

# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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*August 11, 1831-May 8, 1891*

## WHITE LOTUS DAY

As the date of May 8 comes around, in the cycling Seasons of the Year, all students of the Ancient Wisdom pay their tribute of gratitude and affection to H.P.B., who on that date, in 1891, at New Moon, having fulfilled her noble mission to Mankind, went "Home" for a well-earned rest. We seem to hear the echo of her words:

"He who does not practice altruism: he who is not prepared to share his last mor-

sel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own — is no Theosophist."

— *Lucifer*, Vol. I, p. 169.

# THEOSOPHIA

A Living Philosophy for Humanity

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DEVOTED TO THE DISSEMINATION OF THE ANCIENT WISDOM

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# THEOSOPHY: THE NEED OF THE HOUR

BOHIS DE ZIRKOFF

In the crisis of our age is heralded the birth of a new civilization. Out of the ashes rises, Phoenix-like, the shape of things to come. The temporary dissolution of ethical standards, the wide-spread suppression of Truth, and the suicidal gospel of brute force and opportunism, are here neither denied nor disregarded. But to the eyes of a deeper observer they are only the scum rising to the surface of the boiling cauldron wherein is enacted the alchemical process of racial transmutation, a spiritual regeneration of the vital streams of Humanity.

That which seems to be the debasement of many a lofty ideal, or the stormy overthrow of once noble traditions, is but the clearing of the ground upon which nobler ideals and more enduring traditions will be erected in the course of cycling years. The psychical and intellectual conflagration which dissipates into impalpable ashes what some had mistaken for unshakable edifices of Thought and Conduct releases at the same time the pent-up flood of a new spiritual vigor with which to build a brighter future for all men. And while, in the dismal gloom of a temporary spiritual blackout, we see ancient and familiar lights going out one by one, greater and more effulgent Beacons already now pierce the enfolding darkness with their shafts of redeeming light.

The crisis we are in must be faced and overcome. None can seclude himself behind an imaginary wall of intellectual isolation. Humanity is one and indivisible. Every man or woman is an integral part of the Karma of the race, and has contributed his constructive or disruptive part towards the shaping of this or any other crisis. The appalling misery of today is

our own handiwork. The World of Tomorrow will not be built for us by some Gracious Divinities descending into our midst from a modern Olympus. If it is ever to become an actuality, it will have to be erected, stone by stone, through our own self-devised efforts and under the guidance of our own spiritual manhood. There is no other way!

There is a road which leads into the dawning light of a New Era. There is a message which fully answers the yearning of men for peace. There is a knowledge which can solve our baffling problems and a code of conduct which can provide an unshakable foundation for a better and nobler World to be. That road, that message and that knowledge is *Theosophy*, the ageless universal spiritual tradition which no cataclysm has ever been able to obliterate.

The lofty metaphysics of the Ancient Wisdom are only for the few, though they may be many. The simple teachings of that timeless wisdom are, however, for the broad masses of the people, and they can be understood by all, rich and poor, educated and illiterate.

Cause and Effect, the potential Divinity of man, Reincarnation, Ethical Responsibility, the Unity of all Life, the Solidarity of all the peoples of the Earth, their indissoluble Brotherhood or Oneness, the true nature of Death, the great precepts of conduct which the Sages of all times have outlined for us -- these and other simple teachings, presented in understandable language and with the conviction of the heart, striking a responsive fire in the hearts of others, could usher in a new Order of the Ages and accomplish that inner change of minds and hearts which

neither centuries of organized religion, nor generations of scientific research, periodically prostituting its findings to the wholesale destruction of the human race, have been able to bring about.

