

THE THEOSOPHICAL PATH

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VOL. XXIX, NO. 1

JULY 1925

“THE reason why the world lacks unity and lies broken and in heaps, is because man is disunited with himself.”— *Emerson*

THEOSOPHY THE ONLY HOPE

T. HENRY, M. A.

IT is all very well for people to talk and write earnestly about what they will have to do 'when the trouble is over,' and how they will have learnt such a lesson that they will never make the same mistake again. But they will simply go through a repetition of the same weary round of changes, and, after a respite due to temporary exhaustion, the forces of evil will grow again and tend as before to a reproduction of a similar catastrophe: — all this will happen *unless* people alter the basis of their philosophy of life and build upon something better than they have built upon in the past.

The essential Divinity of man must be accepted, and accepted not as a lip-belief but as a working faith; the doctrine that man is essentially a mere animal must be given up, for it is not true and can only lead to disaster. The immortality of the Soul must be held as an article of faith, and man must learn to regard his body as but a temporary abiding-place of the Soul; always understanding, however, that present opportunities are given us to be made use of and not to be shunned.

Faith in the inviolability of the laws that govern the universe and the life of man must be cherished; otherwise our life will seem a chaos, ruled over by an unjust or reckless God, and we can have no respect or good feeling either towards the world or our place in it. But how are we to understand the justice of things if we fail to recognise that the Soul of each one of us has lived before and will live again?

It must be understood that the Soul is the real man, the real liver of the life; that it knows and that its purposes are just and its aims sure. Our mind is imprisoned in a jungle of fatuous desires and vain conceits, and it is not to be expected that our notions and whims can set the pace to universal law. Why should we call the Law unjust because it does not work in accordance with our own petty ideas?

But it must be realized that it is within every man's power to release his mind from this bondage and to seek out the Light that is within him, so that he may come to know what is the real purpose of his life and be guided by that unwavering Light instead of by the will-o'-the-wisps of desire and folly.

We have lost faith in ourselves and must regain it. And instead of waiting for some Divine power to descend and help us, we must evoke the Divine power which we already have. To Christians: Why should a God instruct us or lift us if he has already endowed us with a spark of his own

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Divinity and with the Divine breath? Or how can we ever become strong if we are never to be permitted to walk alone?

Of what use will be the fantastic speculations of clever and imaginative writers, the sermonizings of earnest people, or the ingenious schemes and forecasts of political and social reformers of various schools, if they are one and all based on the same old errors? They will simply lead us around in a vicious circle. We must go back to primitive truths and facts.

Yet we must have teachings; for we cannot go back to primitive ignorance. A piety that is based on mere uninquiring faith — a religion of the ignorant — cannot compete with brains and intelligence. What is necessary, therefore, is to replace our false doctrines of animalistic evolution and our absurd notions about the nature and destiny of man by something more substantial and satisfactory. For the materialistic philosophy of laying up treasure and cultivating personal desires as much as possible is backed up by materialistic science, materialistic philosophy, and materialistic religion.

We have pinned all our faith to material forces and have not believed in spiritual forces, except theoretically. So much the preachers are telling us; but they do not tell us how we are to regain our faith in spiritual forces. A strong aspiration to do so is necessary for a start, and will carry us a good way; but much more is needed. We must study the nature of man as it is set forth in the Theosophical teachings, so that we may have a basis for our faith. And we must verify these teachings by self-study and by the constant practice of the ethics of Theosophy.

Theosophy needs no factitious recommendation, for it claims to be able to point out the way and to give people the light they are seeking. The work of the Universal Brotherhood and Theosophical Society is before the world to prove to people that this work is backed by knowledge and is wisely directed. Hence people, seeing the results, will inquire after the cause. The Theosophy brought by H. P. Blavatsky is humanity's great hope for all crises, as the same teachings have been in many other crises in the world's history. And without Theosophy we find that the authorities are all at sixes and sevens, not knowing where to look.

Take the problem of education as a particular instance. Though all are agreed as to its vital importance, none knows how to grapple with it. How can we evoke in children the moral power, when we ourselves are in such a state of doubt? We must be able to show the children that we have that power, for they instantly detect shams. Therefore we must first grapple with the problem of our own nature, so that we may be competent to teach the young. And results show that the necessary conditions are only secured in the Râja-Yoga education, as carried on under the direct and unceasing supervision of one who is qualified for that function.

SOME MISINTERPRETATIONS OF THEOSOPHY

H. A. FUSSELL

“Theosophy is not a creed, but a new life to be lived.”— *W. Q. Judge*

THEOSOPHY has been confused with one or the other of several religions, and it has been represented as being hostile to Christianity. It has been called ‘a juggle’; ‘a blend of mysticism and mystery’; and it has been compared to ‘a fog beclouding the human mind.’ Some have thought of it as ‘a new fangled religion’; while others have stigmatized its adherents as ‘merely speculative philosophers,’ and ‘atheists.’

Even today, when Theosophy is showing itself such a potent factor in human progress, and despite such books as *The Key to Theosophy*, the *Theosophical Manuals*, and other popular expositions of its teachings, its true nature is but little understood. There is still a widespread tendency to condemn it off-hand, though one would think that the very name ‘Theosophy,’ that is, Divine Wisdom, would make its detractors pause and examine carefully before passing judgment. The truth is that few people take the trouble to consider it in its entirety; the majority content themselves with criticizing detached fragments and isolated statements which can easily be made to appear paradoxical; and this method, especially in the hands of unscrupulous opponents, is a prolific source of many of the misinterpretations from which it has had to suffer.

It is a wise maxim that ‘Investigation should precede Judgment’; that no verdict should be given until after a careful correlation and sifting of *facts*. Now Theosophy courts investigation; it is not desirous of hiding its light under a bushel; it is like a city set on a hill that cannot be hid. Its call to every human being is: “Know thyself; look into thine own heart, look out upon the world of nature and of man; look facts squarely in the face, interrogate life, and thou wilt see that there is no other answer to its enigmas than the one I bring.”

THE THEOSOPHICAL SOCIETY

The Theosophical Society was founded in 1875, by H. P. Blavatsky, in order to make known again to mankind truths that had been forgotten amid the dust of centuries, or had been so overlaid with dogmas as to have become well-nigh unintelligible. Its purpose is to teach Brotherhood and to make it a living power in the life of humanity; to stem the tide of materialism; to reveal to man his true nature, which is divine, so that in the strength of the Divinity within, he may refashion the world and

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society, and by realizing the best and noblest in himself and his fellows attain to that state of Perfection where Wisdom and Love alone reign.

But, as of old, the Light-bringers were misunderstood and persecuted. Where it was impossible to ignore their beneficent work they were wilfully misrepresented and slandered, and the people hindered from believing their message. For the different religious establishments had taken alarm lest men might be led to good by some other way than the one they had decreed. As H. P. Blavatsky said in 1889: "Since Theosophy does not agree with any sect or creed, it is considered the enemy of all alike, because it teaches that they are all, more or less, mistaken." Moreover, history teaches us that many so-called religious leaders have not always been on the side of truth.

THEOSOPHY IS NOT HOSTILE TO CHRISTIANITY

How could it be, seeing that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is unsectarian, that its members sympathize with every world-religion, condemning only the abuses that have sprung up within it. Theosophy shows the followers of the various religions how to get at the common foundations underlying them all. By bringing to them the purer faith of spiritual antiquity, based on a philosophy which is at once science *and* religion, it would put an end to all religious strife and controversy. Instead of antagonizing the great religions of the world, and declaring them wholly false, Theosophy sees the truth in each, which belongs to them as different, though but partial presentations of the ancient WISDOM-RELIGION, from which they are all derived. Indeed, if sincere Christians would only study the Bible in the light that Theosophy affords, they would find that many passages which appear obscure or paradoxical, teach great spiritual truths.

It is impossible to believe that mankind had to wait until any one religion appeared upon the scene, in order to know what true religion is; for religion, in its deepest sense, is as old as humanity. Church-religion, on the other hand, as many earnest Christians have themselves pointed out, is but too often the empty husk of what was once a living faith in divine truth. "There is no religion higher than truth" (motto of the Universal Brotherhood and Theosophical Society), and so "the tendency of the Theosophical Society," as H. P. Blavatsky said soon after its foundation, "is to emancipate its fellows from all hatred of or preference for any one *exoteric* form of religion — that is, with more of the human than of the divine element in it." These considerations show, moreover, how absurd is the statement that Theosophy is any 'ism.'

SOME MISINTERPRETATIONS OF THEOSOPHY

KARMA AND REINCARNATION

Theosophists have been charged with trying to foist new dogmas, drawn from Oriental sources, upon the religious thought of the West, in the attempt to undermine current beliefs; and in this respect special reference has been made to Karma and Reincarnation. Those who make these accusations forget that the founders of the great religions, for example, Confucius, Buddha, and Jesus, all taught the same *fundamental* truths and never contradicted one another, even though they may have emphasized some particular aspect of truth, according to the needs of different ages and countries. Not only was Reincarnation taught by Jesus, but it was also believed in by many of the Jews of his time as well as by some of the early Christians; and today there are not wanting devout Christians and distinguished philosophers and thinkers for whom it is an article of faith.

The term 'Karma' was adopted by Theosophists because there is no word in the different European languages to render its meaning. When Jesus said: "That every idle word that men shall speak, they shall give account thereof in the day of judgment," and when Paul wrote: "Whatsoever a man soweth, that shall he also reap," these great Teachers were but giving example of the working of the Law of Karma. In Theosophy, which, however, as has already been stated, is philosophy as well as religion, the reason and explanation of this teaching is given. To quote *The Key to Theosophy* (pp. 198 *et seq.*):

"Karma gives back to every man the *actual consequences* of his own actions. . . .

"It is the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. . . .

"We describe Karma as that Law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. . . .

"All pain and suffering are results of want of Harmony, and the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or other. . . .

"Belief in Karma is the highest motive . . . toward effort to better the succeeding re-birth. . . .

"Every mean and selfish action sends us backward and not forward, while every noble thought and unselfish deed are stepping-stones to higher and more glorious planes of being."

It has been said that "Reincarnation is the promise of human perfection." We return to earth to reap the reward of our actions and to learn more of life's lessons; and it is by means of Karma and Reincarnation that the regeneration of the world is being effected.

THEOSOPHY IS NOT ECLECTICISM

It is not a cunningly devised mosaic or, as one of its critics avers, "an incoherent medley of ideas borrowed from almost everywhere," the different parts of which, like a heap of crystals, though emitting a corus-

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cant brilliancy, lack logical coherency. Theosophy is an organic whole, all the parts of which are necessary and inseparably connected. It is, in fact, *the only complete* philosophy of life in existence, and every one of its teachings must be carried out to its logical conclusion, if the moral and spiritual evolution of mankind is ever to be consummated. Unless studied as a whole it cannot be comprehended. He who would understand it fully must *live it*, and develop along all lines, physical, mental, moral, and spiritual. Under its guidance a one-sided development of mankind would be impossible. And it is because man has forgotten this great truth, that modern civilization, brilliant as it is from the material point of view, is lacking in precisely those qualities which would have made war impossible and have put an end to the merciless competition which is eating out the vitals of modern society. Our civilization has accomplished much on the outward plane, but lacking the guidance of Theosophy, it has not brought about the spiritual regeneration of man, nor has it contributed to his real happiness, which can only be attained by a sincere application of Theosophical principles to human life and conduct.

THEOSOPHY IS NOT DOGMA

Anyone who is sincere in his belief in and practice of Universal Brotherhood is, *de facto*, a Theosophist, and will be welcome in the Theosophical Society. Nowhere is the freedom of the individual conscience so much respected as in the Theosophical Society, that is, in the original Theosophical Society, founded by H. P. Blavatsky and now under the guidance of Katherine Tingley. It holds that every man must find the truth himself. Truth can only be acquired by assimilation, not by accretion; it cannot be fed to any one as with a spoon. The ultimate court of appeal is the individual conscience, and by the conscience we mean the 'Divinity within a man.' In this respect Theosophists are in complete accord with the Bible admonition: "Why even of yourselves judge ye not what is right?"

H. P. Blavatsky herself says that no statements in Theosophy have ever been issued on authority. The appeal is always to the individual reason and judgment. Each must listen to the voice of his own inner self, which is divine. And William Q. Judge, H. P. Blavatsky's successor, writes: "The more the intellect is developed and expanded, the more will the spiritual state and the spiritual consciousness be established on a firm basis."

THEOSOPHY IS NOT ANTISCIENTIFIC

It is true that it rejects the mechanical theory of the universe, which

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is held only by out-and-out materialists, and such will never accept the truths of Theosophy. The trend of science is now more and more away from materialism and confirmatory of the teachings of Theosophy, which is in possession of *facts* as to the evolution of life on our planet, which are continually being borne out by archaeological and anthropological research. Theosophy may be, and is, in advance of modern science, but it can never be hostile to true science, which postulates the intelligibility of the universe,—though it may be to some of its speculative theories which are continually changing. Theosophy has no dogmas into which scientific and historical inaccuracies have been incorporated. An acceptance of Theosophy would render for ever impossible the old sad strife between Religion and Science, from which both have suffered so grievously in the past; for science can discover no *facts* which are not already known to the ancient Wisdom-Religion, of which ever more and more will be made known according as mankind advances *morally and spiritually*. Until that advance is made, both science and philosophy will seek in vain to solve the enigmas of the universe.

MISCONCEPTIONS REGARDING LIFE AT THE THEOSOPHICAL HEADQUARTERS AT POINT LOMA

One of the most common of these is that it is some sort of communal experiment. In this connexion it may be remarked that the Theosophical Society is *not* a political organization, and that it does not hold a brief for any sociological theory whatever. As a Society it does not interfere in such matters. Far more important than outward forms of government or organization is the *spirit* that animates them. The Theosophical Society has but one object, the improvement of humanity. As H. P. Blavatsky very pertinently remarks: “Progress can be attained, and only attained, by the development of the nobler qualities”; and so Theosophists strive to inculcate “justice, kindness, and love in social relations, instead of the selfishness, indifference, and brutality, which now too often seem to reign supreme.”

Another false idea is, that the students living at the Theosophical Headquarters have to give up their own individuality, that they are subjected to the irksome and often indiscreet rules of a ‘community-life.’ Nothing could be farther from the truth. It is a place of homes, of united families, and happy children, who grow up under the loving care of parents and teachers. How absurd, too, is the question so often asked: “But are not the children separated from their parents?” Not at all; such a remark would be more in place when speaking of a fond mother who decides to send her children to a mere boarding-school.

Another and perhaps even more absurd idea is, that the liberty of

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those living at the Theosophical Headquarters is restricted. It is very puzzling for the members who live there, to imagine how all these wanton misconceptions could have arisen. They are not conscious of any more restrictions on their personal liberty than they were before, in the different countries of their birth. If business calls them to New York, to Australia, or to one of the European countries, they feel perfectly free to go there, and to stay as long as they desire.

That those who leave for any purpose whatever, long to return as soon as possible, is not to be wondered at, for they feel that life is fuller, freer, and on a higher plane, than in the busy, bustling, selfish marts of the world. For it is the endeavor of all the students, old and young alike, to exemplify in their lives the great principle of Brotherhood, and to demonstrate, *by living them*, the lofty teachings of Theosophy.

