature which float constantly in space leaving behind them beneficent currents.

But the inferior *Iddhis* also, those who owe their existence to hatred and evil passions, impregnate, radiate and spread their evil influence through space and eternity.

Where are the limits of the power of movement or of space ?

No one yet knows.

The Master may say to the true disciple who is identified with Him "I give thee my peace" but he will never say so to the ordinary disciple nor to the profane, because neither of these is prepared to receive it.

* *Mystic doors* : In Esoterism there are said to be seven doors through which he must pass who would attain to the spiritual perfection of the Adept ; these represent so many degrees of mystic advancement.

† *Father* : Name given by Jesus to Universal Spirit in relation with the highest human individuality ; it is equivalent to the Great Self.

‡ *Rupa* : Sans.—Substantial form—Matter.

§ *Arupa* : Sans.—the opposite of Rupa.

|| *Iddhis* : Occult powers or psychic faculties, gifted with a certain consciousness which, although reflected, still remain sometimes a long while after emanation.

These powers may be superior or inferior.

"Peace to you" the Master will then say, and in these words is contained the vibration of a generous thought which takes form in the Astral (*) and which in time must of necessity fall in blessing upon those to whom it was directed.

He who destroys union, who troubles the peace, creates evil forces, sons of the violation of natural laws and this is truly Black Magic. (†)

Very easy it is, to profess to be spiritual, and even more easy still to hold a diploma as Theosophist, but it is very difficult to be an Occultist and to feel the heart beat in peace!

When the Russian lady, Madame de Blavatsky, founded at New York the Theosophical Society, she thought to introduce into the West the pure teachings of Supreme Occult Science, and during her life-time, which, also, was a long martyrdom, a succession of troubles and calumnies, the Society progressed slowly, but it progressed, for the spirit of its founder, opposed to all accusation, permitted neither calumny, gossip of whatever nature, or revenge even on the enemy.

But Madame Blavatsky dead, there was left at the head of the Society a poor old gentleman, proud of his title, but little apt for the propagand of the doctrine, and a woman who appeared at a day's notice in London, as successor to Madame Blavatsky.

Then followed dissidence, expulsions, controversies, calumnies, hatred of all sorts! which, on account of the fatal influence of worldly personality, dispersed the work which the Russian lady had brought from the East, and to-day, the Society is but a collection of people who publish books and who are studying to find out, by all sorts of different ways, how to open the doors of Occultism—which however continue closed—for *the keys of these doors have been lost*.

Still, if you listen to them, they will tell you they know everything, they are acquainted with it all, but if unfortunately you do not think as they do and you tell them truths, they will show you the door, expelling you ignominiously and saying of you all the evil which hatred can invent.

They will pursue you with the terrible fury of the bully who is determined to kill his victim at all costs, and this in the name of justice, of fraternity, of love and of absolute compassion!

If Madame Blavatsky were still here on this earth, so base, so very low, and if she could see all that is being done in her name and in the name of a holy cause, she would rend with her hands the first charter which served as base for its foundation!

She desired love, toleration, true fraternity, and she also preached ever, peace!

* *Astral*: The fluidic plane in which are impressed all thought and terrestrial forms. It is a plane of psychic preparation, intermediary between the spiritual world and the material world; vehicle of essential cause to objective effect.

† *Black Magic*—The use of certain psychic powers of witchcraft perversely, with intent to harm.

We are in a cyclic period in which, according to predictions, great seismic cataclysms, moral and social, will afflict humanity. We are surrounded by hatred, vengeance and calumny—daughters of a terrible Karmic (*) debt; but at last the holy word "*Peace*" proclaimed, vibrated by the new Nirmanakaya, will put an end to these ills and to this war which tortures us.

In what way, in what form, how and at what moment will come from above the 5th Nirmanakaya? We may say nothing of the little which we know!

But take heed! Let not the Karmic effect of the violation of the law of fraternity be to so blind the eyes that, when the Adept appears among the proscribed, those societies, which were created to prepare for His coming, do not recognize Him.

May the Masters grant that the hour of peace may strike before we have committed the sin of sins!

CUBÁM ASTU SARAVATAGAM.

Peace to all beings, proclaims the voice above, whilst the men of this earth proclaim war.

War, so that worldly personality may triumph at all costs with the ignoble arms of hatred and of calumny.

But he who feels his heart beat peacefully sees victory even in defeat; for there are defeats which are victories and very glorious ones!

In the defeat of personality, in the endurance of insulting names, of infamy, hatred and error, came the victory of Him whose head was crowned with thorns!

Blessed the work of him whom the world has cursed and calumniated;—later, the workman will also be blessed, for, regardless of all the glorious defeats which abase the personal self, the *True Self* of that One who has worked all his life for the Holy Cause *feels his heart beat peacefully* and he is sure that at the end of the path *he will have peace!*

Our first article was headed by the sublime Motto of the New Era of Redemption upon which we are now entered, and although the twelve words which contain the greatest of promises and the most sublime hope have hardly yet begun to vibrate in our aura, both hope and promise will be realized by the 5th Adept!

Actors and spectators as we all are in the drama of human life, we cannot hide from ourselves the moral and social disorder which reign at present, and we all must ardently desire to see the end of the evils.

We see the people under the yoke of the Karmic law, singing as they work brutalized by the action of alcohol, seeking to disguise from their own eyes the horror of poverty and despair. If they laugh, in each smile there hides a sob, in each exclamation of joy a cry of pain!

* *Karma*: Sans.—Action. The law of retribution, the law of Cause and Effect. A whole book would not be sufficient to define "*Karma*" clearly. We shall devote special studies to this subject.

If they sing, in every song there is a vibration of sadness, in every note of apparent gaiety, a tone of anguish! Why are so many beings shut out from the Kingdom of Peace?

Guatama Budha replies:

"Ignorance is the cause of suffering."

And the prophet Isaiah says:

"My people shall be chastised because they have had no understanding."

And to make clear what kind of knowledge was needed to rid them from the chastisement of Karmic law, he says, further on:

"That of those who are wise in His eyes."

No one approaches to drink the water of Life—not because there are not many who are thirsty, but because the enemies of humanity have represented life as death and death as life.

And so men think they live when their body is their tomb, and they think they die when, by leaving the body, they practise the mystical resurrection of which the Scriptures speak!

What can we expect of a humanity in which the conception of truth is so entirely reversed? Is peace possible where there is no harmony?

But the holy word "Peace" vibrates, and shall vibrate, and all beings shall receive the blessings of its vibration, and just as good and bad receive alike the beneficent effluvia of the sun's life, all share the effluvia of peace, but only *he who feels his heart beat peacefully, he alone shall have peace!* And he will feel his heart beat peacefully who fulfils strictly his duty, who has effaced from his personal heart hatred, slander and pride, who keeps the law of universal love and fraternity, who has co-operated with all his strength in combating error and ignorance, and who has practised absolute compassion.

But!.....(and now we are addressing those who wish to understand us), but!.....shall we preach to the world peace while we present to them the spectacle of division, hatred, and calumny?.....

Can we give the sublime counsel, Union, Tolerance, and Fraternity when they contemplate our discord, our wars, and our vengeance?.....

Shall we judge any one, whoever it may be, for ill-will, hypocrisy, or subterfuge, even if he should be guilty, without remembering the immortal words "He who is without sin among you, let him cast the first stone?"

May peace be with those who are able to understand that which the RADIANT TRUTH says to those who are willing to hear!

In closing, we will print here the sublime device which was given us by our Master and which has always been our polar star, guiding us in our way, amidst the darkness and rocks created by our jealous enemies.

Forward, ever forward!

DR. A. DE SARAK,
Count of Das, O. E. S.

THE FOUNDER OF OUR REVIEW, DOCTOR ALBERT DE SARAK, COUNT OF DAS.

After the article written by the valiant pen of the Adept, who, in spite of the martyrdom of his daily life, yet goes forward, ever forward; who is insulted and in return forgives, who is calumniated and asks peace for his enemies; we, members of the Directing Council of the Esoteric Head Centre of Washington must, in homage to our device "The Radiant Truth," bring to the light of day, for the sake of Truth and for the Holy Cause, which we defend and propagate, all that we know, the proofs which we possess, all indeed which we can really attest on the subject of our Master and Brother, the object of such base calumny and persecution!

The dignity of the Holy Cause demands it, and for the Holy Cause of Truth we must speak! We have asked from our Master all the proofs necessary to destroy error and calumny; we have observed him closely in his private home-life as also from afar, and now, certain of the Truth, we say: *Fiat Lux.*

"Let there be Light!"

We are all one with him; his honor, his dignity, his joys and his griefs are ours; for he has proved to us his nobility and superiority as a man, his love and devotion as a brother, his science and his knowledge as Master, and his powers as Adept!

This article, full of irrefutable proofs, is not the outcome of vengeance or of spite; we have been ignominiously attacked and we must defend ourselves; for he who attacks the father, attacks also the son and the family, and it is their duty to defend him!

We are writing, then, in defence of our father and of ourselves, strong in the Right which works for us and in the Truth which shines, in spite of Wind, Cyclone and Tempest.

Albert de Sarak, Count of Das, son of a Rajan of Thibet and a French marchioness, was born in Thibet, Oriental India. We have seen his papers, duly legalized, indeed the authorities of nearly all the nations of the world have seen them, during his many years of travel on his mission of propagand.

He is Doctor of Medicine in three Faculties; we have seen his papers. The scientific academies and institutions to which he belongs, have also seen them when they admitted him.

He is married to Madame Matilde de Basso, one of the most respected families of Montevideo (Uruguay). We have seen his papers, which have been also legalized and endorsed in the United States by the Consul with the due authority.

He has an adorable child, the admiration of all who approach him.

Here is, in few words, the civil and scientific standing of our Founder.