The present journal is devoted to the dissemination of the message of Theosophy: simple, for the many; somewhat more technical, for the few. The time is ripe for a wider sowing. It is our earnest hope that the reader as well as the welcome writer will find in this journal an open channel to spread broadcast the soul-healing teachings of Theosophy, and of Theosophy alone. We remember these words of H. P. Blavatsky, and we feel in them an endorsement of our own modest efforts:

"Look around you, my brothers and sisters. Not a sect, not a guild, or Society, however insignificant and useless, and far smaller than our Theosophical body, but

has its recognized organ. . . . One weekly or even monthly sheet of only four pages is better than none; and if we had not an absolute and immediate necessity for such a defensive organ now, it would serve at all times for the dissemination of our theosophical teachings, the *popularization* of Theosophy and Eastern Ethics suited for the intelligence of the masses. . . . Teach the common laborer the truths he fails to find in the churches, and you will soon have saved half of the mankind of civilized countries, for the PATH is easier to the poor and the simple of heart than to the cultured and the rich." — *Issued by H.P.B. from 144 Madison Avenue, New York City, 1889-1890.*

Let this be our Banner, the Watchword of THEOSOPHY, the Secret Wisdom through the Ages, hoary with time, yet perennially young. May its pages guide the footsore pilgrim through the murky clouds of the present, to the Hills of Discernment where is breaking even now the "Dawn of the Mystic East."

## ANTIQUITY OF THEOSOPHY

FRANK G. FINLAYSON\*

Theosophy (from *Theo* — "God" and *Sophia* — "Wisdom," hence Divine Wisdom) is a body of Teaching or a body of Secret Doctrine that has come down through the ages from a far distant and misty past. It is an esoteric tradition that is older than the enduring hills. It was taught in the Mystery schools of the Greek and Roman civilizations. Theosophy *is*, indeed, those Ancient Mysteries; and those Mysteries, said the late Dr. G. de Purucker, are as old as thinking man himself. Every nation, every people, every race had its own variety of that same body of Teaching or Archaic Wisdom-Religion.

As the *Guhya-Vidyâ* of the Hindus, this body of Esoteric Tradition, if one but possess the master-key, can be found enshrined in the Upanishads — those wonderful mystical literary works which later developed into the highly philosophical and profound system called the Vedânta. It was the Kabala of the ancient Hebrews — the very word "Kabala" meaning something which is handed down or passed down from man to man by tradition. The Kabala or Jewish Theosophy existed as a tradition — a system or doctrine of the initiated Jews or Tanaim — long before it was reduced to writing. Indeed the Kabala was the archaic Chaldean Secret Doctrine, which was a system of esoteric philosophy handed down in part by oral tradition and wholly so in the case of its deeper mysteries.

The Goths had their mysteries. At the winter solstice they celebrated in honor of Thor, the Prince of the Powers of the Air.

The ancient Celts of Britain and Ireland had their mysteries — the mysteries of the Druids, whose initiates came from Egypt and Chaldea. "The

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Egyptian Priests," says that eminent masonic scholar Gen. Albert Pike, "taught in their great mysteries that there was one God [one Divine Principle], Supreme and Unapproachable, who had *conceived* the Universe by His Intelligence, and before he *created* it by His Power and Will."

The early Christians held to those primitive truths which had passed from the Egyptians to the Jews and had been preserved among the latter by the Essenes. Indeed, according to the Gospel story, Jesus himself taught the Mysteries to his disciples — the few chosen and elect. In the Gospel According to Mark (iii, 11-12) we read: "And He said to them, Unto you is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand."

According to a learned masonic writer, Brother W. J. B. MacLeod Moore 33°, in the days of the early primitive Christians "the secrets of the mystery of Christianity were only communicated to the Initiates, and these Initiates were first made Christians, then advanced in Christianity, and finally raised to a knowledge of all its Aporrheta. There were three degrees or steps in Christianity, and its religious system was known as the 'Disciplina Arcana' — the discipline of the secret. There was an esoteric and exoteric doctrine. The three classes who received the three degrees of the primitive church were the 'Catechumens,' the 'Competentes' and the 'Illuminati.'" (*Hist. of Freemasonry and Concordant Orders*, p. 746.)