In a word, the Theosophical Headquarters at Point Loma is, as its name indicates, the place where the business of the Organization, which is world-wide, is carried on. It is also a large educational center, of growing importance and influence in the world at large. Through its uniqueness and success the Râja-Yoga system of education, instituted by Katherine Tingley, the present Leader of the Theosophical Movement throughout the world, is attracting more and more the attention of the foremost educators not only in this country but also in other countries.

WHAT THEN IS THEOSOPHY?


It is the sifted wisdom of the ages; and, as it embraces all thought and all knowledge, it may be considered as the expression of our common humanity, which is divine in so far as it is truly human. Uniting all men and nations in the sacred ties of Universal Brotherhood, it ever seeks to guide them along the path which leads to perfection, in accordance with the injunction of the great Teacher, Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It frees man from bondage to his evil passions and desires; it transforms the will, making it a power for good; and, by purifying and enlarging our consciousness, it lifts us on to a higher plane whence we may see the unity of all life and all being. As Katherine Tingley says: "The aim of Theosophy is to bring the whole nature of man to the standard of Godlike perfection."



"THERE is no question that the heights where Truth becomes self-evident, are open to a pure mind aspiring for that jewel. Impurity, in thought or act, serves like a fog, to shut one out from that Light. So simple it is to rise into our divine natures."— *Selected*

GOOD TASTE AND BAD

R. MACHELL

OOD taste is the fine flower of culture, and like the flower it is a natural product favored in its evolution by the care of the gardener. The garden under culture may produce freaks, some of which may be esteemed as beautiful, and may be made the starting-point of a new variety which, while it is certainly a product of deliberate culture, is also natural.

We must distinguish between natural and artificial products. An artificial flower is manufactured, it does not grow. A new variety of natural growth should not be called artificial because it is the result of the co-operation of man with nature. Its peculiarities may be artificially induced, but the flower is still a natural product; and as such it is entirely distinct from the finest artificial creation that man can accomplish. So, too, good taste is the expression of natural inclination directed by culture.

Bad taste is artificial. Lack of taste implies a dormant condition of the faculty of sympathy or appreciation, or else atrophy induced by long neglect or wilful suppression of a natural function.

Good taste may be entirely natural and spontaneous, to all appearances. That is to say it may not have been specially cultivated in the lifetime of the one in whom it manifests itself. But as a man may come into this world with many of his faculties already highly developed, while others may be as evidently in a dormant or immature condition, one may reasonably ask if the specialized development of certain faculties does not rather definitely indicate the probability of special culture along those lines in former lives. Even so, culture is not manufactured: and the product of special culture should not be called artificial. Why then, you may ask, should bad taste be so classified? Because it is not that which it seems to be. Certainly even the worst taste is natural in a sense: just as deformity or disease is natural, though perhaps a little less so, because it is the attempt of one faculty to usurp the function proper to another. There is an element of dishonesty in it that is not truly natural. Of course in the wide sense all that exists is actually within the realm of nature, including man and his machines and manufactures, but not in the general understanding of the term.

In general use, we do distinguish between natural function and mechanical, between the work of nature and of man. To call a manufactured flower natural is straining the sense of words, which after all depend

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in the last analysis upon usage for their sanction and authority. The meaning of words is just what is understood by those who use them; it cannot be permanently fixed; the most authoritative dictionary must be continually re-edited and revised, in order to keep pace with the evolution of language and the constant modification introduced in the use of words.

So it seems reasonable to say that bad taste is artificial, because it is not natural. It is not natural because it is the result of substitution of the brain-mind for the sympathetic faculty. Bad taste is acquired, not evolved. For that reason it resembles the manufactured article, and is not natural. It is the result of a desire to appear cultured, and that is a very different thing from a desire for natural development.

The desire for growth is but the mental recognition of an inward and natural impulse to expand along the line of natural evolution. This natural impulse may be influenced by other desires, such as vanity; but essentially it is an indication of the activity of the soul within eternally endeavoring to perfect the instrument through which it seeks expression in the material world. But the desire to *appear* cultured is just vanity, pure and simple. It is an expression of the outer personality, that ephemeral self that imitates, rather than expresses, the action of the soul. This personality when under the influence of vanity is something apart from nature, in the same sense as the speech of a parrot is distinct, even when indistinguishable, from human speech. The parrot's mimicry may very well deceive a man, but no one pretends to classify that peculiar fowl as human. Even as a bird he seems unnatural: his speech is unnatural, it is acquired, and is not the result of natural evolution. Man has the power to interfere with nature, and to produce extraordinary results; but these are all artificial and are always departures from good taste, however amusing they may be.

Society is in an elementary condition in the Occident; its culture is chaotic, and its taste is all mixed up with crude desires, and sometimes with disordered appetites; so that it constantly occurs that more or less cultured people may have a taste for vulgar and degraded ornament, as well as for vulgar and degrading forms of entertainment. Society is full of strange elements, and we may expect to find contradictions and incongruities even in individuals, and more so in communities. For that reason it is well to distinguish between the genuine article and the spurious imitation.

Bad taste is in the latter category. It is an imitation, a pretense, an affectation. It is invariably based on authority, never upon appreciation. It is propped up on stilts, as it were; it is above itself. It is ridiculous. The simple lack of taste is never ridiculous, because it makes no pretense.

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The parrot is always ludicrous. A person who acquires taste does so by memorizing rules, and following suggestion. Sometimes the utterances of such people are as appropriate as the speeches of the parrot, and are just as surprising, and it must be admitted just as liable to sound natural as Polly's talk. The fun of a parrot's mimicry is just that it can deceive us occasionally, and the entertainment to be derived from the effusions, written or spoken, of the critic who has acquired taste is due to the same cause. It is amusing to be thus entertained; and though one may sometimes feel mad with the parrot for fooling us, our irritation is blended with amusement, and also with a tinge of pity for the poor creature, who is doing his best to be companionable. So too at times one does rebel rather indignantly against bad taste, but in general we tolerate it regretfully.

Bad taste is unnecessary. It is an attempt to occupy a place that the ambitious one is not yet qualified to fill; nay, more: it is an attempt to pass off false goods for true. It is invariably based on insincerity, even when it has been adopted in the honest belief that it is the genuine article. In the latter case the insincerity is due to self-deception primarily; but there is always deception in it.

Without the Theosophic explanation of the duality in human nature we should be at a loss to draw any real distinction between good taste and bad, and so might fall into the error of supposing that it is but a question of degree.

No! there is difference of kind between the personality with its brain-mind and its rules and theories, and on the other hand the soul with its intuitive perception of the essential qualities in nature, and its recognition of spiritual principles operating behind natural phenomena. There is a difference in kind between the spontaneous appreciation of beauty, no matter how crude or elementary its form may be, and the most carefully acquired opinions uttered by the trained intellect of a critic.

The training of the intellect will facilitate the expression of a spontaneous appreciation, but it will not supply its deficiency. The brain-mind may serve the soul, but it cannot supplant it. Good taste may be a soul-expression unhelped and unheeded of a cultivated mind, or it may be most adequately clothed with a fitting garb by a mind capable of commanding all the resources of intellectual culture. Bad taste is soulless.



“EVOLUTION is the law of human life. All have evolved differently and each must shine according to his light.”— *Katherine Tingley*

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YOUR BIRTHDAY!

KENNETH MORRIS

I WISH I could capture
The mockingbird's note
And the hummingbird's rapture,
The gems on his throat,

And the green-golden light
On the tops of the trees,
And the cream-silver white
Of the glint on the seas;

The laughing sea's sun-bekissed
Sapphires agleam;
The far hills in amethyst
Dimly that dream;

The sweet-peas' aroma,
The tints of the flowers —
All the dearness of Loma-
Land's sun-lovely hours,

And all the bright words
That the sky, sea, and earth say —
And our hearts — and the birds —
For a song for Your Birthday!

*International Theosophical Headquarters
Point Loma, California*



“WE lost touch ages ago with the Mighty Mother, Nature; and now need to go to her again, for the most part, in her forests or on her hill-tops or by the sea-shore, to find our own souls in her quiet places, and to learn that all matter responds to the spiritual touch. Out beyond hearing and seeing and thinking are infinite Laws that control our lives: divine Laws hold us in their keeping; and immediately behind the veil of visible things, and but a little way from the consciousness of our mortal selves, are Higher Forces at work for our good.”— KATHERINE TINGLEY, in *The Wine of Life*

WHAT IS THE TRUTH ABOUT ATLANTIS?

H. T. EDGE, M. A.



AN old press-clipping gives occasion for a brief review of H. P. Blavatsky's teachings on this subject, and for a comparison of them with certain opinions that are afloat. The extract is from the *Illustrated London News* (February 8, 1913), whose scientific editor makes Atlantis the topic of his weekly page. Alluding to Plato's well-known story, he admits that much nonsense has been talked about Atlantis recently, and then goes on to give the geographical and geological evidence in favor of the theory that such a continent did actually exist. This evidence he pronounces conclusive. Just outside the Straits of Gibraltar the sea sinks suddenly to a depth of about 4,000 meters; rises again suddenly to form the base of Madeira; sinks again to 5,000 meters between Madeira and the southern Azores, around which its depth is less than 1,000 meters; continues for a considerable distance to the southwest at a depth varying between 4,000 and much less than 1,000. After this we get a fairly constant depth of about 5,000 until the Bermudas, from which there is a submarine shelf rising from 4,000 and finishing up on the coast of America. This points to the existence of a submarine continent, and there is much evidence that it was volcanic. Geology shows that it was once above the sea, and that there were at one time two great strips of land, one connecting Britain with Canada, and Europe with the United States, the other joining north Africa with South America. These continents existed, according to some authorities, well into the Tertiary Age.

Other facts lead us to think that the more southern of these continents may have disappeared slowly and have left some remains until recent times. The land-fauna, and particularly the molluscs, of the Azores, Madeira, the Canaries, and Cape Verde, are all similar to those of the countries around the Mediterranean in Quaternary times and differ completely from those of equatorial Africa; and other facts are also cited.

In connexion with the above, and with many similar utterances, the following forecast made by H. P. Blavatsky previously to 1888 may be quoted. Speaking of Atlantis, she says:

"Soon its actual existence will have become a scientific fact."—*The Secret Doctrine*, Vol. II, p. 221, note.

Ignatius Donnelly wrote a book in which he marshaled a great mass of evidence in favor of Atlantis, and to this work H. P. Blavatsky refers. Since then, a good deal more has been written about Atlantis, and the

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topic has been exploited to a considerable degree by dealers in psychism and pseudo-theosophy. Books have even been written which claim to give detailed information about the inhabitants, manners, and customs of Atlantis, based on the 'revelations' of self-styled seers. This gives justification for what the writer says about 'nonsense.' It is matter for congratulation that the subject is now claiming the attention of serious science.

The admission that the continent existed, however, is one thing; and the admission that there were men on it is another. H. P. Blavatsky gives this as a possible reason for the reluctance to mentioning Easter Island and its marvelous statues. Modern science has yet to concede to civilization a far greater antiquity than has hitherto been assigned it. Is it yet willing to admit that Atlantis was occupied by a mighty civilization?

H. P. Blavatsky, in *The Secret Doctrine*, states that she does not need to rely on legendary evidence about Atlantis, as the historical evidence is plentiful; it only needs to be collected and brought together to become overwhelming in the eyes of the unprejudiced. Hence her writings will be found a welcome antidote to the aforesaid 'nonsense' that has been written about Atlantis. She simply challenges scholarship; in her books the historical evidence has been collated, so that the unprejudiced may read and ponder it if they will. They are expected to use their own judgment; but yet they are not debarred from availing themselves of the help which another judgment may be able to give them. It is the claim of the author of *The Secret Doctrine* that the teachings which she outlines therein supply certain missing keys by which many puzzles may be solved; and her work vindicates this claim. Students who read this work, therefore, have not only the advantage of having the historical evidence collated, but the additional and very important advantage of the author's commentaries and interpretations. These interpretations, of course, are to be judged according to the light they may be able to shed in the mind of the inquirer.

Now one of the most important teachings in *The Secret Doctrine* is that about the antiquity of civilization and the chronological scheme of races. This scheme is so vast that it is calculated to stagger the mind at first acquaintance; but when we consider the great progress which modern science has made in archaeology and ethnology since H. P. Blavatsky wrote, and that this progress confirms her teachings, we may have faith in the future vindication of all her statements. An enormous mass of evidence is brought together in support of these teachings, and it is shown that ancient scriptures, records, mythologies, of all lands agree on essential points, if interpreted in accordance with known laws of symbolism.

Atlantis is associated with a great human Race which flourished so

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long ago that the figures would probably shock modern scholarship even at this late day. For the Atlantis of Plato was but a final remnant of the great continent and survived that continent a long time. It was about 12,000 years ago that Poseidonis went down. It will be remembered that Plato is narrating a conversation between Solon and some Egyptian priests, who tell Solon that the Greeks are but a poor remnant of a far greater civilization that lived on Poseidonis, and that they (the priests) possess the secret records of this race's knowledge. The last great peninsula of Atlantis itself was submerged 850,000 years ago. This, of course, is nothing to geologists, who can swallow much greater periods of time without making a wry face; but the anthropologists will certainly grimace, for they have not yet gotten Archbishop Usher and his chronology out of the back of their minds. Aeons to them are abundant and unstinted; yet all the use they can find for the earth during all those ages is as a home for trilobites or saurians. This is speculative enough; and the hypotheses of *The Secret Doctrine* are at worst not more speculative; and there is abundant evidence adduced in their support.

Voltaire and Bailly are quoted, among a host of other eminent authorities, in support of the contention that the learning of the Brâhmans and other ancient people must have been derived from antecedent civilization. The theory that knowledge is somehow generated in man as he progresses from brute to civilized being is not only a logical nut to crack but is against history. Knowledge is handed down, passed on. One savage race uses a boomerang. Another savage race lives for thousands of years without ever finding out how to plant a crop or weave a mat — until somebody shows it, and then it goes on doing that one thing indefinitely but never discovers anything new. Another tribe in the middle of a forest in Borneo makes fire by air-compression. If this knowledge was evolved, why have not other races acquired it? Our own knowledge was derived by instalments from the Arabians, the Romans, the Greeks, and so on. Dormant Eastern nations are touched into activity by a spark from the energetic West. Pupils learn from teachers, and the young from the old; this is the unvarying rule by which the light is passed from one to another.

The great geological changes in the distribution of land and water run *pari passu* with the cycles in the history of man. These changes are recorded in the rocks and recognised by modern science; all that remains for science to do in this matter is to bring up its anthropology to the level of its geology.

Every cycle runs through the successive stages of incipency, maturity, and decline, whether the cycle be that of a man's life or that of a race's life. Hence many human races, both major and minor divisions, have run their course and departed, and many more are destined to do the

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same. But this not does mean that humanity is condemned to eternal disappointment like Sisyphus and his stone. A solar day is a small cycle; and after one such day has run through its phases, it is succeeded by another day; and thus, though the day is dead and gone, the year (which has a longer life) is not perished; and even when the year has passed away, time still goes on. Thus with man, even a lifetime of seventy years is only a day in the life of the incarnate Soul. And so with races, though they must die, the humanity which manifests itself through them does not die, but reappears in succeeding races. Thus cycles embrace cycles infinitely, and birth and death are recurrent phases in an eternal progression.

The races at present occupying the earth are all minor subdivisions of the great human genealogical tree. The scheme outlined in *The Secret Doctrine* deals with the larger divisions also. Confining ourselves for present purposes to the cycle of time known as a 'Round,' we begin with the statement that during this Round there are seven Root-Races. We are now in the Fifth Root-Race. Each Root-Race is divided chronologically into seven sub-races. The Fifth Root-Race has already been in existence, *as a separate and distinct race*, for about 1,000,000 years.