✓ wife



DR. ALBERT de SARAk,

Count de Das,

General Inspector of the Supreme Council of the Initiates of Thibet.

We will not speak here of the numerous diplomas which he possesses as member of several orders of knighthood and of scientific and humanitarian associations, all of which we have also seen ; as also his Masonic papers (33d degree) which bear the endorsements of all the Supreme Councils of the rite to which he belongs in the nations through which he has passed. This would be too tedious. Few men have so many !

But aside from this, if the Count de Sarák had been the simple son of a shoemaker it would be indifferent to us, for, what we admire in him is his honesty of purpose, his devotion to a Sacred and Humanitarian Cause, for which he has worked for the last thirty years ; his learning and his marvelous occult powers, which *prove* to us *incontestably*, much more surely than all diplomas and all titles, that he is *truly* the Envoy of the Masters as he says that he is, and *as he is !*

Not one of his enemies has, up to the present, been able to germinate seed, to hatch out a bird or a fish in the space of a few minutes.

Not one of his base calumniators, or those who spread calumny, has been able to transport a material object from one place to another by disintegrating and reintegrating it ; no one has been able to predict exactly the events which were to happen ; nor has any one of them in short been able so to accumulate fluids that they catch fire.

No one, *except the Adepts*, at present has done these things, and this proves to us that he is an *Adept*, and that he has the *Protection and the Powers of the Adepts. !!!*

This is pure logic, and Truth always is and always will be demonstrable by facts and by logic.

We said one day to the theosophists: "But, since you attack him so bitterly and so persistently, why do you not do the things that he does?"

They replied to us disdainfully: "We do not concern ourselves with such things; we teach the doctrines and all else is Black Magic!" (*)

A proper answer, in truth. Then Jesus and the adepts were Black Magicians. But if Jesus and all the adepts had not *demonstrated* their powers by means of material, tangible proofs how would the *Science of the Soul* have ever obtained a hearing or the human soul have progressed? If then, that which our Master does is Black Magic, you theosophists are the sons of Black Magic (which indeed is sure) for your Madame de Blavatsky also did some few of these phenomena, as you may read in "*The Occult World*" of Mr. Sinnett.

"Oh no! that was different, that was White Magic," they answer, "and Madame Blavatsky was a Master!"

"Very well," we answer, "Madame Blavatsky used White Magic. Dr. de Sarák uses blue or black, whichever you like; but you, what is the color of your magic?"

"Ours! we study the doctrine and we publish books and pamphlets!"

"Yes, that you may take from your brother his daily bread under the holy name of fraternity."

"You are doing to our Master just what the *Theo Sophia's*, the Pharisees of long ago, did when they insulted, calumniated and crucified Jesus of Nazareth. If you had been able you also would have crucified your victim gladly?"

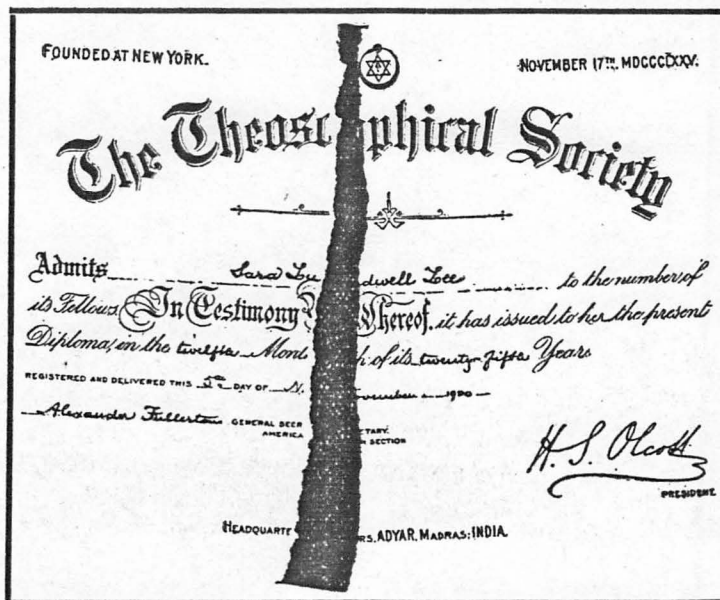
This was the end of our conversation, and taking up our Diploma of the Theosophical Society we tore it in two pieces offering it, in our disgust at such a Society (which we had entered believing it to be fraternal) to our Master, Dr. de Sarâk, as proof of our admiration for him. He accepted it with visible emotion and asked, "Are you not under the influence of suggestion?"

"Why so?" we said surprised.

"Because, my good friends, the Olcottists will say I have influenced you by suggestion!"

"Oh! no fear! I am wide awake and I know perfectly well what I am doing."

And as we have undertaken to prove what we say, we reproduce the diploma of the fraternal, Theosophical Society.



We must not anticipate, however, but will relate in order the circumstances which led to the recent attacks by the Radiant Centre, attacks instigated by Mr. Alexander R. Fullerton, Secretary of the Theosophical Society of Olcottists at New York and Mr. A. J. Cory of the Washington Branch, also of the Olcottists.



Photograph of the *Members* of the *Course of Esoteric Sessions* at the *Centre of Washington*.

Last Fall we did not know that Dr. de Sarák was in Washington, though he had arrived in October, so quiet and retired was the life he was leading with his family and his Secretary, Miss A. E. Marsland, in a house he had rented, 1423 Chapin street.

The Doctor came here from Newport, where he had been much talked of, on account of his wonderful demonstrations, the *New York Herald* of 29th September, 1901, having devoted a whole page to a sketch of his work.

1902 After he had arrived here he fell sick and it was only toward the end of the month of February, 1902, a few days before he had determined to leave Washington for another climate, that he received a call from some distinguished gentlemen: Col. Richardson, Dr. L. M. Taylor and Professor Morsell, who, interested in the Doctor's work, after having seen his papers, arranged for him a Session at the Supreme Council of the Freemasons, 33°, on Third street.

One of the principal journals of the Capital, *The Washington Post*, in its issue of 16th March, 1902, speaks of the Session given by our Master on this occasion.

Urged by some enthusiastic students of Psychological Science, Dr. Sarák opened a Course of Lessons at his home in Chapin Street.

There we all saw psychic phenomena produced in the bright light in our midst, so near that each one had ample opportunity of satisfying himself of their Truth and of the possession by the Adept of the True Science.

We say, *all*, and we repeat this word which is *so eloquent*. All! For there were found among us some of every color, savants, political men, women of the world, some true brothers, some theosophists and some.....spies!

It is true, and we must say here, in homage to Truth, that these latter, finding that they could not stand face to face with a man who knew them at first glance and could look them through and through, although being a man of the world and an occultist he kept silence, withdrew on one excuse or another.

The others remained, among them the Editor of the RADIANT CENTRE!

The Course of Lectures completed, to the entire satisfaction of everyone, as may be seen from the Photograph offered to their Master in gratitude, which we reproduce as a proof, Dr. de Sarák having said that it would make him very happy to see an Esoteric Centre formed later in the Capital of the United States for the development and propagand of these studies, all accepted eagerly this noble idea and with enthusiasm begged the Doctor to remain some time longer in Washington, for he was already on the point of leaving.

"I cannot," said the Doctor, "I need a change. These Sessions fatigue me very much and, in spite of my good will and my desire to help you, I must take some months of rest!"

"Ah! we cannot let you go, dear Master," cried Mrs. Florence Day, before everyone, "we need you here and you will remain, will you not?".....

"We will help you in everything as much as we can" added Mrs. Kate Atkinson Boehme, the Editor of the RADIANT CENTRE raising her little glass of liqueur, which the Doctor had offered in Adieu, "remain with us! The Centre is a fact and I offer to pay my share of the expense."

"Be it so, then," said the Propagandist, "I will set to work once more. I have already founded in my long career, nineteen Centres of Occultism; I will found the twentieth."

And the Adept, with that energy and perseverance of his, which we know so well, set to work, opened his trunks, which were already prepared for his journey, took a suitable house for the Centre at 1512 R street, furnished it carefully at his own expense, made the first outlays necessary for the Installation of the Class Room, the Temple, the Secretary's room, etc., etc., counting on the word of honor of those who had induced him to work for the Centre.

We say *Word of Honor*, and this unfortunately counts for *very little* in these days; but there was *more!* a document, signed by all the Founders, after it had been discussed and approved unanimously in the Session of the General Assembly on 15th May, 1902.

The preliminary Esoteric work of the Centre then began, after the reading and the unanimous acceptance of the Regulations of the Order.

But the moment soon came when the voluntary offerings must be paid—a trying time for many!.....Some asked for a little delay, others said they had to leave, and Mrs. Kate Atkinson Boehme, whom our Master, full of consideration for her, had put at the head of the Centre as President, sought to find some means of freeing herself from this costly affair.

But what could she do?.....She was Number *One*; she had to set a good example. As she had been so forward in promising, she must be first also in performance! She had headed the march, she could not now halt or turn back; that would be too shameful!

What was to be done?.....she thought and thought. She sought, and since thought takes a body and form, and he who seeks finds, she succeeded in finding and embodying an excuse. She decided that the assertions of the Olcottists must be true! And she worked out her thought, polished it, rid it of its rugged outer shell, so as to present it as a Noble Idea to all those whom she hoped to influence to follow her example.

One Sunday she gathered together at her house the Founders of the Centre, whom she herself had taken the trouble to invite personally, and told them the story of the Great Sensation of the Olcottists, presenting to them as proof a letter from a certain Fullerton, Secretary of one of the above-named Societies at New York.*

Naturally the intelligent woman used all her oratory and thought that everyone would sign her protest; she never suspected that her triumph would not be complete. But a few only signed. We think, however, that this lady was acting at the time under the suggestion of the Olcottists, for we believe she has too much good sense and too much dignity to take such action of herself. Still, any one may be mistaken, and Mrs. Boehme was very much mistaken.