This age-old Secret Doctrine or Esoteric Tradition, known today under the name of Theosophy, and which, if we but possess the key, may be clearly discerned in the sacred writings, traditions and myths of all peoples the world over, is the mother of all the great exoteric religions existing on earth today. Our learned masonic brother General Albert Pike, in his *Morals and Dogma* (pp. 102 and 729), well says: "Humanity has never really had but one religion and one worship. This universal light has had its uncertain changes, its deceitful reflections, and its shadows, but always after the nights of Error. we see it reappear, one and pure like the Sun. . . . Through the veil of all the hieratic and mythic allegories of the ancient dogmas, under the seal of all the sacred writings, in the ruins of Ninevah or Thebes, on the worn stones of the ancient temples, and on the blackened face of the Sphinx of Assyria or Egypt, in the monstrous or marvellous pictures which the sacred pages of the Vedas translate for the believers of India, in the strange emblems of our old books of alchemy, in the ceremonies of reception practised by all the mysterious Societies, we find the traces of a doctrine, everywhere the same, and everywhere carefully concealed. The occult philosophy seems to have been the nurse or the godmother of all religions, the secret lever of all the intellectual forces, the key of all divine obscurities, and the absolute Queen of Society, in the ages when it was exclusively reserved for the education of the Priests and Kings."

" . . . The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. TRUTH has no ear-mark and does not suffer from the name under which it is promulgated — if the said object is attained." — Master K. H. in *The Mahatma Letters to A. P. Sinnett*, p. 399.

# "Theosophy Speaks"

## WHAT IS THEOSOPHY?

Transcribed Radio Broadcast of December 12, 1943,  
over Station KMPC, Beverly Hills, California

Announcer: "Theosophy Speaks!"

### "LIGHT FOR THE MIND — LOVE FOR THE HEART — AND UNDERSTANDING FOR THE INTELLECT"

This is the initial broadcast of a series that will undertake to answer some of the many questions in our minds regarding the problems of life and the mysteries of death, and that will endeavor to show the innate dignity of human beings and their rightful place in a Universe that need not be "mysterious." Many of the points merely referred to today will be discussed more thoroughly in subsequent broadcasts.

SOUND: Telephone rings . . . then . . .

RICK: Hello.

GEORGE (over telephone): Rick, this is George. Say, you remember Bill Plummer, the chap who played on the varsity team in our old school days, don't you?

RICK: Of course I do! What about him?

GEORGE (over telephone): He just arrived in town with a friend of his, Bruce Seymour. They were in Africa together — been discharged from service because of injuries. Well, they've been asking me a lot of questions I can't answer — seems they got an earful of reincarnation and things like that over there and are trying to get straightened out on some points. I told them I knew a Theosophist who might have the answers. How about it — can we come right over?

RICK: Of course, George. I'll do my best.

(DISSOLVE INTO)

BILL: You may think me very uninformed, Rick, but I've actually never even heard of Theosophy until George here mentioned it. Would you mind telling me first What Theosophy Is?

RICK: Well, first of all, the word itself is a combination of two Greek words: "THEOS" meaning God or Divine, and "SOPHIA" meaning wisdom or knowledge. In other words, DIVINE KNOWLEDGE — or UNIVERSAL TRUTH. Theosophy explains the HOW and WHY of the Universe and of man through Science, Religion and Philosophy — because only through this combination can complete truth be perceived.

BRUCE: That sounds reasonable enough.

RICK: Therefore, Theosophy's mission through science, religion and philosophy is to help spread LIGHT FOR THE MIND, LOVE FOR THE HEART, AND UNDERSTANDING FOR THE INTELLECT . . . and we think that all three must be satisfied in every man before he has real knowledge and understanding.

BILL: You mean understanding of his fellowmen, don't you?

RICK: Bill, when a man understands himself and also the Universe of which he is an inseparable part, he will also understand his fellowmen. But men have lost sight of the importance of these things during these materialistic years when things of the flesh have become more important than things of the spirit.

BRUCE: Theosophy is quite new, though, isn't it? Neither of us has ever heard of it.

RICK: The Word Theosophy is comparatively new — but the universal truths that Theosophy presents are ageless. As long as there has been life, there has existed an explanation of life. As long as mankind has lived on earth and been puzzled regarding the cause and purpose of its existence, just so long also have the cause and meaning been taught by great Spiritual Teachers throughout the Ages.