This gives an idea of the largeness of the scale on which we have to work when dealing with such subjects. But, as said, such a scale is nothing to the geologist.

We find all over the northern hemisphere those enormous stone monuments which are such a puzzle to archaeologists — the dolmens of Brittany, Stonehenge, and so forth. These were erected by one of the early sub-races of our Fifth Root-Race, as memorials of the *Secret Doctrine* and to fix large astronomical cycles. They had means at their disposal, better, perhaps, than those of modern engineering; and in some cases very ancient megalithic monuments were erected by giants — another point to be considered in connexion with Atlantis. Humanity reached the culmination of physical development during the Fourth Root-Race (the Atlantean), for half-way through the Fourth is half-way through the whole Seven, so that this epoch marks the lowermost point of the circle. The Atlanteans were of gigantic stature; but their bones are of course buried beneath the ocean-floor. Nevertheless tradition is unanimous in speaking of the existence of such giants.

What is important for us is that the Fourth Root-Race, having run its entire cycle, had attained to the summit of its possibilities, whereas the present Fifth Root-Race is about at the bottom-point of its cycle and has still several sub-races to come. Consequently, though this Root-Race will advance beyond where the Fourth reached, it has not yet reached so great a degree of knowledge as was attained by its predecessor. This

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fact accounts for the universal traditions about divine teachers, heroic ancestors, gods and demigods.

Now the evolution of the Atlantean race did not result in the whole of it being successful. There were some who missed their way and developed into black magicians or sorcerers. So powerful did this clan become that there ensued a battle royal between the marshaled forces of light and darkness, in which the dark forces were defeated. The traditions of this battle are everywhere found, as in the Greek myth of the war between the Gods and the Titans, in the Scandinavian mythology, in the Indian *Mahâbhârata*, in American Indian folk-lore, and in the Jewish Bible — where it is said that “there were giants on the earth in those days,” but they were destroyed by a flood and the faithful were saved. Yet some clever scholiasts have tried to make themselves and other people think that all this elaborate mythology was constructed in celebration of the triumph of day over night, or of spring over winter; as though the entire ancient world were so stricken with amaze over ordinary natural phenomena that they unanimously celebrated them in mighty epics and elaborate theogonies!

The victorious White Atlanteans passed on their knowledge to the nascent Fifth Root-Race, so that the earlier sub-races of the latter inherited it; and from them again it has been handed down, though in ever decreasing measure. Archaeology is destined to confirm this truth by finding out the links which connect us with antiquity; it has already, since H. P. Blavatsky wrote, done much in this line, especially in connexion with the predecessors of the Greeks

As to the defeated black Atlanteans, they became dispersed and fled for refuge to isolated corners of the world, where their remote descendants still live, affording a difficult problem to ethnologists by their great diversity of type. The Fourth Root-Race, it must be borne in mind, was an entire humanity, embracing races as various as those which people the earth today. These relics of Atlantis, of which so many are found in Africa, have handed down vestiges of their ancient lore and often of their sorcery.

The Flood-Story, so universally found, relates usually to the last great submergence, but sometimes to minor and local submergences. It is a feature of these Flood-Stories that the good seed is carried over safely in an ‘Ark’ for the formation of a new race.

The variations in the inclination of the earth’s axis are connected with these cyclic changes, and science is now considering that question also, especially in connexion with gyroscopic action.

Anthropoid apes do not mark a stage in the evolution of man, but are a by-product, a bastard branch in the genealogy, so to say. Their creation

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was due to a lapse of responsibility, and their likeness to man is not a thing to be proud of. Science, in this respect again, has recently shown a leaning toward the Theosophical teachings.

As to the future, the next sub-race to appear is the sixth family sub-race of the Fifth Root-Race, and it is already forming. In America there are all the races of Europe and some from other continents in process of amalgamation; this of course refers to the whole of both American continents.

These remarks are necessarily very fragmentary, but they may suffice to induce many unprejudiced inquirers to study the matter further and see what help they may be able to derive from *The Secret Doctrine*. All mere speculation, and above all the lucubrations of pretended seers, should be disregarded, and facts and sane judgment should alone be relied upon.

THE CONQUEST OF DEATH

MARJORIE M. TYBERG



TO the Theosophists the conquest of death does not signify the discovery of some elixir that will prolong the life of any one human body indefinitely, though no one knows better than the student of Theosophy what a powerful effect pure living and high thinking and harmony with the laws of life have in perfecting the human instrument as a vehicle of the Soul's activities and in enabling man to avoid waste of energy and conserve the opportunities which life in the body affords. Our conception of this conquest is rather that man, by learning the part the change we call death plays in the great drama of human evolution and by availing himself of conscious participation of the benefits of this change, may help to lift the shadow which hangs over one who is born into human life and knows not the mysteries of death, knows not the glorious, unbroken golden thread of destiny that the Soul winds in and out through many earth lives, on its long pilgrimage.

It is Theosophy which reveals these mysteries and teaches us how to find the Self in each one of us which is deathless, which knows death of the body as a gate to rebirth and further advance, which enriches our everyday consciousness with an intimate sense of the Eternal and enables us to kill out fear of what is before us and replace it by a trust, a knowledge, an exultation over our opportunities, unknown to the world at large.

For the benefit of those quite ignorant of the principles of Theosophy I will state that the Theosophical conception of the whole nature

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of man is a great step towards the solution of the mysteries of death. The belief that the physical body, the inner form-body, the desires, and the mere brain-mind, are the impermanent elements of the human being and that the real Self consists of a higher, more spiritual, permanent, in fact deathless entity, is in itself the beginning of a new grasp upon the underlying laws of life. When these teachings are accepted old, narrow, ignorant ideas of these vital truths begin to fade out and lose their influence over us, leaving open a pathway to more and more life, greater and greater opportunities for the Soul to work out its wonderful destiny.

To the majority of ordinary thinkers the orthodox heaven must, if they ever honestly face themselves and what they most truly long for, seem a dreary outlook. But to all who reflect, who aspire toward ideal conditions of life, who at times feel near to higher things they cannot express, an after-death state, in which, unencumbered by body or desires, they can more fully assimilate their experience and draw nearer to their more sacred ideals and conceptions and thus prepare for new activities on earth, must appeal strongly. Not earth-life as a preparation for an eternal heaven, but Devachan, the period of rest between earth-lives as a preparation for new efforts and achievements upon earth, this is the teaching of Theosophy.

Who that has loved and served and known how little the human heart has ever yet uttered itself, wishes to die and go to eternal rest? This is a teaching for sluggards, for those who lean while others lift. Theosophy holds out a wonderful, inspiring ideal for man to strive towards — a path of deathless duty, a return again and again to earth to labor until the law of compassion is triumphant and brotherhood is the recognised law of life.

Nature everywhere speaks her message of 'the conquest of Death.' The great trees in northern countries stretch their bare arms above the snow; and never once in our lives have we doubted that they will burst out in leaf again when spring comes. Shall we be less than these?



“FOR logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the spiritual, arriving at the end of each stage at absolute unity with the Divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Savior in each world and incarnation.” — *H. P. Blavatsky*

THE SOUL'S DESTINY

H. CORYN, M. D., M. R. C. S.

THIS may be an age of unbelief in things spiritual; to some extent it certainly is; but the extent is not so great as it looks. When a man says he disbelieves in the soul he may merely mean that he disbelieves in soul as soul is defined by somebody else. Give him another definition and he may say, "Oh, that; of course I believe in that." In general, the pulpits, where there is most talk about the soul, give us no definition of it; and the skeptic, as often as not, is merely a man who declines to express belief in a something that is not described to him or defined to him.

Let us leave the definition for a moment and take another word, the word *self*. Each of us attaches a meaning to that word. In its longer form, *myself*, it seems to need no definition; nor in its longest, *I myself*.

Each of us, when he falls to considering those words, repeating *I myself* to himself, comes upon the fact of change and not-change. He does not feel the same yesterday as he did the day before; he feels quite different while absorbed in his dinner, studying geometry, and listening to high music; he finds himself to have altered almost all through since that Christmas Day five years ago or that great shock of ten years ago.

But yet he knows that he remained *I myself* unbrokenly through all the changes. That is a changeless thread despite the constantly changing fabric woven around it. So there is change and not-change.

There are several sorts of change through which this unbroken thread of *I myself* persists unchanged. There are the changes that nature makes as she carries us through childhood and adulthood on to old age. There are the changes of disposition that experience brings. We outgrow old hopes and interests and acquire new ones. And sometimes the entire character seems to be transformed in a moment. Lastly there are oscillations between states that we all understand as high and low: as for instance when some ordinary averagely selfish man, at the call of emergency steps out of his common nature and becomes a hero; or when a musician from his height and white heat of inspiration steps down the ladder of his being and comes hungry to the dinner table.

Where is the soul amid all these changes? We have been speaking of self, *I myself*. Is not soul another name for that? If the soul is not *me*, is not *I myself*, but something else altogether, why should I be interested in its destiny or immortality? Man is interested in man, in self, each in his own self and in the selves of his fellows, not in what is neither his

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nor any other's self. So if soul is not self we don't want to hear anything about it, at any rate are not going to develop much enthusiasm and excitement about it. It is about *selves'* destiny that we will become enthusiastic and excited. But soul is nevertheless a good term for *self considered spiritually*.

Destiny is a long word. When we speak of the soul's destiny we are thinking of the greater ranges of time. Death slips out of our view almost as a nothing. We are looking far beyond, but yet not towards eternity. Eternity is where time has ceased to be. But a destiny is in time, the great sunlight of time in whose rays there is growth, expansion, strength, life and more life, change.

We are asking what will time give us when we ask what is the soul's destiny. We breathe the air of a great question and feel that somewhere in the depth of us is the power to answer it. It would be strange if there were not materials in us for an answer. We have died often enough in the past, died and found we were still alive; died back again as many times from that side of the gateway on to this and found that we were still ourselves, still alive; and the upshot of it is that none of us, as materialistic as ever he may think himself, can use the words *the soul's destiny* without a stir of vast un-get-at-able memory in which is a certainty of indefinable knowledge that time will not close for us, that time is our home in all its immeasurability, and that our future is growth, life and more life.

But then the little mind, neatly packed in our little brain, chirps in: "*How can we know? Alas, there is only faith, and the great nineteenth and twentieth centuries have taught me so much chemistry and physiology that my early faith is gone.*"

And we perhaps reply: "You *don't* know, packed up in that little brain. But *I* know, though my knowledge may be too big to go into your little thought-forms. Indeed anything small enough for you, in your present development, to know quite clearly, can't be very important." Then we turn to our selves again, to our deeps, and find the formless knowledge growing surer and more luminous. Great time opens out and death again gets out of view.

It is very important to make the mind keep its place. Reasoning on testimony, and weighing and measuring things, are very useful. But every hero who risks or sacrifices himself does what the mind, left to itself, cannot understand. And every musician, as his inspiration breaks upon him, rises to a state where the reasoning mind cannot follow at all or in any way explain, and yet a state which the musician reckons as reached in the crowning moments of his life, moments when he is more alive and more conscious than in any others. So we need not be so respectful to the mind's views on questions that are out of its range.

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In one of Dickens' stories there figures a certain city clerk, Mr. Wemmick, I think, by name. He lives in the suburbs with his old father whom he loves and cares for very tenderly. While here at home he is the loving son, the friendly host to those he brings back from town with him to the pleasant little evening meal. Not a word about business or the city, apparently not a thought. You would suppose he never did anything else but stay at home, potter about the house, chat genially with his old father, and entertain a few friends over a cup of tea and buttered muffins. But each morning he walks into the city and as the minutes go by he gradually changes. His talk becomes of business, books and the office. By the time he reaches the office there is nothing but the city clerk. The home man, the loving son, the cheery host of the tea and muffins, has vanished, apparently forgotten. He will have nothing but ledgers, the desk, ink, and quills. This man lived in two places, the city and the suburbs, and kept a distinct mental state for each, a distinct personality.

Milton, the poet, kept two states or personalities. In one he was Cromwell's foreign secretary and a tremendous and thunderous political pamphleteer. In the other he had created the Garden of Eden, lived in that garden and heard the great harmonies which he embodied for us in the words of his poem *Paradise Lost*.

Sometimes the line between personalities or states cuts so deep that the brain-memory does not cross from one to the other. Neither of them remembers anything of the words and deeds of the other. This of course amounts to mental disease, the disease known as 'multiple personality.'

But may we not all of us, in a certain sense, be the victims of it? I mean, may there not be, for us all, states so widely sundered — one so high, one so low — that memory as yet cannot connect them? May not the state that we live in after death, between lives on earth, and the state that we are now in as *embodied* selves, be so far apart, the one so far above the other, that the thread of memory does not yet connect? And in that other state there may be a knowledge of what is the soul's destiny that we cannot yet get into our brain-minds. It is not likely that Milton would have any memory of the waterfalls of the Garden of Eden or of his dreams and thoughts as in imagination he sat under the moonlight by their banks, whilst he was raging over a pamphlet on the liberty of unlicensed printing: or that Händel, writing the 'Hallelujah Chorus,' seeing the gates of heaven open before him, and as he said, hearing the quiring angels, would be the same Händel that presently crammed the dinner of two men down his throat or tried to throw a prima donna out of a window for not giving an opera-air as he wanted it. At neither end of the scale would he have any memory of the other. May it not be that same sort of contrast, only more marked and more unmemoried,

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that we experience on the two sides of death? To Händel, looking into heaven and hearing the quiring angels, it might have seemed almost death to come down to his earth-self. If it is death to pass into the greater beyond, it may even more truly be death to pass from it to this little *here*.

It is very useful, then, to think out this fact of different states or levels of our consciousness, of our self, of soul, states from one to another of which we are constantly passing. The musician gives us an extreme example, and the poet another: an extreme example of the two poles, the divinely creative pole, the pole where there is rapt inspiration,— and the common human-animal pole where most people live most of the time. At the very bottom there is, of course, the quite animal level, the level of the sensations and desires of the body. The body is an animal, and the soul-self, incarnate in the body, may get so mixed up with bodily doings and wishes and feelings as to forget that it is anything different or higher.

But more or less, we all reach a state and use a power almost entirely beyond animalism,— the state and power of *thought*. There is the soul functioning, not as animal but as *mind*. And of course we often get so absorbed in mental work as to forget for the time all about the animal lower down, let a meal-time go by, for instance, feel no call for sleep, or temporarily forget a pain.

And then, beyond this thinking level, there are the inspired and creative states entered by the musician and poet in their highest moments: though they, and especially the poet, must keep in touch with the mind levels in order to render their inspiration into musical or poetic forms. But they *might* get so rapt as to forget that, reaching a state which, from the mind point of view, would have to be called quite formless. Memory could not bring back to the mind anything of that. Nor could memory carry up to them, in that moment, any thought of their common tax-paying, eating-and-drinking personalities. There are, of course, states so high that no words and even no musical forms that we have as yet could convey at all.