(To be continued in our next.)

* We will reproduce the letter and the answers later on for convenience.

LETTER FROM AN ALCHEMIST.

I wish to contribute to a publication which shall be read by the intelligent world.

I know not what will be its title, its writers, its Director, or its ideas, and I would not know, for all these disappear and leave but the Spirit which directs it!

It is then my spirit, writing for those spirits who would rise, and in rising understand what is written, and my Science is not the Science of the world.

In my day I was an alchemist, and all the great men, then living, used to come to consult me.

I have given many counsels, many receipts, many occult secrets, which have done much good.

I know the system of disintegrating the most compact and solid matter, I can give birth to the pearl, manufacture the diamond, gold, and the elixir of life.

I know the secret of sending a healthy and beneficent fluid to the suffering. I know of hidden treasures, and I can teach the disciple the way of Occult Wisdom.

I can then make a good collaborator, useful to those who have faith and confidence in me.

I offer my co-operation in the work, for I believe it will be of some utility.

And I offer it because the Masters have permitted it, and I always obey the Masters.

JONTIN.

Delegates of the Supreme Council
and
Presidents of the Order.

REV. DR. ALBERT J. VIDAURRE-SMITH.

In presenting to our readers the portrait of Dr. Vidaurre-Smith we can but exclaim: Here is a true man!

And so it is! This noble soul unites within itself all the requirements for reaching the highest points of the Adeptat! This is a man!—for he knows his true mission on this earth.

Of English parentage, Dr. Vidaurre received a brilliant education, distinguishing himself especially by his love of the study of Religion and Philosophy. The list of his titles and distinctions, received in Europe and in South

America, is a long one, but as we shall have to speak again in following numbers of this Chief of the Esoteric movement in South America, we will leave these for the moment, to take up his glorious career as Occultist.

A few years ago the Rev. Vidaurre-Smith was pastor of the National Protestant Church in Chili, practising nobly, at the same time, his profession of physician, and making numerous cures, of which we ourselves have been witness.

The Count de Sarak arriving, on one of his numberless voyages for the propagand, at Iquique (Chili), Dr. Vidaurre, an ardent student of the Sacred Science of India became a friend of the propagandist, and in a short time these two souls, understanding each other, became united by the strongest bonds. From this time Dr. Vidaurre has not ceased to study and to advance in the way of Occult Wisdom.

Received as Member of the Esoteric Order of India, he began to work with a passion, an activity and a devotion similar to those of his Master, Dr. de Sarak. He removed to Valparaiso, where fighting entirely alone, against the enemies who arose recognizing in him a powerful defender of the Holy Cause, he founded, against all and against everything, the Centre of Esoteric Study under the strictest obedience to the Supreme Council of the Initiates of Thibet.

The theosophists, bitter enemies of Dr. Sarak, and consequently also of Dr. Vidaurre, hurled their calumnies at this strong and valiant pioneer, but they were powerless against him. He disregarded their efforts, and armed with Truth and with Justice, strong in the Right, he marched ever forward!

In succeeding numbers we shall see the work of this man.

He founded the Esoteric Centre of Valparaiso, but modest and retiring, was unwilling to accept the post of President, contenting himself with the simple charge of Delegate.

Later on, in view of the good results of his work, he was recompensed by the Supreme Council with the title of Member of the Oriental Order of the Legion of Honor, and was appointed Special Delegate for the Region of Chili.

Persevering in his studies, in his sacrifices and in his work, he has dedicated his whole life to the propagand and now occupies the highest Esoteric post, after the General Inspectors, who alone form part of the Supreme Council.

Quite recently he has been named General Delegate of the Supreme Council for South America.

This last distinction, which, of itself says more than all praise, proves who and what Dr. Vidaurre-Smith is, and in what estimation he is held.

As we must be brief, we will say no more here, except to send him by these pages our sentiments of admiration and of sincere and devoted fraternity.

MISS FANNIE WILLIS.

Miss Fannie Willis, first President of the Directing Commission of the Esoteric Centre of Washington, was born in Boston, Mass., of a family of

*Fannie
Willis*



REV. DR. ALBERT J. VIDAURRE-SMITH,

General Delegate

of the Supreme Council for South America.



MISS FANNIE WILLIS,

First President of the Directing Commission of the Esoteric Head Centre
of Washington.



PROF. JUAN ALFONSO,
Delegate of the Supreme Council for Peru.



MRS. GEORGINA HOOPER de HAMMERTON,

President of the Esoteric Centre of Chili.

distinction and having studied in Germany and received numerous distinctions and honors, she dedicated herself by preference to music of which she is a well known professor.

Endowed with a noble nature, warm-hearted and energetic, she made in a short time great progress in the Occult Science of the Orient, to which she dedicated herself entirely, holding aloft, strong and firm, in the place which is its due, the Holy Cause of Truth to which she has given her life.

The Esoteric Centre of Washington having been founded by the Occultist, Dr. A. de Sarák, she was first elected by the Directing Council as Secretary General of the above-named Centre, and later was named President of the Directing Commission, which high and delicate post she filled with unusual zeal and devotion.

Such is Miss Fannie Willis, to whose sacrifice and devotion the Centre of Washington owes its prosperity.

PROFESSOR JUAN ALFONSO,
Esoteric Delegate for Peru,

Who numbers more than 80 years of age, was born at Caracas, Venezuela, where he was one of the valiant generals who fought in defence of his country. He retired to Lima, Peru, many years ago, where he enjoys the esteem and consideration of all who know him, following the profession of agronomist with the love and the talent of the man who knows the depths of Nature's secrets.

Retiring and modest as are all learned men, his heart ever open to pardon, to love and to charity, Juan Alfonso set a bright example of the performance of Esoteric duty, by his assiduity and his extraordinary devotion in the foundation of the Centre "Porvenir" of Peru, of which he was named first, Treasurer, and afterwards, President of the Directing Commission.

A noted writer and a profound philosopher, he has published several works on the Science of the Orient, and the first Journal of Lima, the *Commerce* opens its columns to articles from the pen of this great thinker.

Named by the Supreme Council, Special Delegate for the region of Peru, he does honor to the post as one of the most valiant soldiers of the Holy Cause.

The Review greets him and sends him the fraternal accolade.

MRS. GEORGINA H. DE HAMMERTON

Is the present President of the Esoteric Centre of Valparaiso.

By nature gentle, yet firm, always ready to do good, a lover of Order, of Truth, and of Justice, she has won the affection and respect, not only of her brothers in faith, but also of all those who surround her and know her.

The Companion, when Secretary General, of the Delegate, Dr. Vidaurre, sharing with him his joys in the work and his griefs at the attacks and struggles, this beautiful and sweet soul offered to the Centre at Valparaiso all that she could raise with the exquisite grace of one who understands that "to give is to reap!"

Of English extraction, but established in Chili for many years, Mrs. Hammerton is connected with the highest social circles in the country, and whenever the occasion presents itself she does not forget to make the propagand of these noble Esoteric doctrines.

Her letters and all her writings are impregnated with the sublime grace which flows from the soul at peace and from the noble and generous heart reflected in her face.

SARAK versus OLCOTT.

Drive the wagon further
"Twill kill the ox!

Nearly 15 years of patience!

Nearly 15 years of suffering!

Nearly 15 years of silence!

This is a long time!.....and at last the bird shut up within his shell cracks it and shows himself to the rays of the Sun of Truth.

And fearing not the criminal hand of the vengeful hunter, on the branch he sings the note of Truth. He will tell bitter truths, but nevertheless, truths!

To begin!

We knew the Madame Blavatsky of the Theosophists, personally. Where?How?.....That will be told later! We have letters from her, written by her own hand, which will be published in good time!

One of these begins thus: "Care not for sufferings or for calumny, for men only calumniate him whom they hate or whom they fear. Me, also, my enemies would have poisoned like a rat if they had been able."

But let us not anticipate! We will say here only, that Madame Blavatsky was a woman of talent, good, energetic and compassionate; she never tolerated hatred, calumny, discord or boasted of the expulsions she had made, and throughout her life she preached the law of Fraternity, Pardon and Union.

Without entering into details, while there are certain ideas which we do not share with her, we must declare that we have always believed her honest and loyal, notwithstanding the accusations of such men as Coulomb and all that has been written in the French Review, "The Lotus," by Gaboriau, and others.

It was she, who, through us, started the first Theosophical movement in Spain and the whole of South America, and, all injustice and calumny to the contrary notwithstanding, the truth is this: He who brought together those who now attack and insult us, though they were our disciples; he who gave them the first ray of the light, was ourselves.

We have bundles of letters and crushing proofs which we shall make public, if the members who are at the Head of this Society now so ignobly attacking us, oblige us to do so.

And so "Forewarned is forearmed" and we will say as the General Delegate of South America, the Rev. Vidaurre-Smith wrote to us in a recent letter, "I put in practice with the enemy, the device of Chili, which says: '*By Reason or by Force!*'"

Let us then try Reason and it will be conclusive, and will have the advantage, which those have not who attack us, of being founded on Truth.

Does Colonel Olcott know us? No! he has never seen us, never spoken with us! All that he says, all that he writes is only what others have made him believe! for we are willing to admit his good faith!

But the Colonel ought to have abstained from writing and from hurling forth excommunications like the Popes of former days, without having in his hands powerful proofs of the frauds said to have been committed by us in different countries, it would have been wiser for him to know well with whom he had to deal and not trust to appearances, to reports very like gossip, or scandal, and the malevolent insinuations of those who, although flattering him, are not, believe me, better friends of his than I am!