BILL: You mean then that the cause and meaning of life can be explained by Theosophy through a combination of science, religion and philosophy?

RICK: Yes. You see, Science deals with phenomena, Philosophy, with the CAUSES of phenomena, and Religion, with the ETHICS governing phenomena. The combination of these three converges in an understanding of universal truth.

GEORGE: How do you mean?

RICK: Well, let's begin with Science, which deals with phenomena, or discoveries. In modern science Theosophy is beginning to find a strong ally, for it has brought about the realization that there are worlds beyond our own, hidden to our physical senses.

BRUCE: That's right — most of us think that life on this planet earth is all there is; we give no thought to other planets, stars or universes.

RICK: I know it — and we deny that they are anything else except little specks of light in the night sky. If the Earth, which is one of the smallest specks in the Universe, has teeming life upon it, why

should we say that other, larger specks have no life? To deny the existence of anything simply because it cannot be proven by established physical means, has become an absurdity.

BRUCE: As it should.

RICK: H. P. Blavatsky gave to the world that great work known as THE SECRET DOCTRINE. Some scientists declare that this book gave to science "a spiritual view of the universe." She showed that *behind* the material universe that we see, there is a spiritual something — call it by whatever name you wish. In one of her writings, for example, she said that back of all phenomena that we know in the physical world, like heat, electricity, gravity, light, and so forth, there is what she calls the ONE LIFE, meaning the divine urge which animates everything. And we believe that when scientists inject this SPIRITUAL significance into their discoveries, they will be closer to Truth. For no science is complete which leaves out any department of Nature, whether visible or invisible.

GEORGE: Didn't she also say, back in the days when it was heresy, that the atom was divisible?

RICK: Yes, she did, and was ridiculed, but now it is an *established* scientific fact, as we all know.

BRUCE: What about Philosophy, Rick?

RICK: Well, philosophy seeks knowledge of the CAUSES behind everything that happens. A philosopher, therefore, is one who tries to see *beyond* appearances. One of them, still living, recently wrote, "The divine life in man is not fully expressed as yet. He builds for himself in every life on earth a psychological nature and a physical body, through which he tries to give expression to the inner, spiritual life. He vibrates continually between two opposite poles as it were — the divine, inner Spirit on the one hand, and the lower, personal self on the other. Man's mind is therefore dual. But — (PAUSE) — there is a center within us all where truth abides in fullness — and that is our link with the Divine." (PAUSE) Now, Religion —

GEORGE: Oh yes, Rick, some people think that *Theosophy* is a religion, you know.

RICK: No, it is not *A* religion — just as it is not *A* science, or *A* philosophy. Among Theosophists there are people of all religions. Primarily Religion is *ETHICS* — not merely specific creeds. In other words, Religion Itself is a *way of life*. And so is Theosophy.

BILL: But to most people, religion and a belief in God are synonymous. And you haven't mentioned God.

RICK: Well, Theosophy maintains that there is a DIVINE SOURCE from which

EVERYTHING issues. We do not call it God, for the reason that the word God leads to a man-made conception of the Divine. We give NO name to Divinity. You see, when you give a name to an idea, it immediately limits the idea. Thought cannot be greater than the *thinker* — so if we establish a God by means of our own imaginations, we create a god as limited as our imaginations. Another point is that Divinity cannot be limited in any way whatsoever since it is infinite, and must be ETERNAL and EVERYWHERE. We draw the conclusion, therefore, that since Divinity is everywhere, that everything CONTAINS Divinity — from the smallest atom — to man — to the greatest galaxy. And when we human beings make the effort to express this Divinity within us, we grow in wisdom and greatness. This is the purpose of evolution — the meaning of life. (PAUSE) Do you want me to clarify any of these points, or to go on?

BILL: Well, all of this is quite new to me, but I find myself agreeing with it — instinctively, I guess. So I'd like to make sure first that I've got it firmly in my mind. As I understand it, science, philosophy and religion must be considered together and in relation to each other, in approaching Truth and a real understanding of ourselves and the universe.