So we can see the possibility that after death, and even in deep sleep, we may reach such states as cannot impress the memory and are too high for realization in any terms of our brain-thought. One might perhaps call these states the *Kingdom of Heaven* so long as we are careful to remember that they are states of intense activity, not passivity,— though the nature of such inspired and creative activity would not be comprehensible to our brain-minds. Yet the vague and unformulated memory of them does in some sense remain with us and constitutes the urge we all have to noble action and the small heroisms of compassion. And we get up nearer to them by yielding to this urge, and also as we lend ourselves

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to noble music and poetry. For he who partakes rightly of music and poetry is at that time himself in some degree creator of them. It is only as he can create them in himself as he goes along listening or reading, that he can understand them. In the same way, if there are great glories of life for us in the states beyond death, we shall only understand them, they will only be glories for us, in proportion as we can creatively use them, take them in and work with them. One only enjoys the colors of the western banner of sunset by creatively repeating them within. He who does not do that in the very act of looking, is looking merely as an animal looks, passively and unenjoyingly. The soul's proper business and destiny is action and creation. There cannot be *passive* rapture. The 'Kingdom of Heaven' is not a hypnotic state — the false ideal, by the way, of some ancient and modern forms of monasticism and retirement from the world.

Among other peoples and in other days there was never the difficulty about believing in immortality that we have let our minds make for us. The peoples *felt* their immortality quite simply and naturally. They did not live, as we do, entirely in the brain-mind, and the brain-mind had not then set up its modern claim to be judge of all things, its claim that if *it* could not see something as a truth that something could not be true. They felt immortality as a fact and demanded no brain-proof of it.

That sure but quiet feeling of immortality, beyond what we call faith, for us has mostly vanished. Once that self, I myself, and soul, are thought of as distinct, soul becomes undefinable and unthinkable and unreal. Then self, no longer feeling itself as soul, feels itself as brain-mind and lets its knowledge be limited down to so much as brain-mind can understand and formulate into words and reasonings. So instead of feeling the surety of immortality we reason that it is likely, or possible, or take it on trust, or perhaps deny it. If we have altogether ceased using or reading a foreign language that we knew twenty years ago, it will have almost slipped away. And if we have ceased using the feeling of immortality for twenty generations it too will have slipped from us. And it mostly has. It is disused. So the knowledge of the soul's destiny that it contains has vanished too.

This feeling and knowledge should be fullest and richest in old age. The animal body, with its senses and passions, has failed and is failing more. Failing in all its powers: yes, but failing also in the power to preoccupy and overrun the soul- or true self-consciousness with that ceaseless stir of its senses and impulses which we call life. The higher, truer life and consciousness should now be the clearer. And they would be if we had allowed them to exist, if we had cultivated the feeling of immortality.

The mind, with its everlasting flow of small-talk, of pictures, of

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memories and anticipations, its constant preoccupation with the temporary and the local, is failing in *its* powers: yes, but that again should leave the soul-consciousness the clearer. And in that increasing clearness the self should be increasingly able to perceive or feel that it is beyond brain-mind and of another nature, beyond the animal body and of another nature, immaterial and deathless. It would be so if we had cultivated the feeling of immortality and sought daily for that light which is ever so ready to illuminate our consciousness. We might make the last hour of each day a foretaste of the peace and clearness that properly belong to the close of life. For then too the body and mind have slackened down and quieted, and the other consciousness is ready to shine if we would give it opportunity, the consciousness of immortality and of an ever expanding and more glorious destiny of creative activity, the realization of all the ideals of worth that we have ever had. True life is the life that must become ever more and more worth living. With higher and higher intelligence we shall make higher and higher demands on its infinite riches, and the demands will draw forth the response.

Let us then have faith — in ourselves, in the knowledge that, as soon as we search, we find in ourselves. It will grow, month by month, year by year, as we dwell upon it; and it will soon reach a certainty that will be beyond any doubts that brain-mind can raise to trouble itself. This mind will indeed in no long time co-operate and we shall have to check it in another way. For it will be ever trying to reduce to its own terms, its own scale of thought, these grander scales of knowledge, of our soul-knowledge, that are beyond such concrete formulation.

When a Syrian Teacher said “the kingdom of Heaven is within you,” he never tried to define that ‘kingdom’ in words and mind-terms, because it won’t go into them. Its scale is too big. Later and less wise people *have* tried, and mostly spoken such foolishness that the phrase is now almost unusable. All the dogmas that have shaken the foundations of religion in our centuries have consisted of this attempt to put into words and brain-mind terms what is essentially beyond them.

But knowledge that is too large for words is not too large to have and to hold and to live by and rejoice with. We go on living the common life of the world, go on with duties, have pleasures and endure pains, think the better thoughts of the time, watch the progress of science and discovery, take our share in civic and political life, give and accept comradeship and the offices of affection,— yet have also in full consciousness that other deeper and more luminous life which is not reached by death and which lends an added sweetness and joy to whatsoever things are now sweet and joyful and pure. We are constantly in awareness of the harmonies and the lights and the meanings beyond, yet none the less in

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the common daylight of duties and friendships. All may come to us by search into ourselves in the hour of silence, by hope, by unmeasured goodwill to all, by service, and by self-trust, trust in those gleams from the larger world that from the first will begin to come as we begin to give them opportunity, momentary rifts in the low roof of common consciousness.

There is at last a moment, say the Teachers, when for those whose persistence cannot be shaken, the roof vanishes altogether and for all, and we stand under a new sky and in a new sunlight and find that we understand the soul's destiny. This is the rebirth, this the true 'conversion,' this the alchemical transformation. Soul has come to itself and knows now that it is *in*, not *of*, the body, that mind will no longer be its master, and that it can never more lose consciousness of the great Light of which it is a reflexion. The self is now the god that has remembered itself.

LI PO ANSWERS AN INQUIRER AS TO THE ORIGIN OF HIS INSPIRATION

KENNETH MORRIS


WHERE goes my soul to learn the spell
That turns these words to sprites of song?
You ask in vain!
Fool-like I smile; I cannot tell.
How should the brain
Know where her Master stays so long
Who hath gone wandering midst the throng
Of stars and dragons where they dwell?
She knows not well
E'en when that Bright One comes again.

You ask not where the blossom goes
The orchard strews beside the stream
At the end of spring,
Enough that it was flushed with rose!
Enough that it was white with dream!
And when I sing,
Enough if words and tune disclose
Some phoenix' plumage far a gleam,
Or dragon's wing!

*International Theosophical Headquarters,
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MODERN SHELL-SHOCK

LYDIA ROSS, M. D.

HE condition known as 'shell-shock' is a dislocation of the consciousness,— a psychic trauma, to be handled as such. The bizarre symptoms consistently fit the fact that there is a coherent, conscious body, enmeshed in the tissues of the physical frame. Though this view of the subject is frankly foreign to that of materialistic medical psychology, the logic of it will appeal to open-minded and philosophic thinkers.

The term 'shell-shock' came into use in the English army in the latter part of 1914. The subject already has assumed an important place in military medical circles and in the affairs of private life.

The question of the 'war after the war,' so often argued by able editors and sociologists, will not be settled by military or naval supremacy, or by commercial and industrial domination. The more subtle and potent powers to be reckoned with, will work out the natural law of final efficiency. The whole human problem is demanding knowledge which teaches control of the animal in man, by conscious use of the finer force in nature and in human nature. The scientific psychology of the day, in leaving the soul out of its reckoning, is symbolic of a civilization which has all but quenched its own light.

A digest of the English literature on the subject of shell-shock appeared some time ago in the *Journal of the American Medical Association*, written by Dr. Henry Viets, First Lieutenant, M. R. C., U. S. Army. Space does not permit full quotation of the data he presents, but even an outline of the striking symptoms makes a graphic picture of astral influence. Before taking up detailed symptoms, however, some general principles may be considered, relative to the patient and his environment.

Shell-shock conditions are related, objectively, to the tremendous military equipment and ferocity of the contest; and, subjectively, to the highly-organized modern brain and nervous system, of whose output the whole military mechanism is a characteristic product. The steady, slow-going older generations were free from many mental and nervous disorders which, today, show that the average resistance is unequal to the peculiar wear and tear of even our civilian life. The modern make-up, like a fine watch, capable of complex function, and affected by disorderly magnetic currents, is injured by conflicting social conditions, which staid and more primitive types of character might withstand as well as a sun-

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dial could endure the shock of bullets. Naturally, with the outside attack intensified, and inside resistance diminished, at present, even the picked men of the race are reacting in shell-shock.

It is stated that a large majority of these cases at the front had a neuropathic tendency or inheritance,— the very kind that haunt the average doctor's office. Now the psychasthenic type has an elusive quality of make-up, which no test-tube or microscope can detect. A typical case is apt to be both interesting and disappointing: capable and yet falling short, variously; appears in average health, yet goes to pieces easily; or he looks rather frail and anemic, but displays unexpected endurance, on occasions. Not rarely his brain-mind overshadows his moral sense, as in the many precocious, assertive children, who vaguely elude rather than defy the puzzled parent and teacher. Too often, our young life carries off a certain sophisticated assurance and degenerate brilliancy, as if justified by some unknown standard of conduct. The young or the mature neurotic often shows uncanny cleverness in his mere surmises,— just as intelligent animals are more quickly and keenly aware of things than the master,— *vide* the story of Balaam and his beast, for instance, by way of sensing astral visions. In short, the psychasthenics have a marked degree of instinctual awareness, which is not intellectual, nor purely intuitional, but suggestive of a partly-deferred, impending existence, for which our language has no fitting word. In robust, matter-of-fact society, they are a sort of naturalized aliens, so to speak, with common human qualities and like interests as their neighbors, but — *different*.

While neurasthenics and neurotics are found everywhere, a relatively large number drift into various so-called metaphysical cults. The mushroom growth of these societies, and of allied literature and lecturers, has kept pace with the growing demand for expression of a new phase, or rather a new degree, of race-consciousness. Many cases possess mediumistic traits, or seek new powers by hypnotic, mesmeric, or other departures. Doubtless they cultivated this line in previous lives. The usual scientific dismissal of the whole group as 'cranky' or 'spooky' does not define wherein their departure from the norm lies.

There is no lack of unclassified evidence that the modern man — and more often, woman,— is living along the borderline of the physical and the interpenetrating astral world. Experiences are increasingly common of premonitions, or of telepathic type. This ability to project, and of sensitiveness to receive, impressions, prototypes the more subtle, objective form of communication which now sends and receives wireless messages. Thus as the living man evolves, he reacts upon the mere mechanism of life, in timely keeping with the general scheme of evolution. Nature, which always begins at the center and works outward,

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began to develop the human sensitives, of today, before the stimulated mind evolved the wireless.

As will be seen presently, the strange symptoms characterizing shell-shock are a more marked degree of the allied functions already operative in the modern make-up. The instability of the nervous system, so common in civilian life, culminates, in shell-shock, in disruption between the normal physical and astral man. As a result, the consciousness is thrown out of alignment with the five organs of sense. For instance, in cases who are rendered totally blind by the shock, the oculist finds physically perfect eyes. Again, patients may be unable to recognise their own relatives, or to tell their own name, and yet will have spells of vividly seeing and taking part in invisible dramas of warfare. Cases rendered deaf and mute, will shout out commands and reply to imaginary enemies, while dreaming. The symptoms — all paradoxical in character, — are unexplainable by a physiology which does not recognise the real man as something other than his body and his mind.

The whole undefined situation in this partial functioning on the astral levels, accounts for that semi-detached, intangible, uncanny quality, in the psychasthenics which eludes ordinary diagnosis. Herein also lies the explanation of unreliable and unmoral impulses which gain possession of excellent persons who cultivate mediumisms. They open a door to and from the invisible astral world and its influences, often attracting earth-bound entities, who have the advantage of a familiar field, and a positive impetus to leave it. It is here, as said by W. Q. Judge, in *The Ocean of Theosophy*, that

“suicides and those who are suddenly shot out of life by accident or murder, legal or illegal, pass a term almost equal to the length life would have been but for the sudden termination. They are not really dead. To bring on a normal death, a factor . . . must be present, that is, the principles described . . . have their own term of cohesion, at the natural end of which they separate from each other under their own laws. . . . Before that natural end the principles cannot separate.”

Theosophy states that the evolution of the ego proceeds gradually from spirit downward into matter, during many lives. And having reached the depths of materiality, we are now beginning to emerge on the upward arc of the evolutionary cycle, and therefore are becoming conscious on the next stratum of physical matter, of which the astral is only a finer form.

The foregoing types represent increased function of the astral body, through which the life-principle acts upon the organic and inorganic matter of flesh and blood. As the nervous system connects the physical and astral bodies, this is the organ most affected by unstable adjustment

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between the two, hence the many puzzling phases of mental and nervous disorders everywhere observed.

In this transition-period of the conscious inner man, and a like unstable condition of all his institutions,— the individuals most affected are insecurely located, and negatively drift back and forth.

As the lower astral levels correspond to the lower thoughts and feelings, the negative sensitives gravitate there, instead of rising toward the heights of vision attained by the conscious will of the true seer. The result is contact with the dregs of human impulses, devoid of conscience, and even with the evil influence of unbodied entities, seeking a body in which to gain physical sensation,— as in epileptic convulsions, where the patient himself is ousted, during unconsciousness. The astral conditions operating in epilepsy are more fully considered in *THE THEOSOPHICAL PATH* for December, 1916. The fear and horror, so often expressed in the faces of epileptics at the onset of a convulsive attack, show that they are keenly conscious of some terrifying inner vision, which dominates them as the serpent charms the bird that is negative with fear. Without physical contact between the bird and the serpent, the astral light furnishes a medium for subtle forces as deadly as the poisonous fangs. So in the hallucinations of shell-shock, the patient, unconscious of his surroundings, is held, vividly conscious of some terrifying drama in which he played a part, and which is now pictured upon the screen of time.

Epilepsy, by the way, attracting special medical attention, of late, was not absent from the war zone, despite rigid medical examination of recruits. Nor will epilepsy be absent from the war's aftermath of nervous problems. The unexpended passion of conflict in millions of robust men, too suddenly hurled out of bodies to know they are dead, may literally add impetus to their comrades who continue the convulsive struggle. This ghastly truth will compel a new and more wholly human psychology in meeting after-war conditions, especially where the oncoming European generations will be grievously handicapped in the physical, mental, moral, and astral natures.

The ordinary perceptive faculties act on the plane of physical matter, in the present state of our evolution. But that the inner eye and ear do act on another plane is seen in dreams, in the lightning panorama of a drowning man's life, and in other ways. The half-waking, half-dreaming state is a familiar borderland experience. Cases of narcolepsy were reported from the front, where soldiers had long spells of sleeping, while on the march.

Reports of the shell-shock cases showed that most patients lost consciousness at the time of the shock, which is evidently the time when the normal relations of the inner and outer man are ruptured. Many, how-

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ever, were only dazed or stuporous, moving automatically, perhaps walking to the dressing station, as the somnambulist walks in his astral adventures, while physically asleep. Amnesia, or loss of recollection, a common and persistent symptom, may be severe, even complete. In some cases reported, after prolonged unconsciousness, the patient's mind was said to be completely blank, "he was speechless, and his expression was dazed, mindless, mask-like."

Now Theosophy defines one field of memory as a soul-faculty of reading the recorded thoughts and events pictured in the astral light. That the combination of war-bombardment and war-horrors producing shell-shock should disrupt the relation of soul and body is what might be expected. The soul practically is forced out of conditions too wholly foreign to its nature to permit it to function as the "light that lighteth every man that cometh into the world." The dazed, mindless, mask-like, speechless automaton described above, like other cases 'not all there,' are negative evidence of that indescribable, enduring self, animating the ever-changing man of clay, who is wholly renewed every seven years.