A judge who condemns without proofs, without hearing the accused, without listening to his just defence is no judge. He is an Inquisitor! We are then still in the Dark Days of the Chateau St. Ange, the Bridge of Sighs, the Spielbergs, of the Inquisition, where all went on in silence, and where the poor victims died by the absolute will of those who could, with impunity, torture and destroy them in the name of their God and of their cause?

The Colonel must remember that the light of progress has chased away the terrible darkness as time has removed the dungeons of the Bastille and the Tower of Saint Mark, whose fatal bell has so often struck the hour for the death of the poor victim of envy, ambition and private hatred. No, Colonel, we are in the midst of a century of progress, and although oppressed as you say by the iron age in the century of Kaly-Yuga there are laws, especially in this country, which protect one who is the object of persecution. You do not know us, not even by name, you do not know exactly all that we have done, and not one of those who have written to you about us and induced you to do a bad action, not one! be it well understood! not one knows who we are!

And after all, what does it matter to you who we are and what we have done! Never have we occupied ourselves with you or with your Society, and never would we have addressed you these lines if we had not been obliged to do so to defend our outraged dignity, the honor and future of our family and out of respect for the Holy Cause—a cause which has absolutely no connection with yours.

You say that we take from you *your Masters!!!* Heaven forbid! We will say with an ex-Theosophist, we ask nothing of any one, still less do we take anything.

Take your Masters!!! and how is it that your Masters suffer themselves to be taken? We have the honor to know some Mahatmas. They differ much from yours. They do not permit themselves to be taken—one

takes whom one can and not whom one will—and they show themselves only to those who *instead of taking know how to give.*

And we know more than a half-dozen such ; but fear nothing, they are not Theosophists.

But let us not anticipate. We have only wished to demonstrate to you that the Masters give themselves to the devoted disciple but do not suffer themselves to be taken !

(*To be continued.*)

LETTER OF AN EX-THEOSOPHIST.

MR. ALEXANDER R. FULLERTON,

General Secretary of the Theosophical Society,

New York, N. Y.

DEAR SIR : I believe it is quite well understood that I am no longer a member of the Theosophical Society, the simple fact of my being an adherent of Dr. de Sarák's making it clear that I could not be associated with an organization that has so actively antagonized him. Still, since I have never formally withdrawn, and, as at about this time a payment would be due from me, I think it right to state the situation rather than to fall out of it by default.

The supposition that Dr. de Sarák's work was broken up in Washington last Spring by Theosophical "exposures" is erroneous. What the Society was saying had been known from the beginning, and although it was in the end made use of as a pretext, it was quite foreign to the true cause. Nor did any decent Washington newspaper attack him—quite the contrary. The only paper that did so is known to attack everything that is reputable and no respectable person pays any attention to it. I am too well aware that the Saint Germain and the Paracelsuses have ever been the subjects of misrepresentation and persecution, and that Paracelsus was hounded to the death, and Dr. Sarák is their successor in my sympathies. Sooner or later, however, it is the Truth that prevails, and I have not understood that any Divine Messenger has taught that evil is to be overcome by vituperation, even if euphemistically styled "exposure." Grant that the law permits it, think what a responsibility to burden one's soul with to proclaim far and wide another man—a brother—a rascal ! Do you know it ? Ask yourself. Do you read every one's heart ? Are you omniscient ? If you wished to submit any testimony to me as to "scoundrelism" I would answer you that I have formed my judgment not only from his antagonists but from months of personal contact, and I should refer you to your interesting paper, "H. P. B. and the T. S." If I knew that all they said was true my sympathies would be rather with him than those who seek to run him down. It is just because of such accusations and counter accusations that the Theosophical Society is not more respectable and respected. I will not apologise for so saying for you cannot be unconscious of the facts. If you are not I have been, and in becoming a member I

felt uneasily that I was involving myself in a maze of antagonisms. In the case of Dr. de Sarák what I can see and know for myself, and how to, is his life of purity, devotion and self abnegation.

It appears that the Masters have now taken the place of dogma as a bone of contention. We read of them as "OUR Masters" (save the mark!). I do not for my part believe that they patronize or favor any particular society or organization above another, but that they guide and enlighten those who are seeking to uplift the world, who show that they most truly comprehend the occult value of fraternity, who help and not hinder, and for whom ALL, ALL are brothers. Col. Olcott has admitted that Dr. de Sarák is an instrument for good. It has not been charged that he makes any ill use of his marvelous powers, but only that he robs persons of their money by ordinary means. Well, if there are those who cannot protect their own pockets, it seems to me it is the function of the government rather than of the Theosophical Society to protect them. Of course, accusations can harm any one, and any one can make them, but it is my belief that if Dr. de Sarák's work is destined to go down in failure it will be due rather to the very small number of persons in our western world who are disposed to take these matters seriously enough to subordinate to them other interests. There are many more who are sufficiently interested to be willing to play with them without subjecting themselves to much personal inconvenience, as is done in the Theosophical Society.

With earnest good wishes and true sympathy for everything that has been or shall be done by the Theosophical Society to realize the three objects for which it stands, I am,

Very truly yours,

S. L. LEE, M. E. S.

Letter of the General Delegate of the Supreme Esoteric Council,
for South America to the President of the Directing Commission in Washington.

VALPARAISO, July the 9th, 1902.

MRS. FANNIE WILLIS, WASHINGTON.

DEAR MADAM AND SISTER:

Through esoteric communications received lately, I have heard of the awful trials which my good friend and brother, Dr. A. de Sarák, has had to undergo. To you, as the Honorable President of the Esoteric Centre of that metropolis, I think it my duty to address a few lines to give you a very slight and imperfect idea of how in South America Dr. de Sarák was the object of the very same persecutions and slanders! Why, even to-day, tho' far away, not being able to reach his person, they take pleasure in denigrating his memory!

His calumniators ought to have remembered that Dr. de Sarák left Buenos

Ayres and came to Santiago and Valparaiso (Chile). He did not come disguised, nor under an assumed name. He published newspapers that even contained his portrait! A defrauder of the great sum of fifteen thousand dollars does not proceed in this way, exhibiting himself without fear when only a seventy-two hours' distance separates him from jail and disgrace! A swindler does not act in this manner so near the place where he has committed a fraud and where the police are exceptionally active! Dr. de Sarák not only made himself well known here, but made friends amongst persons of the highest social position and formed ties of relationship with others in Buenos Ayres. I lived in Buenos Ayres three years. I have good friends there, but I have never heard a word that would tarnish Dr. de Sarák's honor as a gentleman. I feel both proud and honored to call him my friend, my dear friend!

As the Theosophical Society presided over by Olcott wishes to form branches in this country, it tries to hinder the sprouting of the seed sown by our good brother; to hinder its growth as naturally it will overgrow the bad herbs imported from Adyar (Madras) by a few unscrupulous and despicable beings who stab those who do not think as they do. War to the knife to satisfy their vengeance on those who, in return, do not dream of hurting them! Here, they defamed him in every conceivable way, but did not quite succeed in crushing his work, for in this city there is now an Esoteric Centre under the obedience of the Supreme Council of Thibet, and, of course, under the General Inspection of Dr. de Sarák. There they defame him again, and, as Washington is so far from Buenos Ayres, it is easier to deceive a few. Nevertheless, poor old Olcott, away in India, obtains *information* that is *absolutely unknown* in the place where the *events* are said to have transpired and with *theosophical fraternity* transcribes the facts (?) to Mrs. Boehme, knowing that this lady defends the calumniated propagandist! What name can one give to such proceedings? To say the least, in my idea, it is disgraceful!

Now, my dear madam and sister, allow me to congratulate you for having had courage enough to defy those enemies and their hate by occupying the presidential post which Mrs. Boehme deserted! This is a proof to me that you have understood and appreciated the outraged and slandered brother and, consequently, you are gifted with a noble heart.

Count on me, dear madam and sister, and believe me ever,

Your brother in Love and Peace,

DR. ALBERT J. VIDAURRE-SMITH, G. D. E. S.

DOCTOR GERARD ENCAUSSE.

(PAPUS.)

President of the Esoteric Centre of Paris.

Our illustrious brother, whose name heads these lines, knew the Theosophical Society *very well indeed*, for he was expelled also from "such an environment,"

and much might be told! but as we have no space in this first number, we will reproduce only that which this learned French savant has placed in the heading of his book, "*La Magie Pratique*," which will tell the reader more than long pages would do!

"*La Magie Pratique*.

"Dedicated to F. Charles Barlet, author of 'Essay on the Evolution of the Idea,' 'Synthetic Chemistry,' 'Integral Teaching.'

"Dear Friend: Permit me to dedicate to you this book; you, who are to-day, the most eminent representative of the tradition of initiation in the West! etc. (Introduction, page VIII.)

"By profession we are a physician in Paris where we studied, and by occupation we are student of occult science and we are in relation with occult fraternities in Europe and in the Orient.

"We do not speak of the Theosophical Society, an association, without tradition or synthetic teaching, out of which *all* the French writers hastened to retire by every possible door!

"We were even obliged to ask personally our *expulsion from such an environment*, so that all the members might hear of our decision, a decision which they were trying to keep secret and with good reason.

"We declare then aloud that the little of serious study which we have been able to make and to verify has been transmitted to us by an *Oriental Society* of which Bro.: Charles Barlet is the official representative for France.

"The reader should know that our profession of physician is some guarantee of our knowledge of physiology and for the rest we refer him to our career and to our works, the only guarantees which we can offer in reply to the insinuations and calumnies of the Theosophical Society."

"PAPUS."

We make no commentary, for these lines are too eloquent of themselves, and the reader may judge.

Only we will observe that Doctor G. Encausse (Papus) declares that there exists an Oriental Society of Initiation and that this Society is positively not the Theosophical Society.

In other numbers we will publish the opinions of the Society for Psychical Research of London and others.

MAGICAL GROWTH.

Extract from a Treatise by Dr. Gerard Encausse, a French Physician.

On the subject of the instantaneous germination and growth of plants, after having described the experiment he says: Now, what is it that has happened? How has this prodigy been brought about? The ignorant say "By sleight of hand," but those who have studied the subject know the forces which have been at work. This is what has been done. The will of the Adept has brought into play a force, which, in a few hours, has caused a plant to grow as much,

perhaps even more, than it would have done under ordinary cultivation in a whole year. Now, for the student of science, this force has but one name—it is Life.

Whether Life is the Cause or the Result of organic movement is not now under discussion. The fact which it is important to remember is, that the Will of the Adept has acted on the Life, dormant in the plant, and not only has stirred it into action, but has imparted a motive force more active than Nature usually provides.

Has he done anything supernatural? Not at all! He has exaggerated, hastened a natural growth; the result is magical, but is in direct line with fixed laws of Nature, and by no means supernatural.

The Adept, then, has acted on the material of the plant by first touching its life-principle. But with what has he awakened this vital force slumbering in the plant? The teachings of Occult Science answer unhesitatingly: "With his own Vital Force;" with that force in himself which would produce the phenomena, attributed by the physicians to vegetable life, to organic life in man.

The point which perplexes the student of physics is, that Life can flow from the human being, and be used at a distance; but even a superficial study of the results produced on the sick by our own modern students of magnetism, during the last fifty years, will soon show the seeker in which direction lies the Truth.

At the risk of being tedious let us, by way of illustration, compare the experiment of the Adept to the simple story of a driver and his team.

The Adept may be compared to an equipage, of which his will is the driver, his vital force the horse, and his body the carriage.

The seed is another equipage, whose carriage is very heavy for one poor, puny horse (the life of the plant), and whose driver, very young and inexperienced, is, for the moment, asleep.

Now our first equipage comes up with the second and the Adept driver, thinking of the suffering and the length of time which the poor horse will need to climb the hill, takes pity on him. He unharnesses his horse, hitches it to the other wagon and wakes up the driver, who takes the reins.

The Adept then takes the two horses by the bridle and urges them on by the spur and by his voice. In no time (four hours) the top of the hill (evolution of the plant), which would, under ordinary circumstances, have taken a long time (one year) to climb, is reached. This done, the Adept driver takes back his horse (his life) and harnesses it to his own wagon (his body) which during this time has been left suffering (in catalepsy) in the road.

Do you now understand how the Adept acted upon the plant? If so, you can see how great a part Life plays in his experiments. Life is the force upon which his will exerts itself, and it is only by means of Life that the will of one person can act upon the life of another, whether visible or invisible. But we will not anticipate. We can already define *Magic*. It is: *The Conscious Action of the Will on Life*.



DIRECTING COUNCIL.

The Directing Council of the Esoteric Centre of Washington calls upon all those who are animated by good will and who desire to study the Sacred Science of the Orient to unite and work in common for the realization of the noble and high ideals aimed at by this Centre in the advancement of the individual and of humanity.

The doors are open to all those who, inspired with true desire, without hatred, without passion, and without ill words, really wish to put into practice the teachings of the adepts, which are based on the purest and most tolerant fraternity.

The Centre gives two courses of study : The one exoteric or preparatory for those members who enter ; the other, Esoteric, for those already advanced in the study. ✓

Every Wednesday evening there are sessions for study with practical demonstrations under the charge of the Master who directs the work. At these lectures only the members of the Centre, whether Founders, Active, Corresponding or Honorary can be present.

Members of the Local Press and the Editors of Scientific Reviews are the only others who can be admitted.

Persons who have their daily occupations in other cities and who wish nevertheless to join us can be named Honorary or Correspondent Members. These will receive every week written copies of the theoretical lessons which are given and the Review will also be sent to them free.

The Centre will answer all scientific questions put by its members to whatever category they may belong.

No answer will be made to any political or religious question, nor to any

injurious or calumniating insinuation, no matter of what nature it may be or from whom it may come.

The discussions of other bodies, whatever they may be, will be answered on scientific grounds by the official organ of the Centre, **THE RADIANT TRUTH**, according to their character, by those appointed for this purpose.

In the flag of the Centre shines the Star of Truth in an atmosphere of justice and peace; peace we desire, for peace we work, to all men Peace.



Extracts from the General Regulations of the Oriental Esoteric Society under obedience to the Supreme Council of the Masters of Thibet.

SOCIAL OBJECT.

ART. 1. To form a chain of universal fraternity based upon the purest altruism, without hatred of sect, caste, or color, in which reign tolerance, order, discipline, liberty, compassion and true love.

ART. 2. To study the Occult Sciences of the Orient and to seek by meditation, concentration and by a special line of conduct to develop those psychic powers which are in man and his environment.

ART. 3. All religious or political discussions are absolutely forbidden in the Centres under this obedience.

ART. 4. It is also forbidden to make any psychic experiment for curiosity, for amusement, or to convince an unbeliever, whether a member or not of the Centre.

ART. 5. The Centres will hold weekly sessions to discuss those scientific problems which are proper to the knowledge they are cultivating, they will give Lectures and Courses of study for the Members; and they will publish Reviews and books which lead to the propagand of these lofty doctrines.

OF THE HEAD CENTRE AND OF THE OTHER CENTRES.—Of Foundation Members—Necessary Qualities—Duties—Obligations and Inherent Powers.

ART. 6. The Active Members of a Centre must be persons of good habits, disposed to obey strictly the General Regulations of the Order.

ART. 7. The Foundation Members are those alone who have co-operated with the Initiator in founding the Centre, and their number is closed as soon as the Council of Direction, composed of seven members is appointed.

ART. 8. Only the Foundation Members have the right of discussion and of vote; in the General Assembly, however, the vote is given to all Active Members.

ART. 9. The Head Centre should reside, by preference, in the official Capital of the Nation, unless local difficulties prevent it.

ART. 10. The other Centres which are formed in a Nation all owe obedience to the Head Centre at the Capital.

ART. 11. The order is composed of five classes :

1. Foundation Members.
2. Active Members.
3. Members by Merit.
4. Correspondent Members.
5. Honorary Members.

ART. 20. Correspondent Members are those who live abroad or in other cities and who are in direct relation with the Council of the Centre, working for the diffusion and propagand of the Esoteric teachings.

ART. 22. The Full Council will decide to which class a member shall belong, and the voting for the admission of a member must be unanimous.

OF ADMISSION INTO THE ORDER.

ART. 23. Applications for admission into the Society should be addressed to the President and contain the following particulars: name, profession, condition, nationality, scientific titles and services rendered to the Holy Cause, as well as the promise of obedience to the Rules of the Order and to the Chiefs who direct the Centre.

ART. 24. Every application for admission must be accompanied by the signature of one member of the Society who becomes responsible for the candidate; and also by the entrance fee which the Council of the Centre appoints.

ART. 25. No person can be admitted to membership in the Order who does not receive the unanimous vote of the Directing Council of Founders assembled in Session; voting being secret by means of white and black balls, one of which latter is sufficient to exclude the candidate.

ART. 26. No person can be admitted into the Society who has not completed his eighteenth year.

ART. 27. Applications for membership shall be presented by the member responsible to the Delegate of the Centre, who will consider the request after making the necessary enquiries.

OF THE COUNCIL OF DIRECTION.

ART. 31. The Council of the Centre shall be composed of the following members:

1. The President.
2. The Delegate to the Supreme Council.
3. The Vice-President.
4. The Treasurer.
5. The General Secretary.
6. The Deputy First Councillor.
7. The Second Councillor.

ADDITIONAL ARTICLES.

ART. 4. A lawyer, a physician, and a patron of high social standing, who will take the title of Members by Merit, must be attached to every Head Centre for its protection and help.

Notice of the Manager of the Review.

The Review "The Radiant Truth" is the first Oriental Esoteric Review which sees the light in the West.

It comes at the present moment of noble soul-aspiration on the one hand, but of terrible struggle with materialism on the other, bringing to some the means of advancement in psychic study, and to others the olive branch of peace, even in the midst of strife.

It will appear regularly on the 24th of every month, and each number will contain thirty-two large pages with numerous photographic cuts, plans and diagrams, to facilitate Esoteric study; there will also be reproductions of fluidic photographs of space and of the astral plane.

In every number will be given practical directions for some demonstrations of Occultism, Magic and Oriental Esoterism which will be very useful to those who wish to devote themselves to our studies.

Prophecies of evident facts will also be given which may serve as a basis of Occult Initiation.

In every number sixteen pages will be devoted to the Work of the Oriental Adept, Dr. de Sarak, entitled, "General Treatise on Occult Science," the importance of which work may be judged from the summary of the first book which we publish in this number.

The Review "THE RADIANT TRUTH" is the only official organ of the Supreme Esoteric Council of the Initiates of Thibet, and it has nothing in common and no connection whatever, direct or indirect, with any other theosophical publications, either of Occult Science or of Spiritualism, which are published in the West.

Our Review will never attack any person nor any institution, but if attacked it has every facility for defending itself, and it will defend itself.

Our principal contributors in the East are: The Babu Mahavis, Sahmas, the Rajan Sadhou Trijagat, Tridandin, the Gouru Haid, Sadhou Saky, Sedang Rama

and others; those in the West: Rev. Dr. Albert Vidaurre-Smith, General Delegate of the Order for South America, Dr. A. de Sarak, Prof. Ch. Lumley of the Imperial Institute of London, Prof. Yoaquin Carbonell y Vila of Montevideo, Prof. John Alfonzo and Mrs. Ester de Lindow of Lima, the Baron de Santa Maria and Miss A. E. Marsland of London, Doctor A. Peret of Paris, Mrs. Georgina Hooper de Hammerton of Valparaiso, Dr. Krumm Heller of Germany, Prof. Aris Vlès of Constantinople, Prof. Françoise Fuentes of New York, Dr. Garcia Leão of Brazil, Mrs. Sarah Fitzgerald, Miss S. L. Lee, and Miss Fannie Willis of Washington, and a great number of others.