Considering the combined causes that operated in the war, the wonder is that more cases were not disabled psychically. The sustained assaults by vibratory shocks of sound and of disturbed air, from gun-fire, were sufficient cause to upset that equilibrium of the nervous system, which is its normal state. The *quality* of the sound is disintegrating, as contrasted with the rhythm of good music, for instance, which antidotes fatigue on the march. Then the danger from poisonous gases adds to the distraction of attack, while bombs overhead completed the sense of insecurity. The vast number of casualties make the modern battlefield a vortex of destruction, with the great current of outgoing life drawing subjectively upon all vitality within the area, aside from conscious effect upon the mind. Though military sanitation has done much to redeem its classic shame of recorded mortalities from preventible camp-diseases, the 'minor horrors' make united assault upon every ethical and aesthetic sense of a civilized creature. Trench-conditions of cold, wet, hunger, thirst, stench, vermin, loss of sleep, danger, and the sight or recurring memory of mangled or dead comrades, all combined to keep the whole mind and nervous system in a tense state of unrest, repugnance, fear and horror, that is wholly abnormal.

Common among the symptoms of shell-shock, are terrifying dreams, with physical signs of fear apparent in the facial expression, in cold, blue hands, feeble pulse and respiration, sweating and tremors. These dreams often become nightmare rehearsals, in pantomime, of some terrible experience at the front, as a hand-to-hand conflict. Evidently, the shat-

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tered and negative patient drifts, in dreamland, to where the astral pictures record his most vivid thought and feeling. Here his consciousness reacts upon his unconscious body. The active muscular rehearsal of a charge 'over the top,' shows he is aware of a drama on inner lines. His struggles graphically portray experience upon the same level as that of a patient who is slipping out of the body-senses, in the struggling stages of anesthesia. Here, as is well-known, the patient's early efforts to be free from the choking fumes of ether, are largely conscious, and far less vigorous than his later struggles often are, in the deeper stages of anesthesia, before sinking into complete unconsciousness, below the astral level. (In passing, it may be noted that these conditions are wholly unaccountable by popular teachings of psychology, which makes muscular action the *cause*, and not the *result* of thought and feeling.)

Dr. Frederick W. Mott, of England, in extended experience with cases returned home, found marked similarity between post-mortem brain-findings after shell-shock and cases of coal-gas poisoning. As the red 'blood is the life,' physically,—and rated in Theosophy as a conscious organ, moreover,—the acute, artificial anemia of coal-gas poisoning leaves the pale, relaxed, breathless patient near the physical borderline, as in similar conditions considered above.

In shell-shock, paralytic symptoms and disorders of gait are common, usually associated with the *suggestion* of an injury. For instance, a pugilist, terrified by an exploding bomb from a Zeppelin, developed a series of jerky, purposive movements of head and shoulder, as if to avoid blows, and pugilistic facial grimaces. The prolonged tension of expecting to be hit, may snap finally, with resulting paralysis or spasmodic action of muscles, though the patient is untouched by the final explosion. Most common are the muscular tremors, and rhythmic, spasmodic movements, as would result when vital impulses from the astral motor-centers were short-circuited or reverted back, instead of finding normal outlet in action. Sensory disorders are frequent, also, with loss of sensibility, to all stimuli, pricking, heat, cold, touch, etc. These symptoms point to a stunned astral sense; while the even more common cases of hyperaesthesia, with shrinking from the lightest touch, bespeak an over-active inner body.

A case was reported of a young captain

“admitted to the hospital in a state of restless delirium; he moved continually; sat up in bed, passed his hand across his forehead, as if seeing some horrifying sight, muttering to himself; yet when interrogated, answered quite rationally.”

Another young man came to the hospital, suffering with shell-shock, due to emotional stress and shell-fire. He had terrifying dreams, and

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soon after arrival developed terrible attacks of maniacal excitement:

"One afternoon he lay down and went to sleep; he suddenly awoke with a startled, terrified look; his face was flushed, he was sweating profusely, and made for the door, as if to escape from some terrifying conditions. He was restrained with difficulty. He remained thus excited, rapidly glaring from side to side, as if viewing terrifying hallucinations of sight and hearing, and would not respond to questions. He did not know his wife, the doctors or the nurses. The sight of two medical officers in uniforms agitated him violently, as if they aroused memories of terrifying conditions; his face flushed and the perspiration dripped off his nose in a stream. The attacks would last from a few hours to a few days: they came on quite suddenly, *like an epileptic fit, and often without any apparent cause. It may be stated that no history was found of epilepsy or insanity in the family. The case rather suggests the psychic equivalent of epilepsy in the attacks.*" [Italics added.]

Physiology describes the entrance of the optic nerve at the back of the eyeball, and extending around in a varying field of vision on the lining retina. This enables one to see not only straight ahead, but out of the 'tail of the eye,' so to say. In shell-shock, disturbed vision was common. Complete blindness occurred, where examination of the eye showed it to be absolutely normal. This is significant of injury to the inner sense of vision. These patients, with progressive improvement, managed to grope about, usually with hands outstretched before them. But it is noteworthy that they usually did not stumble against objects in the path, as they inevitably would have done, without a visual sense supplementing the physical one. The doctors reported "marked contraction in the fields of vision, which seemed scarcely consistent with the avoidance of objects in walking."

Of the speech symptoms, mutism is most common. Mott says:

"Many unable to speak voluntarily, call out in dreams expressions they use in the trenches and in battle. Sometimes this is followed by return of speech -- more often not. This mutism is due to emotional shock: it is a psychic rather than a physical trauma, in my judgment."

Of auditory symptoms, deafness, hallucinations, and hyperaesthesia are frequent, showing a paralytic or over-active sense of the astral ear.

The many cases of 'irritable heart' developed during the war, have not been easily classified, as, with marked symptoms of pain, palpitation, breathlessness, small, frequent pulse, etc., there were no physical signs of structural cardiac changes. At present, these cases are said to come "under shell-shock, as they are certainly functional disorders of the nervous system that are peculiar to modern warfare." The above symptoms, however, with low blood-pressure and cold, relaxed skin, are similar to the hypnotic condition, which H. P. Blavatsky states, is

"produced by withdrawal of the nervous fluid from the capillary nerves, which being, so to say, the sentries that keep the doors of our senses opened, getting anesthetized under hypnotic conditions, allow these to get closed."

The treatment of shell-shock cases by rest, quiet, and wholesome

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surroundings, followed by re-education and discipline, tended to gradual restoration of the normal nervous circulation, and, with it, the displaced consciousness. Any mental or physical overstrain resulted in a disproportionately severe setback, and apparently cured cases were unfit for further front-line duty.


This incomplete attempt to relate acute mental and nervous problems of civilian and military life to our status of racial evolution is based on extensive detailed information, to be found in Theosophical literature. Review of this information will show how consistent the paradoxical symptoms are, viewed from any angle of man's sevenfold nature. This Theosophical revival of the ancient wisdom,—the work of H. P. Blavatsky,—was started to meet the present needs of the times, which it does do in peculiar degree. In speaking of recurring cycles in human affairs, H. P. Blavatsky gave in *The Secret Doctrine*, nearly forty years ago, this hint:

“It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to.”—I, 646

THE INWARD LIGHT

PERCY LEONARD

“THE path that leadeth on is lighted by one fire — the light of daring burning in the heart.”— *The Voice of the Silence*

HINK of a traveler treading his lonely way through some forsaken, pathless wilderness: beset on every side by quagmires, doubtful about his proper course, fearing the beasts whose roars re-echo down the avenues of trees, and above all groping his way through darkest night. This is a symbol of the life of man — of any man — of you yourself as you fare onwards through the dark perplexities of daily life. We may be told of Elder Brothers who stand ready to assist, of guidebooks handed down from dim antiquity; we are reminded that the day will surely dawn at last. But there are times of crisis on the way when outside aid seems unavailing and the traveler feels that he must either find some inner source of light or perish in the wilderness alone.

The darkness may appal you by its deathlike silence and its gloom, the loneliness may chill your heart, the sense of being insufficiently

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equipped may overwhelmingly oppress, yet give not way to hopelessness nor grovel in despair. Stand like a man upon your feet! Face the unseen, and greet the unknown future with a cheer! If you must perish, have at least the satisfaction that you played a man's part to the very end.

To falter and despair is but a sign of ignorance and inexperience. The seasoned traveler must have often come to points along his course from which all forward movement seemed impossible, and two alternatives alone remained; either to halt, or to go back the way he came. And yet by facing forward a new way is seen to open up. It may be but a goat's track up a precipice - no matter, it leads on. Perhaps the path is such a steep ascent that all the luggage must be left behind. So much the better, you will travel the more lightly after this. To wait for daylight will afford no permanent relief, for sunset ever follows on the dawn and leaves you in the dark again.

The seasoned traveler knows a light within that never fails; the shining of unclouded hope, the deathless glow of daring, the vigor of a dauntless energy that never tires. Not though he pass through roaring torrents, not though he grope through sunless caves, or travel in the regions of eternal cold, will that clear shining from the central flame grow pale and die. A man who knows this sure, unfailing comforter will never quarrel with another as to what its name may be. He feels its presence as the one chief good, the light of lights, the well of satisfaction whose sweet waters never fail. There at the inmost center shines the light that cannot be defined or classified by intellect, however keen.

Do not despair if at the first nothing but darkness meets your earnest gaze. It may be that some murky covering hides the light that must be first destroyed by painful fire before the hidden glory can break forth.

The light is only to be found by pilgrims who are on the path. Contented settlers in the vales desire no inward light, well satisfied to bask and vegetate among their herds and pleasant fields, warmed by the fitful shining of the intermittent sun. But when the man's own restless, seeking soul shatters the peaceful valley-home and forces him to set his feet upon the first ascending slope that leads towards the heights; when he becomes a pilgrim and a wanderer, then has he entered on a path which cannot be pursued unless he find the light. When will he reach the goal of everlasting day? Is there indeed a final resting-place with no beyond? Or is this path an endless process of progressive growth diversified with temporary breaks and halting-places by the way?

It is a path on which a man loses all thought of personal ambition to succeed and has begun to blend his individual will with that unseen, pervasive Presence everywhere at work which shapes the formless into molds of beauty, breathes sparks of life into dull clods, and shoots

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bright beams of golden light into the darkest corners of the world.

It may be that the highest bliss is not the reaching of some lofty pinnacle; but to relinquish all desire for personal success and so become a pure intelligence helping the first feeble footsteps of the lower forms of consciousness upon the small old path that leads to endless day.

THE RUINED TOWER

After Li Po

KENNETH MORRIS

HERE, by the moonlit ruined tower,
The men of old sang such farewells
A ghost of music yet enspells
This keen stillness chilled with the moon.

Their thought still breathes here, night and noon.
Large pond-lilies, spring by spring,
Crimson globed and creamy blue,
Loll on the old moat-waters clear,—
Olden will and dream aflower.

And now the white moon shines anew
On farewells said here, and distills
New curious witchcraft o'er these hills,
Beauty pricked and tinged with pain.

Thought endureth, year on year.
Whispering, low-perishing,
Here as long as autumns wane,
Night by night the winds will sing
Our farewells through the wan bamboo.

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MEDITATIONS

H. T. PATTERSON

IN my office I was tying up a package. The paper did not fold down as it should — it was rather stiff and inflexible. Rather than let it go thus, using considerable will and energy I pressed the lap ends down firmly with my thumb and fingers and got the parcel into proper shape. Instantly my mind began reflecting on the incident. Suppose will and energy were used constantly and in all the details of life, in equal proportion? They should be. Would not the result be a development of these qualities, of inestimable value? Would they not become potent factors in the transmutation of the lower elements in the nature to higher ones? Could will and energy be developed in any other way than in recurring details of life?

From the foregoing my mind ran to the multiple activities of the day the automobile, the trolley-car, air-vehicles. What wonderful concentration is required in them! A driver in an auto has to keep eyes, ears, hand, feet, busy and alert. The same with the driver of a trolley-car. What concentration!

The book of *Yoga Aphorisms* begins by saying: “Assuredly the exposition of yoga, or concentration, is now to be made.” Note well ‘concentration.’ Concentration and yoga are used synonymously. Turn then to the *Bhagavad-Gîtâ*. In it concentration is repeatedly shown as a *sine qua non* for spiritual advancement — advancement in devotion. It is the same in all truly occult teachings. Yet by what gradual degrees — step by step — the student is gently led on!

The first chapter of the *Bhagavad-Gîtâ* is entitled: “The Despondency of Arjuna,” beginning with the sacred word ‘Om.’ Then comes the second chapter — “Devotion through application to the speculative doctrines” — and so on; “Devotion through the right performance of action; Devotion through spiritual knowledge; Devotion by means of renunciation of action; Devotion by means of self-restraint; Devotion by means of spiritual discernment; Devotion to the omnipresent spirit named as Om; Devotion by means of the kingly knowledge and the kingly mystery” (the king here is the initiate); “Devotion by means of the universal divine perfections”; and then the glorious culmination, “The Vision of the Divine Form as Including All Forms.”

Think of the mere enumeration of headings of chapters: despondency; speculative doctrines; right performance of action; spiritual knowledge; renunciation of action; self-restraint; spiritual discernment; the omni-

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present spirit named as Om; kingly mystery; divine perfections; the vision of the divine form; --- is it not step by step? An ascending path by which one reaches the summit where the mind is directed to "things wonderful, never seen before . . . the whole universe in all its vast variety . . . the radiance of a thousand suns rising together . . . habitation of the universe . . . indivisible being and non-being . . . final supreme receptacle of the universe . . . the father of all things animate and inanimate. . . ." Thus the mind is led from despondency upward, upward, upward, upward, through the man, men, the finite, till it is concentrated on the infinite, indivisible, unmanifested, inexhaustible, unthinkable, invisible, undemonstrable, omnipresent!

Thus the *Bhagavad-Gîtâ* rises from particulars to universals. The stanzas of the *Book of Dzyan* start with universals: the eternal mother; seven eternities; duration; darkness; the Boundless All; that which is and yet is not; and passes, step by step, down to the finite.

But what has the doing-up of packages, the running of autos and trolley-cars, of air-machines, to do with the immediately preceding?

A race, a sub-race, is having its inception, its initiation. Through general conditions the inhabitants of earth are being trained in concentration. From the center of light, the O. H. is disseminating spiritual instruction, spiritual thought, spiritual energy. As these are absorbed, the concentration acquired will be turned, little by little, step by step, from material things to immaterial things; from material uses to spiritual uses. Souls from the present races will incarnate in the new race, a new land will rise, the old lands and the old races will disappear. Then will the meaning of it all: the training, the concentration, the spiritual efflux, be understood.



"To speak of God is impossible. For the corporeal cannot express the incorporeal."

MARVELOUS the interblending of the teachings of Wisdom! --- those of H. P. Blavatsky, of William Quan Judge, of Katherine Tingley, and what we find in the old scriptures, 'The Book of the Dead,' the Hindû and Buddhistic writings, the Chinese, and all the others. How one portion throws light on another! How a truth obscure when looked at from one angle becomes luminous from another viewpoint! How scientific discoveries enable us to get a new light on old teachings before but dimly comprehended, and how then the grandeur and profundity of the old is better understood and appreciated! But, above all, how the study and application of the sacred teachings and precepts help one in the ceaseless battle against lower tendencies! Yea, the battle is ceaseless, but steadfast faith will prevail and the divine will restrain the lower.

MEDITATIONS

Orestes says, "faith have I." *The Eumenides* of Aeschylus depicts the probation, initiation, and redemption of a soul, of a man, of mankind. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." When Arjuna has seen the Divine Form — a most wonderful description — there is culmination in faith. But he began in despondency. So it is with all perhaps: first despondency, then the battle, and then the culmination. How glowing the picture! It is shown even in a mere enumeration of successive titles of the chapters of the *Bhagavad-Gîtâ*, thus: "The despondency of Arjuna; Devotion through application to the speculative doctrines; Devotion through the right performance of action; Devotion through spiritual knowledge; Devotion by means of renunciation of action; Devotion by means of self-restraint; Devotion by means of spiritual discernment; Devotion to the omnipresent spirit named as Om; Devotion by means of the kingly [initiate] knowledge and the kingly mystery; Devotion by means of the universal divine perfections; The vision of the divine form as including all forms; Devotion by means of faith."

"I am the ego which is seated in the hearts of all beings. . . . Of forms of worship the silent repetition of sacred texts. . . . I swear that he who worships me never perisheth."

The teachings of revived Wisdom of H. P. Blavatsky, of W. Q. Judge, of Katherine Tingley, are so interwoven that the study of one part necessitates the study of the rest; enlightenment on one part becomes enlightenment on all; an understanding of one portion an understanding of other portions; an unlocking of one the unlocking of all.

The expositions of *The Secret Doctrine* now being made in our esoteric studies illuminate the understandings of the students in all phases of the mentality, and arouse to fuller and fuller comprehension of all that is knowable. The more one comprehends *The Secret Doctrine* the more that one comprehends the *Bhagavad-Gîtâ*, *Theosophy: the Path of the Mystic*, *The Stanzas of Dzyan*, *The Voice of the Silence*.



"Ere the soul's mind can understand the bud of personality must be crushed out."

"The change of a man into another class of beings — such as that of a celestial being — is effected by the transfusion of natures."

COSMIC progress is largely effected through the formation and existence of hierarchies in Nature. Hierarchical formation is a fundamental part of Nature — on a large and on a small scale — in celestial and terrestrial activities. "As it is above, so it is below. As is the inner, so is the outer. As is the great, so is the small."

In hierarchical activity there is a subordination of the units, in which

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it has its lowest manifestation, to the hierarchical consciousness and influence, coincident with an evolution and development of the units, as such, impossible excepting as portions of the hierarchical whole.

Transfusion of natures is a basic elemental process in manifestation. In physics it is known as osmotic action. It is seen in every phase of earth-life. The dog partakes of the nature of its master, but there is an interaction and the master acquires something from the beast. The wife partakes of the qualities of the husband and he of hers. There are no lines of demarcation in nature. Day merges into night, night into day. There is no inharmony in wild growths, colors imperceptibly blending, mutually modifying; forms doing the same; and likewise sounds. Each is affected and modified by that which is contiguous, obliterating sharp lines of difference. Transfusion is the basis of intercommunication. When we speak there is a transfusion of thought-consciousness. Mere contiguity causes transfusion, however infinitesimal it may be. Cities, states, nations, each in a degree a hierarchy, show this transfusion — the transfusion of the integral parts.

“Ere the soul's mind can understand, the bud of personality must be crushed out.”

When the soul's mind does understand then the personality it overshadows is transformed and the personality is changed into a channel for divine consciousness and activities and thus becomes a celestial being.

SEEKING THE GRAIL

F. M. P.

SEEKING with eagerness the Holy Grail,
Often with agony without avail.
Scouring the desert, treading the trackless Wild.
Pressing on cleanly sometimes, often defiled.
Ever persisting, drifting or willing to know
Whence and Whither, and why we come and go.

Weary — gone hopeless — no trail's end nor goal;
Turned back upon ourselves — we find the soul
Under its rainbow arch along the trail,
And in our hearts chalice the Holy Grail.

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THE INFLUENCE OF THE MOON

Science and Superstition

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TIMES change, and we change with them," is an old saying, and in nothing is this more plainly seen than in the progress of modern scientific thought. An example of this has been conspicuously displayed in the recent modification of opinion on the subject of the influence of the moon on vegetation, and the fact that other possible influences of our companion-planet are being discussed without prejudice in scientific circles. A few years ago such considerations were tabooed and regarded as beneath contempt. Our readers, and especially students of Theosophy, may be interested in a short survey of these points.

Miss Elizabeth S. Semmens, of Liverpool University, England, was told by a gardener of the Swanley Horticultural College that his cucumbers grew two or three inches more in moonlight than during the daytime, and that seeds planted in the first quarter of the moon (the 'increasing, or light' period) thrived better than when planted in the dark or diminishing period of the moon. Being evidently more open-minded than many distinguished savants whose attention had been previously called to this kind of claim but who immediately brushed it away as another relic of 'medieval superstition,' Miss Semmens set to work to test the matter by experiment and chemical analysis. She may have thought it not unreasonable that there should be some basis for the belief in lunar influence on vegetation in view of the fact that gardeners and farmers, whose livelihood depends upon the most economical employment of their resources, have so persistently held to the notion.

As moonlight is at least half a million times weaker than sunlight the idea that it could be more effective in stimulating seeds seemed, on the face of it, absurd; and, further, the moon's rays 'are only reflected sunshine.' But facts sometimes have an awkward way with theories, and Miss Semmens' experiments proved that the gardener was right! It was necessary then to find some explanation which would harmonize with this very unorthodox behavior of the plants and yet not outrage our conceptions of the nature of light in general and moonlight in particular, and this was done. But whether the theory advanced is altogether satisfactory is a problem open to various answers.

According to the undulatory or wave-theory of light, there is a differ-

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ence in the structure of reflected light as compared with direct light from a luminous body like the sun. Speaking in general terms, in reflected light certain vibrations are supposed to be quenched, and the remainder what is called 'polarized.' Miss Semmens, suspecting that polarization of the lunar rays had something to do with the better growth of the seeds at the period when the moon was approaching its brightest, experimented with artificially polarized light upon leaves and starch-grains, and discovered that certain chemical changes (breaking down of starch-molecules into sugars) of great importance to growth, were highly stimulated by exposure to polarized light. The experts were incredulous, but she has proved her case and, incidentally, that the practical horticulturists were right. Botanists are now saying that a new door has opened to scientific research and that "we may be on the eve of learning what takes place within the leaf itself."

Dr. Edwin E. Slosson, of Science Service, Washington (who draws attention to Miss Semmens' discoveries in the *Scientific Monthly* for December, 1924), in speaking of the change undergone by sunlight in being reflected at certain angles and polarized, says "nobody thought it made any difference." This is another proof of how slowly unpopular facts become known and how easy it is to *suppress* information that appears to disagree with the orthodox, materialistic, superstitious, and mechanical conception of the universe, for the idea of the chemical action of polarized light came up some twelve years ago in connexion with another so-called 'discredited superstition of our unscientific ancestors!' --- the idea that the rays from the moon favor putrefaction. We quote from the *Westminster Gazette*, London, October, 1913:

"Mr. E. C. Bryan, B. A., B. SC., writing in a recent number of the *Chemical News* from Port Elizabeth, South Africa, suggests that a possible explanation of these phenomena, assuming them to be true, might lie in the well-known fact that the light of the moon, being reflected light, is more or less polarized, and possibly polarized light may exert a peculiar chemical action. When two slices cut from the same fish were hung, one in the direct light and the other in the polarized beam, the latter invariably began to decompose before the former, though the temperature of the polarized beam was several degrees lower than the direct light. There were indications, also in the case of other perishable food-substances, of a tendency to decompose when they were bombarded with polarized light. The question, the *Lancet* thinks, is worth further investigation. It would be curious to find that such terms as 'moonstruck,' 'mooney,' and 'moonshine' were after all not entirely empirical."

That is to say that our ancestors were not such fools after all as superior beings such as theorists have assumed in their ignorance. The suggested explanation of the more rapid putrefaction of meat and fish under the moon's rays is that they have a less germicidal power than direct non-polarized light, but the *why* is unanswered. And further, why should moonlight, or polarized light, have an *energizing* effect upon the

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germs of decay as compared with absolute darkness, unless it has some property of its own?

According to the undulatory or spreading-wave theory of light (until lately unanimously accepted by scientists since the repudiation of Newton's corpuscular theory) the vibrations of a ray of light move transversely across the line of motion in every direction — up and down, horizontally and obliquely. When light is polarized by reflexion or in other ways, the vibrations which move transversely in every direction but one (say, for example — vertically) are modified in some way or quenched, thereby reducing the brightness of the rays. Polarizing eyepieces which do this are of great service for observing the sun in large telescopes, being free from the objectionable features of dark glasses. This apparatus does not change the color or appearance of the sun but merely reduces the unbearable brilliancy of its rays.

Now the question arises: how does this explain the action of polarized light on plant-growth, decomposition, etc.? And further; is the nature of light really understood at all or are we face to face with one of the most occult mysteries of nature which cannot be explained on mechanical principles? To the student of Theosophy it seems that the human mind has not yet evolved the qualifications for understanding the ultimate causes of the 'affections of matter.' We have to study Consciousness, which is the one thing of which we are certain: the key to real knowledge is there. The classification of external phenomena alone, so dear to the modern mind, will never take us very far.

The hitherto accepted theory of polarization depends upon the wave-theory of light which has explained many optical phenomena very satisfactorily, and this depends upon the hypothesis of the luminiferous ether. But now comes Einstein who claims his theory requires no such ether as was supposed; and the revolutionary 'quantum' theory of light is advancing so rapidly in favor that it is possible for Dr. E. E. Free to write:

"The science of ether-radiation [electro-magnetic and light] is now in the state of having had one theory shot from under it and not being able to find another. There is little doubt that the spreading-wave theory is wrong or incomplete. It is reasonably certain, too, that the quanta represent some kind of reality which we do not yet see in detail. . . . Just what these quanta are we do not know. Most scientists seem to incline to the idea that they may be 'darts' [of small individual particles] that still maintain something of a wave-like character; a kind of snake-like object that goes ahead in a straight line but consists, somehow, of a succession of humps and hollows as a moving snake does."

A striking illustration of the difficulties in the way of gaining any final or even comprehensible definition of the nature of light, in view of the clash of authorities and the want of harmony in the observations, is shown by the brief reports so far published of the annual meeting of the National Academy of Sciences at Washington. Dr. D. C. Miller, of the

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Case School of Applied Science, Cleveland, Ohio, reported that experiments conducted during the last four years there and at the great observatory at Mount Wilson, California, led to the conclusion that the earth is moving through the ether; this, he said, tends to *disprove* the Einstein theory. Then Dr. G. E. Hale and Dr. W. S. Adams, of the Mount Wilson observatory, announced new observations of the spectrum of the faint companion to Sirius in which the shifting of the spectral lines towards the red end was such as to *confirm* Einstein. According to one report the ether of space is strongly confirmed, and the other supports Einstein's theory which declares that the orthodox kind of ether is a superfluous hypothesis, not needed to explain the phenomena of light! Professor W. Bragg, one of the most brilliant investigators in the physics of light, humorously declares that he has to keep the undulatory theory for use on three days a week and the corpuscular theory for the alternate days!

The problem is deeply interesting but rather too technical for us to follow here; it is sufficient to say that the new discoveries in radio-activity seem to prove that if the undulatory theory is true and light is merely a vibration in the hypothetical ether we are running counter to the fundamental principle of modern science — the Conservation of Energy. If Einstein is right we have to return to Newton and his theory that light is in some way made of particles — corpuscular. But the next ten years may see unexpected means of combining the apparent contradictions which have proved so bewildering. Anyway it is fairly clear that no definition of 'polarized light' is yet satisfactory; and we are perfectly free to agree with the ancients that some unexplained influence comes from the moon itself through the medium of its light and otherwise.

In connexion with the mystery of light, now admitted by science to be a greater puzzle than ever, and especially with our subject of moonlight and polarization, there are several very illuminating passages in *The Secret Doctrine* by H. P. Blavatsky; for instance:

"We must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states — states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion. Such states can be seen by the SEER or Adept during the hours of trance, under the *Sushumna ray* — the first of the Seven *Mystic* rays of the Sun. . . .

"Nothing, at the first blush, can appear more ridiculous, more outrageously absurd than to say, for instance: 'the Hindû initiated Yogi knows really *ten times more than the greatest European physicist of the ultimate nature and constitution of light* — both solar and lunar.' Yet why is the *Sushumna ray* believed to be that ray which furnishes the moon with its borrowed light? Why is it 'the ray cherished by the initiated Yogi'? Why is the moon held as the *deity of the mind*, by those Yogis? We say, because light, or rather all its occult properties, every combination and correlation of it with other forces, mental, psychic, and spiritual, were perfectly known to the old adepts."— Vol. I, pp. 515-516

". . . the lowest principle of the Primordial Essence which is *Life*. . . . It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and

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it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity.”— Vol. I, p. 537

Other references, highly suggestive to the deeper students of Theosophy, are found on pages 155, 522, 390, 228, and 263 of Volume I, and pages 498, 399, 105, and 75 of Volume II of *The Secret Doctrine*. On page 105, Volume II, the significant remark is made:

“. . . that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals.”

The key to the situation is evidently not to be found in any theory of light or polarization depending entirely upon mechanical principles—whether the wave or the quantum or some other to be invented later—but in Life and Spiritual Consciousness: the Universe is not a dead thing but a living Whole.

However obvious it may become that no satisfactory scientific explanation of polarization has come to hand, it is a satisfaction to have it established that moonlight, for whatever reason, produces the remarkable effects upon plant-growth discovered by Miss Semmens, for it is another blow at the vainglorious materialism which sees nothing but superstition in the traditions of antique wisdom which have come down to us.

Why should there not be a definite vitalizing force brought to the earth by means of the lunar rays, as the ancients believed and understood? Why should this be more incredible than transmutation of metals, another so-called absurdity—“there were the ‘elements’ and there they always would be”—but we have now done a little transmutation ourselves and are even talking of making gold out of *mercury*, the alchemical quickener.

Telepathy, one of the most elementary of the inner powers of man, is now taking its place as a subject of grave experiment and demonstration by leading scientists and scholars. The art of flying, regarded as utterly impossible, but claimed in Oriental literature to have been perfectly familiar in very ancient days, has been rediscovered. It is no longer rational to sniff contemptuously at the so-called superstitions of antiquity, for there is increasing reason for thoughtful minds to realize that actual knowledge was hidden behind the queer outward garb of symbols, myths, and fables. To this end H. P. Blavatsky’s great work, *The Secret Doctrine*, published in 1888, has contributed the largest share.

The chemical changes on the starch in leaves effected by polarized moonlight seem by no means the only results of lunar influences on plants; there is a good deal of evidence to show that other vital phenomena coincide with the phases of the moon. For instance in Martin’s *History of the British Colonies*, considerable space is given to problems of lunar influence on vegetation in tropical countries. It is claimed that bamboos cut during the darker lunar period last for ten or twelve years, while those

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cut about full moon perish in two or three. The same with the Wallaba, a resinous tree resembling mahogany; when cut in the dark moon it is excellent for house-building, but quickly decays if cut at the full. If bamboos are cut before full moon they are said to be liable to the attacks of a boring insect which never touches them if cut later in the month. All this seems to have a direct bearing upon the quantity or condition of the sap, and this idea is supported by the assertion of some woodmen that stumps of trees felled during the waxing moon exude greater quantities of sap than those felled during the wane.