With the support of the Masters of the Orient, of the Adepts of the Supreme Council, and of the men of learning and of good will who are working with us, as also with the great treasure we possess in books from the East which have never been published or revealed in the West, we have grand elements for our noble cause which we offer to those who are desirous of studying and of uniting with us.

Our Review will not be sold publicly and no one can buy it.....ever!

It is published only for its subscribers and is sent *gratis* to the members of the Centres which are under obedience to the Supreme Council.

The price of subscription is \$5 a year, payable in advance to the Administrative Treasurer of the Head Centre of Washington, 1443 Corcoran street.

All books and reviews which are sent to the editor of the Review will be noticed on a special page.

Those who desire further particulars of the Centres under obedience to the Supreme Council and of admission to the Esoteric Head Centre of Washington may address the

Resp.: Bro.:

A. E. MARSLAND,

Secretary-General of the Esoteric Centre of Washington,

1443 Corcoran Street.

Correspondence and News.

BARON C. LUMLEY de SANTA MARIA, General Delegate of the Supreme Council for England, London.

We have received your letter which will be published in our next number; your reply to the calumnies and threats of the Theosophists is admirable and worthy of your just spirit as of your valiant pen.....pity them, for everyone reaps that which he has sown.

The Viscountess de Mont-Fleury and the others will be nominated Members by Honor at the next Session.

REV. DR. A. VIDAURRE-SMITH, General Delegate of the Supreme Council for South America.

We congratulate you on your devotion to the Holy Cause. Forward, dear brother, forward.....for truth shall triumph at last. We have sent the official recognition for the Delegate of your Centre; we are expecting the correspondence from the Supreme Council which will be sent.

* * *

MRS. E. DE LINDOW, M. E. S., Lima, Peru.

Your beautiful letter received. This scientific question you will find explained in our second number. Our congratulations.

* * *

PROF. CHEV. L. DE VIDAL, Delegate of the Esoteric Society, Montevideo.

We are waiting for news from your delegation before acting.

* * *

MR. R. COTERS, New York.

Our Society has absolutely no connection with the Theosophical Society; it is, happily, something very different, and everyone should be free to study at his own home whatever he desires—do you not think so? ✓

Prophecies.

On account of the quantity of material for this first number we have been obliged to increase it by a considerable number of pages, and, having so little space at our disposal, shall publish but one prophecy which is as follows:

“Our Review, notwithstanding the war which will be waged against it, will meet with the greatest success, and will prosper, thanks to the aid of Those whose true device is ‘Forward, ever Forward.’”

Occult Secret.

To facilitate inspiration, breathe from time to time the perfume of the leaves of the Lemon Verbena plant. It is good to carry about the person three leaves of Lemon Verbena, gathered on a Sunday, three hours after sunrise.—(RAMA.)

ADVERTISEMENTS

ORIENTAL ESOTERIC HEAD CENTRE

...OF THE...

United States of America

Under Obedience to the

SUPREME ESOTERIC COUNCIL

...OF THE...

INITIATES OF THIBET.

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The Centre holds weekly sessions to discuss those Scientific problems which are proper to the knowledge it is cultivating; it gives courses of lessons for its members and public Conferences; it publishes a Monthly Review, "The Radiant Truth," as well as books and pamphlets leading to the propagand of these lofty doctrines.

Applications for admission to the Centre should be addressed to the President, 1443 Corcoran Street, Washington, D. C.

THIS SPACE FOR SALE.

ADVERTISEMENTS

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General Inspector of the Supreme Council of the Initiates of Thibet.

In Three Parts.

VOL. I.

Light From the Orient.

VOL. II.

India and The Sacred Science.

VOL. III.

God and Conscience.

WASHINGTON, D. C.

1902.



BUDDHA.

SUBJECTS TREATED IN THIS WORK.

PSYCHOLOGY IN THE ORIENT.

A few remarks on India.—Religion and Religions.—Proofs of the authenticity of the Hindoo Sacred Books.—Sanskrit and the most ancient books of the world.—The Vedas and the laws of Manu.—Esoteric Initiation in India.—The Brahmans, the Magi and the Initiates.—The Brahman from his birth to his Initiation.—First, second and third degree of Initiation.—The Grand Council of the Initiates.—The Superior Gouru.—The Sacred Decade.—The frontal sign of the Initiates.—The Psychology of the book of the Pitris.—The *Agrouchada Pari kchai*.—A text of Vedas and a few Slocas of Manu.—Zeus—Issa—Jesus.—Revelations and Incarnations.—Hindoo influence on Egypt and the Hebrews.—Hindoo Genesis.—Religious beliefs on the existence of the world.—Zeus and Brahma, awakening of Brahma.—Hindoo Trinity, its rôle—Creation of the world.—Birth of man.—*Adima* and *Heva* (in Sanskrit the first man [Adima] and [Heva] that which completes life).—The fall of man and promise of a redeemer.—The Deluge according to the Maha Baharata.—The Virgin Devanagari and Christna.—The History of Christna.—Christna and Christ.—The Tenth Hindoo Avatara.—The Lord Issa.—The Mahatmas and the Supreme Council of Thibet.—Its Occult Action in the profane world.—Memphis and Misraim.—The formula of evocations.—Of magic conjuration and of common magic.—Origin of the Kabala.—Initiation among the Kabalists.—The Trinity of the Kabalists.—The Secret Doctrine of the Pitris and that of the Zend-Avesta of the Persians.—The Initiates who are in possession of Occult power.—The Vital Fluid—*Agasa*.—The Psychic phenomena of the Fakirs and of the Yoguis.

To my dear son,

AUGUSTUS,

Soul of an Adept in man's body,

I dedicate these pages

with

The pure and sincere love of the father,

The respect and admiration of the disciple,

The hope and faith of the brother.

ALBERT.

"He who feels his heart beat peacefully
He shall have peace!"

AUGUSTUS.

To the Countess Matilde B. de Sarak-Das

My Dear Companion in this Terrestrial Existence :

I leave thee this book which I have dedicated to our dear son and master, August, so that thou mayest inspire in him the first notions of the Sacred Science in which he will be later an adept.

Thou, exemplary wife and mother, who hast willingly suffered all thy life with admirable self abnegation—thou hast indeed a right to Peace, to *that* PEACE which as the Great August has so often said *dwells with him whose heart beats peacefully.*

For this Peace I have worked all my life, but unfortunately I have never been understood.

Thou alone hast come to love me in the *true* sense of the word, and thy sacrifices and thy sufferings form a most glorious crown which will justly be placed on thy brow.

And when I am no longer on this earth and when later thou re-readest these pages, thou mayest say to our son that my love and my respect for the Holy Cause have brought me many enemies, but that, inspired by the great Truths coming from above, I have always said to myself, through all past sufferings, obstacles, martyrdoms : *Forward! ever forward!*

Be happy, my dear wife, very happy ! and may the sweet smile of the Little but Great Augustus be the token of the love, fraternity and hope which unite thee to me.

ALBERT.

WASHINGTON, D. C., November 24, 1902.

"Just as the least soldier of an army may sometimes send an arrow through an embrasure and destroy the strongest fortress of the enemy, so the feeblest man, when he takes up the courageous championship of Truth may throw down the strongest ramparts of superstition and of error."

(MANU.)

TO THE READER.

I shall try to do the same! and these pages, written by a hand, feeble, but saturated with the thought of the courageous champion, will bring to him who reads them—with the reasoned faith of the man seeking his future welfare—peace, hope and spiritual advancement.

May Zeus deign to bless the efforts, much more feeble than my faith, which I have made in the compilation of this work.

And may all beings find happiness!

Dr. A. de SARAK.

"The history of the philosophy of India is an abridged history of the philosophy of the entire world."—(Cousin.)

TO INDIA.

I greet thee, O ancient India! Fatherland of thought! Cradle of Adepts!

I greet thee ancient nurse of the entire world, thou Mother of Science, of Morals, of Poetry and of Love!

I greet thee, goddess of Fraternal Religion, for thou hast flashed thy light on even the countries of the far West, bequeathing to all peoples, as sign of their origin, thy tongue and thy morality!

I greet thee, immortal birth-place of Rama, of Christna* and of Buddha.

I greet thee, Queen of the World, crowned with the three-fold crown of Brahma, of Siva and of Vischnu!

I was born among thy rocks, surrounded by thy mysterious forests; I have studied the language of thy sublime nature; I have prayed and I have smiled; I have listened to the lessons of the *pundits* and savants saying, "To live is to think; to think is to study God!"

I have heard the poets singing:

Sabapapassa Akaranam. . . .

and thy love, thy perfumes, thy flowers, thy mountains and thy beauty have given me divine instruction!

I have seen thee later rise higher, shedding thy light upon the whole world; I have seen thee giving thy manners, thy customs, thy laws and thy religion to Egypt, to Persia, to Greece and to Rome!

I saw thee open thy bosom to the great Christna, son of the Virgin Devanagari, who preceded the Son of the Virgin of Bethlehem!

I saw thee preach with Buddha, love, fraternity, and tolerance!

Later I was present at thy decadence! thy people which had given light to the world was already very old! and the eternal law of *Karma* proclaimed the hour of thy repose! or to say better, thy fall!

I saw the Brahmans and the priests give the support of their word and the Sacred authority of the *Vedas*, to assist the despotism of the Kings, and, forgetting thy origin, stifle thee beneath a corrupt theocracy!

I saw thee bow thy head to the odious domination of the stranger, and I have seen thy sons, poor old Mother India, weakened and brutalized by the use of alcohol and by the sword, give up without struggle to the merchants who oppress them, thy blood, thy riches, thy virgin daughters and thy liberty!