A question addressed to a Dr. Garrett Serviss by a correspondent and publicly answered by him without an imputation of 'gross superstition' in his reply, is of interest in this connexion. The inquirer asks if there is any foundation for the assertion that the phases of the moon have any effect upon turf, saying he has been shown instances such as that of a brick placed upon the sod during the moon's period of darkness showing a depression of half an inch and leaving the grass bleached. A brick similarly placed during the full moon period shows no depression. He says farmers in his part of Illinois will not plant seeds without considering the phase of the moon. Dr. Serviss says that the whole subject deserves careful study and is properly within the domain of scientific research.

If we consider marine phenomena we shall find that there is curious evidence, outside the familiar tidal demonstration, of periodic conditions incontestably controlled by lunar action. Take the Palolo Worm, *Eunice Fucata*, for example. This creature, a favorite article of food in Polynesia, can be easily caught only at the rare intervals when it comes to the surface of the water for breeding-purposes. According to the *Encyclopaedia Britannica*, about three o'clock on the morning following the *third quartering of the October* moon the worms appear in quantities; after sunrise they break in pieces, and by 9 a.m. they have all disappeared. The morning following the *third quartering of the November* moon they reappear but in smaller quantities. After that they are not seen till October of the next year. The Palolo worms are also found in the Gulf of Mexico, and the biologists at the Carnegie Marine Laboratory in the Tortugas have conducted some valuable experiments by keeping them in tanks where no tidal effects were present and where the light of the moon could not shine on them. Under these conditions the swarming took place just the same and at the regular time. One scientific observer remarks that as it is obviously not due to tidal influence or the visible rays of the moon, "the great question is -- what *does* cause this remarkable response, for it appears to be some form of energy to which we ourselves are not sensitive."

Dr. H. Munro Fox, of the Cairo School of Medicine, in an article on

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'Lunar Periodicity in Living Organisms,' has shown that a certain sea-urchin at Suez has a reproductive cycle correlated with the lunar period, and he declares that an influence of the moon has been detected in the migration of fish. Other worms, beside the Palolo, and ten species of Japanese seaweed, *Sargassum*, show equally definite relations with lunar periods.

According to many years' observation by an experienced bee-keeper at Point Loma, California, bees show unmistakable evidences of being affected by the lunar periods; their tempers are far better during the waxing moon than when the darker phase comes on, and it is wise to handle them in the former time if possible in order to avoid trouble. Little attention has apparently been given to this subject by bee-keepers in general, but careful records would be of great interest in the endeavor to establish another proof of lunar influence on scientific grounds.

Evidences of the influence of the moon on terrestrial affairs in other directions are not far to seek, and may prove as illuminating when properly studied as the effect of moonlight on plant-growth has proved. For instance, the visible presence of the moon (at any phase) is strongly suspected to affect radio-broadcasting. This was first suggested in 1913 when some astronomers declared that it seemed probable that the moon emitted rays of its own in such abundance for four days after full moon that transmission was interfered with. Recently the San Francisco *Chronicle* published a statement from a British source to this effect:

"London, October 18, 1924.— Does the Moon affect reception? asks a learned British wireless scientist. Why is it that one can hear stations on the west perfectly one week and then the next week not hear the west; while the east becomes much clearer? A long series of observations here prove that receptions are best during the full-moon period. It has been ascertained that as the moon appears in the east, excellent reception follows from eastward stations, and as the lunar planet rises, spreading light, reception is distinctly improved over all sections illuminated.

"In the first quarter of the moon reception was found better in the early evening. At the full moon the hearing clears late at night. During the critical period when the moon changes from full to new reception is said to be poorest. These observations do not take into consideration atmospheric or local conditions. The only theory is that certain interferences are set up between the earth and the moon, causing static lines of force between those bodies. If this idea is correct, it makes simple an explanation of fading signals."

During the eclipse of the sun on January 24th, curious effects were noticed in regard to radio-transmission, but it will take time before the observations are fully analysed. A radio-station at Wiscasset, Maine, reports an increase of wave-length at the rise of the tide and a decrease at the fall.

The question of the influence of moonlight and the lunar phases on man has been hotly disputed. A large mass of evidence exists to show

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that sleeping in bright moonlight, at least in southern latitudes, produces injurious effects, the so-called 'moonblink,' which cannot be explained by any other cause. The writer is acquainted with several persons who claim to have suffered temporarily though very acutely from incautiously sleeping with the head exposed to the rays of a bright full moon. The effects were not produced by sleeping in the open air when sheltered from the moon's light. Regarding the effect of the phases of the moon on the mind, Professor T. Peete Cross, PH. D., of Chicago University, writes:

"It is an ancient tradition that certain types of insanity are caused or affected by the phases of the moon. Persons supposed to be thus influenced were once known as lunatics, that is, 'moon-struck ones,' and the name still persists, although faith in the influence of the moon on the human mind has long been cast aside by many men of science. But the matter is not closed.

"A recent writer in a distinguished medical journal gives the results of investigations in a large institution for the insane. He has discovered that the alteration in the behavior of many patients agrees with the changes of the moon.

"Can it be that our ancestors were really wiser than we when they asserted that the moon caused lunacy, or are we again face to face with one of those strange coincidences which have so often misled our race in its search for truth? Whatever the educated public may think, physicians and folklorists are likely to suspect that, after all, a grain of truth underlies the belief still current in some part of the United States that it is unsafe to sleep at night with the moonlight falling across your face.

"The investigations of an Austrian physician recently mentioned in the *New York Medical Journal* tend to show that somnambulistic patients 'under the influences of moonlight are recalled to times and scenes of active childish wishes . . . for power-expression. The moon calls them in deep sleep to act out dream-wishes.'

"If, then, the moon has power over somnambulists, as this scientist points out, it is a question whether our wholesale dismissal of the moon's psychologic power is correct. . . .

"It is an encouraging sign that the world is gradually coming to realize that our forefathers were not such blockheads as our own smug self-satisfaction would persuade us. . . . To adapt the language of Aubrey de Vere, we are far too liable to unreasonably disbelieve what our fathers fearfully believed."

In Eastern philosophy the moon is looked upon as having a certain control of the mind of man, and it looks as if western psychology is beginning to regain a little knowledge of what was fully investigated and systematized by great thinkers and illuminated seers ages ago. Students who wish for further information on this important subject will find many significant teachings and hints in H. P. Blavatsky's *Secret Doctrine** and *Isis Unveiled*. This is connected with the subtil force called the *Sushumna*-ray referred to above, and thoughtful students will find vastly more in H. P. Blavatsky's remarks than would be apparent on a cursory reading.

*See *The Secret Doctrine*, Vol. II, p. 495 *et seq.*, for points concerning the connexion between the spiritual and personal aspects of the mind and the sun and moon respectively. Also pages 45-46, 498-499 on *Soma*, the moon.

THE LAST DAYS OF PURITANISM IN NEW ENGLAND

F. M. P.



WITH a mixed feeling of amused wonder and reverence, one of the old New England Puritan stock looks back sixty or seventy years into rural New England life, when Puritanism ruled, unchanged by the fringe of the foreign invasion, the later full tide of which swept over and occupied that stern, sterile country.

But that invasion did not drive out the Puritan stock. That stock was not to be *driven* by any! The rich soils of the opening West and pioneer opportunities rendered New England soil-culture no longer profitable and attractive to its young people. These disadvantages and pioneer-adventure denuded New England of its young generation of Puritans, which scattered itself through the West and in large eastern cities. There they made for themselves places of influence, often of leadership, in all the progressive engagements of American life.

What a singular, what a unique, people were the Puritans of four generations ago! Fervent and honest in a dolorous religion, as a constant basic influence, which would have clouded under any other people in a hopeless sadness. But their hardy, stern, and unyielding natures enabled them to extract from it a doleful joy which held their real natures ready at call.

See the almost ecstatic face of a mother, seated with her little boy in the sunshine pouring in through an open window, singing to him of a dead sister-playmate:

“She can hear no sound ---
Buried in the cold, cold ground.”

And for lighter music:

“O my poor Nellie Gray,
They have taken you away,
And I'll never see your face any more!”

And for sacred service:

“Jesus, lover of my soul,
Let me to thy bosom fly,
When the billows round me roll,
And the tempest still is high.”

Songs of gloom and sadness, and almost abject dependence and humility --- those independent, self-reliant, unyielding folk, who asked no

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odds of any in all their private and public affairs. And all the time their religion sustaining their self-directed attitude! The rolling chords of 'Old Hundred,' sung to the words "Great God our king," or the devotional sweep of —

"My country, 'tis of thee,
Sweet land of liberty —
Of thee I sing,"

— brought out the true Puritan character in a rolling volume as irresistible as they were in a purpose of principle.

In the matter of health. Mrs. A.'s inquiry after the health of her neighbor, Mrs. B., is made in a doleful voice, indicative of the 'last stage' condition of her own health. And she is answered in a woeful, death-impending way: "I'm feeling just tolerable. Hope the weather doesn't change for the worse. Don't believe I could pull through, if it should." Then Mrs. A. announces herself as being in a still more advanced stage of peril. Then both proceed with their work, demanding hardihood and endurance.

Strong women, not unfavored physically and mentally — and cooks and housekeepers never excelled. And the men; tall, lean, with ample muscular strength and nerve; clear-headed, straight thinkers, and of high principles. And these people were really bolstered up by a kind of satisfaction, of saddened joy and staid enthusiasm, which they extracted from their announced near-death conditions of health!

Perhaps the natural reaction from the doleful — even hypocritical — exterior life of the Puritan, was the honest, straightforward, stern, unyielding, and high-principled hardihood with which they met and performed whatever they had to do.

This last picture is the impression which the Puritans made on American life, and bred into it; taking it into legislation, where it remains fixed in honorable, common-sense public enactments and laws of the land. Nor is it either a dead or a latent force dispersed through the life of the nation.

The Puritans were commonweal people, and still live as an upright, ennobling influence in American life. May they long continue to do so!



"BROTHERHOOD is not sentiment; it is not emotion; it is not so-called love. It is putting one's self mentally in the very place of another, and realizing his difficulties, while showing him that true compassion which we would hope in like place."— *W. Q. Judge*

THE GOSPEL ACCORDING TO JOHN

M. G. M.

“In the beginning was the Word, and the Word was with God, and the Word was God.”

“In him was life; and the life was the light of men.”

“That was the true Light, which lighteth every man that cometh into the world.”

— *John*, i, 1, 4, 9

HOW many of the present age understand the true meaning of those words attributed to John? Whoever he was who uttered them was most assuredly an Initiate of the Secret Doctrine, or ancient Wisdom-Religion, and knew both the beginning and evolution of man upon this earth, and had also a knowledge of occult symbolism.

The verses quoted are utterances of the most profound truths, which can only be understood by those having the key to the ancient symbolism, which is now to be found in H. P. Blavatsky's wonderful volumes called *The Secret Doctrine*, which she received from those Masters of Wisdom who live to benefit the world.

“In the beginning was the Word, and the Word was with God, and the Word was God.” What could that mean but the Eternal Thought or Mind which, acting upon eternal substance or primordial matter, creates sound, motion, color, and form; and everything which has sound, motion, color, and form, has also life.

“In him was life; and the life was the *light* of men.” Their intelligence, their mind and soul; the Light of the Divine Mind: thought and understanding, or intuition, in men.

“That was the true Light, which lighteth every man that cometh into the world.” The Divine soul of man, a part of Divinity, our Higher Self.

In *Genesis* it is written that the first creation, or manifestation rather, was Light.

“In the ‘Book of Hermes,’ . . . Pymander, the ‘Thought Divine’ personified, says:

“‘The Light is I, I am the Nous [the mind or Manu], I am thy God, and I am far older than the human principle which escaped from the Shadow. . . . I am the germ of thought, the resplendent *Word*, the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought [*Mahat*] which is God, the Father.’”

— *The Secret Doctrine*, I, 74

In *Genesis*: “And the Elohim said, ‘Let there be light: and there was light.’” Man appeared — spiritual man, — and began his descent into darkness, chaos or matter, on this our earth. Here we see why he

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was called a 'fallen angel' having once been a purely spiritual being, now fallen into the veils of material existence and generation, to gain therein experience in overcoming, mastering, and transmuting the forces acting in material existence which tend to hold him in their embrace and would prevent him if possible from ever finding his way back to his inner divine self, plus his knowledge and strength gained in conquest of and purification of his lower animal nature, his physical world. And that is why all the World-Teachers down through the ages have laid so much stress on the law that "to know the truth one must live the life," which is below, of highest ethics or purity, aspiring to the Divinity within themselves. Live, therefore, a life of unselfishness, compassion, brotherhood, active service for others, with a belief in the spirituality of man and his ability to climb, through self-conquest, to nobler realms of thought, action, and powers.

The Light of men, or their divine inner selves wherein dwells true wisdom, has for ages past been submerged in the outward material world of passion, love of gain, ambition for fame, the sense of separateness, desire to get the best of others, and the gratification of all the material senses; which bring on hatred, war, crime of all kinds, and an eclipse of all our higher soul-qualities.

This divine part of our natures was called "the Father in Heaven" by Jesus, because it does not itself descend to the physical plane of existence in man but sends its ray to enlighten him when he seeks it, and lives the pure life so as to make it possible. Therefore every World-Teacher has enjoined their disciples to aspire to their Father in Heaven, their Higher Self.

The Secret Doctrine teaches that true prayer is a silent aspiration, and the blending of the mind with the spiritual, where the Father or Master dwells.

In *Theosophy: the Path of the Mystic*, Katherine Tingley says:

"The world has not yet realized how much of truth children already know. . . .

"Children are often wiser than we know, often more observant than their elders. They are keenly receptive and responsive to what they hear, see, and feel, either of good or evil."

The veils of illusion are so thin before the soul of a young child, that it often feels and gives utterance to its inner wisdom, and has a keen intuition concerning the truth of things hidden from its elders.

In the writer's own case, it is remembered that when a child of six or seven, my parents occasionally took me to the village Sunday-School, in which the children were asked to memorize some verses from the New Testament of their own choosing, so as to repeat them in the class when they came again. I did not care much for church or anything the preach-

WANTED — A FLAMING IDEALISM!

ers had to say, but I chose to memorize the first fourteen verses of the first chapter of *John*: “In the beginning was the Word,” etc. I loved them and never tried to memorize anything else in the New Testament except the ‘Lord’s Prayer.’ All through my life the words of the first, fourth, fifth, and ninth verses often rose to my mind as something I knew as true, but had no language to explain. Imagine my joy when first reading H. P. Blavatsky’s interpretation of the meaning of the ‘Word,’ of the ‘Elohim,’ of ‘Light’ and the beginning of evolutionary life in the world.

In *The Secret Doctrine*, H. P. Blavatsky says:

“In the Kabala, which explains the secret meaning of *Genesis*, this light is the DUAL-MAN, or the Androgyne (rather the sexless) angels, whose generic name is ADAM KADMON. It is they who complete man. . . .” - II, 37

— that is, incarnate in him, the lower material animal man.

WANTED — A FLAMING IDEALISM!

M. M.

“There is a state of consciousness that is an open way to the Light.”



EVERYWHERE we see it — this endless play between Higher and Lower --- this age-old Drama of Duality. Today in almost every case it is a pathetically uneven fight — nearly always the Lower uppermost, dominant, in control; the Higher an ingredient, a mitigation, a palliative, glorious wherever it shows itself, sublime where it flames up and for a time holds the field; but generally non-conscious in the sense of being the deliberate choice and design of the man — mainly a point in a cycle, too often a rebound of the pendulum from a free swing in the opposite direction. This is the tale of our national life, of our twentieth-century civilization — a rather blatant and bare-faced triumph for the Lower and lots of keen intellect and intelligence in forwarding its policies, and in this world and on this plane a sort of perennial compromise enforced upon the Higher by human ignorance and uncertainty in spiritual things.

Place before this race and this civilization one conscious of the Higher, intelligently imbued with its aims and aspirations, knowingly bodying them forth in thought word and act, and that one — a Spiritual Teacher

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by force of his or her spiritual insight, and loyalty to the vision — is for the most part misunderstood, universally slandered and persecuted, and by a minority accepted and listened to — *with reservations!* Always with reservations. The reservations first of brain-mind limitations, second of personality, thirdly of will to choose. Beyond these there are a handful — a very small handful — of those whose ‘reservations’ are sufficiently few and sufficiently latent — but real and existing nevertheless — to allow themselves to come to the Teacher, accept him and work within the limit of their capacities with him. These are those who are capable of embracing, comprehending, and striving for a Flaming Ideal. They are *the salvation of the race!*

This is what the world is crying out for today — the power to understand a Flaming Ideal; to embrace it uncompromisingly, to stand uncompromisingly loyal to it, to labor uncompromisingly for it. This is the only thing that can save this world, save it from self-extermination on the path along which it is steering headlong today, despite reform, legislation, leagues of nations, and all other devices. Sift any one of them sincerely to the bottom, get the facts and the innermost working, follow them into application, and you will find that in each case one or two have in their hearts and lives a flaming ideal — are uncompromisingly loyal to it — while the majority are meeting the loyal ones either with reservations or with out-and-out insincerity and intent to ‘bluff.’

That is what has to be eliminated today — ‘bluff’ — playing at reform, playing at progress, playing at patriotism, playing at peace. Some of the earnestness, sincerity, and enthusiasm with which we carry on the business of the stock-market, the business of politics, the grim earnestness of purpose to get what we are after, and to ‘down’ the other man, has to be transformed, translated, into a flaming ideal of Service whose white heat shall burn out of us the dross of desire which is the well-spring of all compromise and insincerity. And that transformation can never be effected by you or by me for the other man; all reform begins at home. One man in this world, and only one man, can make me sincere, imbue me with the power and the passion of unfaltering loyalty to my Flaming Ideal and that man is — *myself!* One man in this world and only one can cleave your fetters for you, release you from your maze and leave you free to leap into power and progress in the service of your own Flaming Ideal. That man is — *yourself!*

As a matter of fact we are *afraid* of idealism. It has been found (they say) not to work in this ‘practical’ world of ours. Something else is needed. But is it something else *instead* of idealism, or is it more, greater, deeper, more overwhelming idealism? Whence comes the Flaming Idealism that breaks through suffocating bonds of smug respectability,

WANTED — A FLAMING IDEALISM!

of worn-out tradition, of antiquated ideas, of the tyranny of 'things as they are'?

"If man cannot endure the restraint of a tradition which seems to him lifeless and untrue, he must dig down into *himself* for a new one";

— said a literary critic recently in the London *Times Literary Supplement*, naming the very crux of the matter. Whence the Flaming Ideal of Krishna, of Gautama-Buddha, of Jesus, of Joan of Arc, of Helena Petrovna Blavatsky? Was it not the very Flaming Soul of them leaping up into superb command, mastering the whole life, compelling upward and outward to Serve, to *Serve*, to SERVE?

We need revitalizing spiritually; we need to revitalize spiritually ourselves with some Flaming Ideal that shall burn us clean and light us out to the paths of service. What of this matter of Peace and War? Do we want Peace? Do we want War? Our position, it seems to me — as a civilization — is: we want Peace but we are not equal to being quit with the things that make for war, go with war, and are the spoils of war. Nations are on the verge of war today; we shall have war and continue to have war until some Flaming Ideal shall burn the hatred out of us, burn the lust out of us, burn the insane and empty ambition and greed out of us — not out of a few of us, not out of most of us, but out of *all* of us.

And when a nation declares war, it is for the most part folly to claim that all or most of the nation goes into it willingly, understandingly, intelligently, and with eyes open. The bulk of the nation is in the dark as to *actual* causes, *real* motives, *genuine* objectives. A thing miscalled 'patriotism,' too often compounded of soap-box oratory, death-to-the-so-and-so propaganda, flag-waving, and song-singing, with ingenious appeals to 'manhood' and an imperative need of 'making the world safe' for this or for the other thing is flaunted in the eye and dinned into the ear of the thoughtless or partially thoughtful to blind them to real issues and deafen them to the voice of conscience and reason. In the hubbub and confusion, the psychological storm of conflicting emotions and conflicting appeals, and above all through the unbelievable power of 'mob-psychology,' a whole nation has again and again been railroaded into wholesale legalized slaughter, the after-effects of which can invariably be shown not only to have failed in bringing about any of the results called for by true patriotism but to have lowered national vitality, sown the seeds of moral disease and degeneration, and violated the best interests of the country which alone real 'patriotism' can be conceived to cherish and protect.

Verily, verily, some Flaming Ideal is cried out for, to still this monster — an Ideal bigger than the most gigantic and vaunting of all the 'bluffs'

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upon which national and international slaughter is carried on. More than that, the Ideal must be espoused by enough devout lovers of the human race to turn the scale of public opinion, to gather in the true adherents, to rally the uncertain, to convince the irreconcilables. Public opinion and only public opinion can do it.

Is there such a Flaming Ideal? Is there so much as a nucleus of its devotees? Is there a Guiding Power to make the Ideal an actuality? To all these queries the answer is emphatically YES! There is a Flaming Ideal - *The Flaming Ideal*. There is a nucleus of its devotees with representatives in all parts of the world. There is a great international organization dedicated to its realization. There is a Leader at its head capable of directing the efforts of those inspired with this ideal. The Ideal is UNIVERSAL BROTHERHOOD. The nucleus of its devotees, represented in many countries of the world are members of an International Brotherhood of Humanity. Its Leader --- the one whose wisdom is capable of making the Ideal a reality --- Katherine Tingley.

Here lies the open portal to the launching and triumphant maintenance of a Flaming Ideal - the Flaming Ideal for which the world is crying out today, the one radiant, potent panacea for the burning out of this deadly world-consuming disease. How long ere the sincerity and genuineness of this human race of ours shall come to the front and put itself on record for the Things of Light, casting away forever the Things of Darkness?

If our civilization is to be the thing we would have it be, if our Progress is to be the thing which *progresses* — upward and onward, and not downward, tortuously and darkly — then there must be a majority of the human race ready to deal sincerely with itself, to meet issues honestly, to choose with the choice of the Spirit and not merely with a desire-vacillating intellect swayed this way and that by desires. The Thinkers of this civilization — the Thinkers with Heart as well as Mind — must cease to be an ignored minority. They must be up and doing, solidifying, standing shoulder to shoulder, recognising true spiritual Leadership, protesting sanely and with judgment, letting their voices be heard for the salvation of the nations. Let us be up, glorify our thinking and doing with a *Flaming Idealism*, transmute the demon into the sublime, hercrested Conquest of the Lower in the SERVICE OF THE DIVINE!



“THINK of the happiness and beauty of life — of its splendor in the delight of selfless giving, when every day is Christmas; humanity filled with and rejoicing in its spirit! And this is to be!” --- *Selected*

THE STORY OF KALANDA

P. A. MALPAS

VI -- THE WESTERN MISSION (*continued*)

THERE is a quiet stir about the palace; an air of expectation pervades the place; little is said, but one gathers that some great movement is on foot. And so there is.

In one of the great rooms of the mighty Aśoka's palace there is a meeting held. Like the palace of his grandfather Chandragupta-Aśoka, it is furnished to the point of extreme simplicity; but severe as it is, there is a feeling of majesty about the building that could be supplied by no gorgeous and luxurious fittings.

The building reflects the man; the man the building. Almost without ceremony Dharmāśoka enters the assembly and takes his place in the center of the circle of ascetics. We must not delay long in describing the scene, for much had to be said and done, and much was said and done. The drift of the matter was that the time had come when it was possible to propagate the Good Law in the West. Little preparations had been made from time to time; individuals had been helped; visitors from the far west had been received; but now for the first time the great world's clock of the cycles pointed to a moment when it was possible to give Buddhism to the Western world without waste of energy or creation of unconquerable opposition.

Seventy missionaries were to be chosen, and before sunrise the next day they were to commence their journey Westward. Rules and conditions were given; men were chosen; modifications of custom and routine were made to meet the conditions of the various countries; interpreters were selected; a thousand and one things were done to make the world-mission a success; not least important was the preparation of books and rolls of the Buddhist Scriptures to be carried to distant lands.

So accustomed were the monks and courtiers to Aśoka's genius for preparation through long years, if need be, for any great movement, that they were only mildly surprised when they found that many and many a puzzling thing in past years now found its immediate and glorious explanation. Here some traveler to Britain was found ready at hand to interpret; here a physician-monk was at call to go to a country where such knowledge as he had of medicine would prove invaluable. A student of the dry history of ancient religions was ready to go to a country where the people could only be reached by appeal to the antiquity of their

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religion and history. A mystic of rare attainments was prepared to go to the Druids. Seemingly useless multiplication of books now more than justified itself. Everything seemed to have been thought out by the foresight and farsight of Aśoka.

Our old monk was picked for Syria and the country of old Phoenicia. He was to lead the mission to that part of the world. Was he ready? Certainly! Had he not as a boy lived for two or three years precisely in that country, and had he not always made a passion of the languages of that motley nest of dialects?

“My mother used to say that my father died because he knew nothing of the language of the country where he was killed. He was a Kshatriya, a soldier, and she used to say that therefore a soldier needs to know more than how to hold a bow and spear. So I began to learn languages, and have never forgotten those I learnt.”

Now Aśoka was speaking in his mild bell-like voice. “You are Kshatriyas, soldiers of the Law, and as soldiers of peace you shall win greater victories than are won on battle-fields.” He said much more than this; and at the end the monks all filed past him on the left side and saluted as he gave them parting-words of greeting and farewell and advice for their journey and mission.

As our old monk came before him, the Emperor smiled in his calm and kindly way as he said: “And you, too, Kalanda, you shall do great things for the Law and peace shall be yours at the last.”

Kalanda passed on silently; his heart was full; there was nothing he could say.

And so they all separated until the hour before the dawn when they were to leave the Western gate of the city on their long journey.

The party of missionaries under Kalanda's lead took ship to Babylon up the Persian Gulf; from thence overland to Syria was an easy journey along the established trade-route between East and West. Some little propaganda was made at various halts, but their objective was Galilee, where they arrived without difficulty a few days before the appointed date. In such matters the date was very important and there was no intention of beginning their work in earnest before the time laid down by Aśoka, nor could they dare to be a day late.

It was not a public work and the efforts of the missionaries were confined to reforming the secret societies of the day from within, precisely as Buddha had done in India with the Brâhmana and other secret hierarchies. The exoteric religions could take care of themselves if the heart of the matter could be reformed. Practically every real religion was secret and what was known to the public had almost ceased to be religion,

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though it might be called religious ceremony and formal worship. This was especially the case with the Judæan cult, and from time to time there had arisen prophets in the short period it had existed, declaiming and denouncing the evils that had gained the day through such outward and formal ceremonial and power-seeking, while of real religion there was hardly a trace left. The only genuine religion that remained was confined to other secret cults --- secrecy was the only guarantee of preservation --- and of these cults perhaps the best and best known was that of the Essenes --- the Healers, who had branches and adherents all over the world. Not that all of them possessed the power of healing, but that was an important part of their religious attainment; it was also a very practical way of justifying in the outer world the time and devotion they gave to spiritual things in their own retreats.

There is not much we can say about this work of Kalanda and the Buddhist missions to the West, because the real work was private, as was the deeper work of Buddha himself. Usually that work is considered as 'founding a religion,' but though correct in a way to call it that, the process is more like building strong foundations for others to put some sort of a visible structure upon afterwards, according to their local fancy. The foundation is practically the same in every case -- the outer buildings differ widely.

Kalanda's perfect knowledge of the language was of inestimable value. He found the Essenic body the most fertile soil for his reformatory propaganda and in the end they enthusiastically embraced his doctrines -- Buddhism. Remaining in the country long enough to establish the lodges and make the foundations sure, the missionaries returned home by way of Egypt as he had done sixty years before. This time, however, there was an understanding with many temples and their heads -- the secret bond was strong --- and the party stayed for short periods at various temples as guests while making their leisurely way to the Red Sea.

It was while at such a temple on the banks of the Nile that Kalanda had a great surprise. In the sacred precincts he found an old friend -- no less than dear old Hari, now sixty years older, but looking much the same. Hari was looked upon as one of the temple's shining monuments and he led an easy life. Occasional processions gave him ample scope for displaying his dignity, and he was a general favorite with those around him.

Sixty years is a long time and Kalanda was no longer a boy, but Hari met him with every sign of delight. Whether it was because of his Indian skin and Hari recognised it, or because he really recognised Kalanda, is more than we can say, but it is pleasant to suppose that the latter was the case.

So the missionaries returned home to Aśoka the Pious, Beloved of the

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Gods, their mission well done. All the West, even Britain and Gaul and Spain, had received the Good Law, and for Kalanda's part, he had seen to it that its foundations were so strong in Syria and Palestine that millenniums could not uproot it. To this day the secret societies of the Lebanon carry on the tradition of the deeper Buddhism; also many of the curious outer corruptions of it that crept out into the thoughtless outer world now encircle the whole earth with their dogmas. Not that one would recognise them for Buddhism without close study, as they stand now, but that is what they were originally founded upon.

About the year 27 A. D., when John the Baptist was ending his career, travelers used to say that there was an elephant at Taxila which was a great favorite with the inhabitants, who, on festive occasions, adorned him with garlands and anointed him with precious perfumes. His name was Ajax. Round his tusks were rings of gold inscribed in Greek characters, "Alexander, the son of Jupiter, dedicates Ajax to the sun." The story was that he had been captured by Alexander from King Porus and had been honored by the Macedonians for his courage and brave exploits in the battle three hundred and fifty years before John's time, and none knew how old he was at the date of the battle. I hope Hari lived as long and longer in his lotus days by the Nile.

And this was the manner of the coming of the Good Law of the Buddha to Palestine and Britain and all the world. Seeing which we will say good-bye to Kalanda and rest a while before following out the growth of his work and some of the events connected with it in later years.



THE SOUL

"WE may compare the soul to a chariot, with a pair of winged horses and a driver. In the souls of the gods, the horses and the drivers are entirely good; in other souls, only partially so, one of the horses excellent, the other vicious. The business, therefore, of the driver is extremely difficult and troublesome. . . .

"But if, being unable to elevate itself to the necessary height, it altogether fails of seeing these realities, and being weighed down by vice and oblivion, loses its wings and falls to the earth, it enters into and animates some Body . . . that which has seen most enters into the body of a person who will become a lover of wisdom . . . the next in rank into that of a monarch who reigns according to law, or a warrior, or a man of talents for command . . . the ninth, into a despot and usurper. And in all these different fortunes, they who conduct themselves justly will obtain next time a more eligible lot; they who conduct themselves unjustly, a worse."—PLATO, *Phaedrus*