*Christna—God's messenger.

I have seen thee half dead, on thy knees imploring, night and morning,
that God in whose name the Brahmans, the priests and the foreign
tyrants have slain thee!

Slain! No, my ancient Mother India—not yet! She who has
borne Christna and Buddha cannot die! Thou wilt never die! They
will take perhaps thy treasures, thy precious stones and thy golden gods,
they may take thy robes, all that thou possessest which is of Myalba, but
thy Veil, thy secrets, thy science, thy occult power, thy faith, thy love!
Oh, no! these they shall never take!

“Remember the heirs of the Hindoo Brahmans and Buddhists!” pro-
claims, in the ether, the powerful voice of the Silence.

Arise, Mother of our Mother, for Divaspati* shines again—it rises anew
for thee! *Karma* wills it, and THOSE WHO KNOW have decreed it.

To live is to think!

And thought takes form, and the form with time and eternal movement
takes a body, and the body which still directs and governs is thyself!

Greeting! *Mata*† *Adda Nari*‡ of the Hindoos, *Greeting*.

For *Samrāj*§ is with thee.



**Divaspati*—the lord of the day—the sun.

†*Mata*—Mother.

‡*Adda Nari*—Nature (Hindoo).

§*Samraj*—the Universal King—God.

INTRODUCTION.

" True light is never extinguished.
It shines, a steady flame in the Infinite."—*Dás.*

The ancient Orient has given us Magi, Sages who observed and studied the nature of man, the mechanism of his thought, the faculties of his soul, the powers of his physical and moral nature, as well as the essence of the properties and occult virtues of each thing.

Everywhere we find Magism. In India, in Egypt, in Greece, in Ancient Rome it was the basis of the religion of Zoroaster, the principle of the Initiatic Science of Hermes, the spirit of the invocations of the Inrahmanes and hierophants; the symbolism of Pythagoras, the occult philosophy of Agrippa, that of Cardan, and it is known by the name of Magic on account of the marvelous effects it produces.

Magism is Natural Philosophy, or the Science which includes the knowledge of all things. It is the Science of sciences, or rather it is the gathering together of all the sciences or human knowledge.

In Ancient Orient, and especially in India, the Magi or Mahatmas were the wisest and most virtuous philosophers; their aim was to attain the knowledge of *true* science, written in characters illegible for the profane, but luminous to them.

Religion was in Them and encouraged Them in their fatigues, conducting Them to the possession of the Occult powers of the Sacred Science. But Their souls, noble, generous, and filled with a sublime unselfishness employed the fruit of Their discoveries solely for the amelioration of the unhappy fate of Their fellowmen.

Often have They shed bitter tears, as full of anguish as those of a mother at the tomb of her child. Often have They restored life to poor blind men, deprived of the joy of contemplating all which charms the spirit. Others, overtaken by awful sicknesses, have owed their health to the care and devotion lavished upon them.

How many unhappy men have been saved even from death's door by the omnipotence of Their vibrations! Raising Their hand and laying it on the head of the dying, They pronounced *a few all-powerful words*, words dictated by the deepest accent of faith and of will. Hardly had these words been pronounced when already health began to flow into the veins of the patient and hope and happiness into the hearts of all around!.....

Their power had no bounds, for, animated only by the desire to do good, no obstacle could stand in their way!

They said: "*Zeus! God who gave life to all that breathes, lengthen the days*

of a loved father, an adored husband, a cherished son, grant me an existence which shall be used to the glory of Thy Name!"

And the life which was waning returned to the body, by the faith of the adept and by the Will of the Master!.....

Magism leads to the knowledge and to the revelation of the omnipotence of Brahama, the Creator! At every step, at every look the Magist, in his observations, sees and recognizes the Supreme Wisdom, and it is especially in the construction of man that is found that perfect harmony which gives to a thought a power of movement which may be exerted by the Will with the greatest precision.

Oh! the power of thought! Oh! the power of the inspiration of prayer!.....

If I raise my eyes to heaven and I contemplate the march, silent for us, of the gigantic worlds which, like little stars, float in boundless space, if I regard this sublime sun which rises each day, bringing us the beneficent light of its rays, my soul is filled with rapture and seeks in the Infinite, Him to whom gratitude is due for all these benefits, and the voice of the Silence replies: *Brahama!*

And you, imposing mountains, what genius raised your summits out of the Ocean? Who sowed the numberless green forests whose trees give forth the sweetest perfumes and the most delicate fruits? Who threw over your ancient heads, O colossal Himalayan mountains, that dazzling cloak of white?

What power makes jets of clear and limpid water spring forth from your sides, whose diamond drops shed everywhere around life and abundance? And the voice of the Silence answers me once again: *Brahama!*

And you who live in the air, the sea, the earth and the worlds, answer! Who created you? Who is it who animates you each day with His *Immortal Breath Divine?*

Who is He who makes you live in the present? Who gives the man of faith the privilege of remembering the past and to the Adept the gift of the future? Answer!

But the men of earth are mute and the voice of the Silence alone pronounces yet again the immortal word: "*Brahama!*"

Oh! how much more dost thou not know, perhaps, poor flower, be thou regal as the sacred lotus or modest field flower as the violet, about Him who created thee!

How much more dost thou not know, charming little wild-bird, who, raising thy head from under thy wing, singest thy morning hymn at dawn of day!.....

And yet thou, little creature of freedom like the flower, fallest victim to the murderous passion, the depraved taste and the ambition of man, who believes himself the King of the earth.

Oh God ! of Perfection and of Goodness—how can I help seeing in all which surrounds me the perfect work of Thy power! To deny Thy existence would be to disown my own and that of my mother—would be to repudiate my son, to forget my wife, to efface from my heart the noble and generous souls whom I have known, and to deny indeed all my brethren! For every heart beats because of Thee! I will bless Thy name for ever and will adore Thy grandeur!

The universe is the holy temple for the celebration of Thy Glory; for *all lives* and *all is animated* by the Breath of Thy powerful Will!.....

Be gracious to all my brethren, lessen their troubles and alleviate the cruel sufferings of their slavery, send Adepts, Mahatmas, prophets, and Magi so that all may say with me in Thy name to the men of the earth:

CUBAM ASTU SARAVATHAGAM.

(May all that lives be happy !)

And for myself, grant that every hour which Thou appointest for my existence on this earth may be employed only to shed forth the benefits of the Sacred Science and of the Truth which Thou revealest to me day by day!

VOL. I.

Light From The Orient.

CHAPTER I.

"He who would mount the steep path must
fatigue himself." (BABU.)

Forward, ever forward ! so cries the old Propagandist, thus his voice rings although in the silence, for from the silence came the first voice !

In order to reap we must first sow ! and the more painful the sowing the better the fruits. The propagandists of the redeeming doctrines, oppressed by the egotism, ambition, ignorance, ridicule, jealousy and intrigues of ignorance, find, notwithstanding, a recompense for their labors and their efforts in the memorable triumphs which remain engraved in letters never to be effaced, in the symbolic ladder of human progress. One single moment of joy, is the reward reaped by these generous souls for long hours of disappointment and of struggle. If the work of the Occultist is painful and fatiguing, his mission is very glorious.

To make light in Consciousness, to pour upon humanity the effluvia of a Science which has not yet been understood or has been wrongly studied, a Science which tends to the fraternity of all sects, of all races, of all peoples, raising the spirit of man which is immortal towards the *Supreme, Absolute Perfection of Being*.

The greater the pains of the Propagandist, the greater will be the triumph of his propagand, the greater his glory.

His body will destroy itself, his name will disappear, but his work will remain !

And this truth is well worthy of all the sacrifices, all the pains, which on this earth are the lot of all Adepts.

"Sow an action and thou wilt reap a habit.
Sow a habit and thou wilt reap a character.
Sow a character and thou wilt reap a destiny."

Thus say the Vedas, thus speaks the immortal voice of the Silence to the *Lanu** of Occultism.

The Vedas ! and what are the Vedas ?

The first books of religious revelation to the world ! written during an epoch of ardent faith, glowing within an envelope of body, flesh, mud and matter.

The Vedas ! of which the *Ritch Veda*, the *Sama Veda*, the *Yadjou Veda*, and the *Atharva Veda* still resound on the earth at this present day of Brahma ! and bring to the hearts of thoughtful men these words :

Love and Peace !

The Vedas ! books of wisdom, of justice, of love and of compassion !

*Lanu** : Sanskrit—lay disciple who begins the study of Esoterism.

The Vedas ! books of the profound studies of the Brahman Pitris,* the Adepts, the Initiates, as also of the *Chelas* † who commence to climb the painful path.

The Vedas ! in one word ! the books of Brahma ! and where did they learn, these Brahmans, ancient priests and magi, as severe as loving, as wise as they were modest !

In the four Sacred Vedas !

Whence then came these Brahmans who spoke a language the finest, the most perfected of all the tongues of the world, who had delved, upturned, searched deep into the problem of life from all sides and have left nothing for the seekers of antiquity or of modern times to find out in the domain of moral, philosophical and literary sciences ?

Whence then came these men who, after having studied all and doubted all, overthrown all and reconstructed all, had come by a last analysis to refer all to God with the most lively faith and have succeeded in erecting, with their principles, a Society of profound wisdom which has no equal and which for more than six thousand years resists all change, all progress, proud of its institutions, its beliefs and its unchangeableness ?

Whence ! from thee, my old mother India, from thee, Queen of Civilization ! These are the first born of thy virgin breast, whom the Vedas have sung of, they are the *Adimas-Hevas* ‡ of the Holy Land whence Rama, Christna, Buddha and Issa have brought us their faith.

India, losing almost everything, has sown a character and must reap a destiny.

And what will this destiny be ?

To reply to this question it is indispensable to meditate for a few moments upon the One Religion and on those Religions in which all the nations of the earth have been brought up—or better said—have been suggestioned.

Every people says : “ My religion is the good and the true one,” and he thrusts out his brother because he does not think with him.

India, with her One Religion, has never said that hers was the only good and true, because it was the first Law of Brahma and is not like others which came later by the ambition of men.

All the different religions of mankind, absolutely all, originated in the one principal Source, the first religion of Truth taught by some Initiates from Egypt, Greece and Persia, as also even by the genius of Christianity who studied all his life in the Pouranas and the Hindoo Vedas.

The so-called ministers of the Lord have transformed them each one

* Brahman Pitris : Sanskrit.—Esoteric high priests.

† Chelas : Sanskrit.—Disciples of a higher order than the *Lanus*.

‡ Adimas-Hevas—Sanskrit.—Adam and Eva. But in this case it means the first men, the *Pitris* or lunar fathers.

in his own fashion and from this has come the anthropomorphic and idolatrous God who is worshipped in their temples.

This religious variability is the cause of many evils and retards the true advancement and progress of the human being.

Against it there have arisen many Spiritual, Philosophical and Theosophical Societies, etc., but these in turn have become sectarian, persecuting and pursuing tenaciously him who does not think as they do, instead of spreading the Religion of good and of fraternity as taught by Christna, Buddha, Manu and Christ, and they are themselves sources of discord, offering, without being in the least aware of it, "occasion for the enemy to blaspheme!"

Such things do not happen in Thibet! for in this country the first door is always open to him who would enter and learn, but if there is the least intolerance or discussion the visitor finds himself alone with his mayaic* pretensions!

And when we say alone we mean "alone" in the double Esoteric sense of this word.

We will give here a little proof of what we say by this dialogue between a missionary of one of the western religions and a Brahman theologian.

And when we say missionary we make no special classification, since in their sectarian spirit all are alike whether Catholic, Protestant, Orthodox. And by Brahman we mean the *Pitris*. He who with perfect knowledge of cause follows the primitive religion of Brahma.

A missionary, newly arrived and full of hope, thought to make some proselytes and began to preach on the true God, true religion, the sins of the Lanus, the idolatry of the Hindoos, hell, divine justice, etc.

A Brahman presented himself before him and proposed a discussion in an appropriate place, of such religious doctrines as he should choose.

The priest, who could speak Tamoul, accepted—he could not well do otherwise, for if he had refused he would have been lost in the opinion of everyone, for they would have said to him: "Why do you fear to measure yourself with our Brahman?"

The word "*everyone*" which we have used will seem less surprising when we bear in mind that there is not a Hindoo, whatever his rank or his caste, who does not know the principles of Holy Scripture, that is to say the Vedas, and who cannot read and write perfectly well.

There is a Hindoo proverb which says: He is no man who cannot put down his thought upon an *olle*.†

The Brahman, his spirit fine, noble and subtle, artfully took the lead immediately in the discussion and asked:

"Who art thou? Whence comest thou? What would'st thou?"

* *Mayavic Maya*, from Sanskrit:—Illusion.

† *Olle*: Sanskrit.—Palm leaf prepared for writing.

"I am a priest and I come from afar, from across the seas, to teach you of the true God!"

"That is well," answered the Brahman, "since thou hast come so far thou must have excellent things to tell us. But why dost thou say the true God? Dost thou then know of several? For me there is but one God for all worlds and for all peoples!"

"I also acknowledge but one God," said the priest, somewhat ruffled, "and it is in His Name that I speak and that I come to combat the false gods set up by superstition and ignorance!"

"I thank thee," replied the Brahman, smiling, "since thou comest to preach to us—in thy opinion the God whom we worship is not the true God?"

"It is as thou hast said!"

"But what is then thy God? Ours has been thus defined by Manu* : 'He who exists from Himself, from all eternity, Whom spirit conceives but cannot perceive, Who is visible everywhere, but nevertheless cannot be seen, for He escapes the organs of our senses, so coarse are they still; God infinite and omnipotent, the Creator of all which exists, and Whose mysterious Unity is composed of three Persons—Brahma, Vischnu and Siva. He is not our God, I was wrong to call Him so; God belongs to no man, to no caste, to no country. He is the God of all creatures.' And dardest thou still say that I speak in ignorance and superstition?"

"No," replied the priest, a little annoyed. "No, and if thou believest in the one and only God, Lord of this universe, we may perhaps come to an understanding. Only your conception of God is not entirely the same as mine.

"You speak incessantly of the Unity of God, only to divide Him afterwards to infinity. According to your books, which you call holy, your God does not act. He delegates His power right and left; first to the *Devas*†; these last in their turn have messengers who are called *Maharichis*‡ Atri, Angiras, Pon Dastya, Poulaha, Craton, Pratchitas, Vasichta, Brigon and Narada.

"I repeat, your theology seems to me to recognize the Unity of God only to overthrow it afterwards."

"I would fain believe in Thy good faith," replied the Brahman, "but thou art grievously in error. Since when have legendary characters, poets and wise men served as bases for a religious faith? And even if men honor those saints who have preceded us on the earth, do you think that they make them equal with God?"

*Manu: Sanskrit.—The ideal man, the legislator. He was the great Hindoo legislator.

†*Devas*: Sanskrit—Dioses. Superior spirits.

‡*Maharichis*: Sanskrit.—Gods of the hearth; the others, familiar spirits, guides, protectors and legendary men.

“ The disciple of Brahma recognizes Brahma alone, he worships and adores Him only ; of what importance is it that He has created beings to whom He has given special missions, prophets and Mahatmas * since *All*, according to our faith, is an incarnation of His power?.....Thy arguments turn against thyself ; hast thou not in thy religion Angels, Archangels, Prophets and Saints? Why go into the details of our Sacred Books which contain allegories thou canst not understand? Why seek to overthrow our traditions, old as the world, before having studied them to the very bottom? Thou seest that I do not follow thy example. I do not attack thy beliefs, although I do not share them.”

“ Well, then!” cried the Missionary, “you must allow that the worth of our religion is shown by its morality, in which you are deficient!”

“And what does thy morality teach thee that ours also does not require?”

“Hast thou read the conversations of Christna and Arjuna? and the sublime teachings of the divine son of the Virgin Devanagari? Dost thou then think that we cannot tell good from evil? and that it was necessary for thee to cross the seas and come and speak to us of things which we know as well as thou? Does not our religion impose on us the duty of aiding one another? Do we turn away from the weak or the poor? Our roads are lined with houses where the traveler and the sick are received and given gratuitously all that they need! Do we not venerate our parents and even our ancestors better than you do? We bear in our hearts a true feeling of mourning which lasts our life long, and every year we celebrate the day of their birth and the day of their death which is their birthday in the next life. What then hast thou to reproach us with as to morality?”

Here the missionary lost his head and revealing himself in his true character, he exclaimed vehemently :

“ Well, since you profess to have as pure a morality as that of the Gospel I came to bring you, why do you not put it into practice? Why do you spend the days which the Lord has given you in the gratification of the most shameful passions and in plunging yourselves into the most disgraceful orgy and debauch?”

“ Why do you leave your children from their tenderest years free to indulge in vice, in lying and in impurity? Do you think to form thus men after the law of God? And see how you treat your women, making of them instruments of pleasure alone, besotted creatures incapable of devotion and affection, slaves whom you buy and shut up in a fold like a flock of sheep? Oh! ye who refuse the light which the Lord sends you by me, I say unto you that the punishment of your sins will fall upon you, and when the last day shall come and the balance be struck between good

* Mahatmas : Sanskrit.—Literally, Great Soul ; exalted spirits, superior Masters who protect and direct all the earth.

and evil, your good deeds and your crimes, God will turn from you and will send you with the lost souls to hell ! ”

The Brahman replied quietly :

“Thou hast now discovered thyself by thy unjust attacks and shown that thy object in coming among us was not as thou didst say.

“The servant of the Lord should not give way to anger, but the sacred word should flow from his mouth as sweet as honey and should shed around a perfume upon those who hear, as delicious as that of the Lotus, the flower loved of Vischnu.

“Hast thou then mixed with our women at these debauches with which thou dost reproach us ? Hast thou penetrated into the seclusion of our homes ? Dost thou know what takes place under the shadow of the images of the holy Maharichis, the guardians of the domestic hearth ? Thou comparest our women to a flock of slaves ; read the rules prescribed by the Holy Scripture and Manu on this subject and thou wilt have a more righteous opinion, for it will be enlightened and intelligent.

“Thou knowest neither our religion, our laws nor our habits and thou hurlest against us thy anathemas !

“Not here, brother, can thy preaching be of use ; go preach to thine own at Bombay, at Calcutta, at Madras ; they are much more in need of it than we.

“Thou wilt see them break their promise, deceive the Hindoo to enrich themselves and in order to gratify their passions, buy our unfortunate young girls with the gold they have stolen from us.

“If thou wouldst render a veritable service to India, go tell them that these are not the examples they should give us, for that we augur ill of a religion which neither restrains nor punishes men so corrupt.

“Go, then, follow the example of the Christ, but not with words proceeding from hatred and interest, nor with false adoration, but by example and facts !.....

“Go, preach thy Gospel to thine own, and some day thou wilt perceive that after all thy trouble thou *hast preached* to the desert ! ”

And thus said, the Brahman vanished as if by enchantment ! as they know how to disappear who understand the secrets of disintegration ; and the priest found himself quite alone !.....entirely alone ! and so, not knowing what to do, he wrote to his chief :

“I have done what I could, but it is useless with such men as these ; they have crushing arguments and they can do things which we cannot !.....

“I regret that I cannot say with Julius Cæsar : *I came, I saw, I conquered.*

“All I can say is : *I preached, I lost, I left.*”

* * *

Work of Dr. A. de Sarak.

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