BRUCE: Let me pick up the next point, Bill. We must school ourselves to look beyond mere outward appearances for truth. Also, that because man vibrates between the two opposite poles of spirituality and materiality, his mind is dual. And that his job in this school of life is to learn to recognize the false glitter and lure of the UNREAL — to pull away from pride, prejudice, greed, jealousy and anger — and instead to become magnetically attracted to, and unified with, the great spiritualizing forces of forgiveness, patience, tolerance, unselfishness and compassion. We have the free will to attract these qualities to us, or to repel them. It's strictly up to each one of us.

GEORGE: Let me take it up from there, Bruce. Theosophy maintains that no man can have a proper comprehension of ethics and morals without understanding his proper place in the universe, his origin, his real nature and destiny.

RICK: That's it. You certainly have caught the idea.

GEORGE: I don't understand why some people think that Theosophy is too deep for the average person to understand.

RICK: Well, you see it isn't, George. In fact, it is so all-embracing that children can readily understand it — and yet its abstract and technical teachings are capable of challenging the most brilliant in-

lect. But one thing is certain — we all have minds to THINK WITH. And if we try to think out difficult things, we develop mental muscles, so to speak — and learn how to think more deeply.

BILL: Thanks, Rick, for your clear explanation about what Theosophy is. But you've only touched on Reincarnation, you know. Can't you tell me something more about it?

RICK: Reincarnation, as well as the law of Cause and Effect, and Evolution, are three universal truths that will help us *live* the ethics most of us merely *talk* about now. They are also absolutely essential to an understanding about life and death. Naturally, I can't go into them in detail today, because we haven't the time. But I'll mention them at least. First, Reincarnation . . .

BRUCE (softly): This is it, Bill — this is what we want clarified.

BILL: Yes. You see, Rick, we thought and talked a lot about life and death while we were in the service. And occasionally some of the fellows would mention reincarnation — how we live and die many times. Somehow it appealed to us — and now we're determined to know more about it.

RICK: Well, we say it is illogical and cruel for a human being to be limited to one lifetime on earth, because at death we all leave too many unfinished threads dangling. Also, we insist that the inequalities and seeming injustices in the lives of people must have an adequate explanation that will appeal to the reason, as well as to the heart.

BRUCE: You mean we need more than one lifetime to learn all that life on earth has to offer, and that we are given other opportunities in repeated births?

RICK: That's right. We might say that life is a schoolhouse of experience and one lifetime can be compared to one grade of school. We've all probably lived and died a thousand times, with more to follow. So you see how foolish it is to fear either life or death.

(AD LIBS) Then there is the universal truth regarding Cause and Effect, which we call KARMA; and it means that every individual is morally responsible for his every thought, word and act, and is strictly

accountable for them. We reap what we sow. If we sow beauty and harmony, we reap lives just like that. If we sow ugliness and discord, we reap that too. In other words, the conditions of our lives reflect what our thoughts and actions are now and HAVE BEEN in past lives. So do our characters. We are today what we've made ourselves to be. Each person is his own handiwork.

GEORGE: I think it was a poet who put it that way: I am the captain of my soul, the master of my fate.

RICK: That's the idea.

(PAUSE)

BILL: And Evolution?

RICK: Evolution is the universal process by which everything changes, grows and develops. The word "evolution" means to bring out that which is WITHIN. And as I said earlier, DIVINITY is within all things. The difference between a plant, a man, and an angel is one of spiritual unfoldment or evolution. The purpose of evolution is for ALL life to learn, as the ages slowly roll by, to fully express the Divinity within. And since Nature works slowly, and continually repeats herself, evolution requires TIME and depends on continuity. Hence, our many births and deaths. And as man begins to express more of his inner, spiritual nature, he begins to approach closer to infinite truth. (PAUSE) Does that answer your question, Bill?

BILL: Yes, it does, Rick, although I sense there is a lot more to be said on these subjects.

RICK: Yes, there is a great deal more. But I hope I've made it clear that Theosophy is not a creed, but a WAY OF LIFE — a mode of conduct — for it is the great interpreter of life. Truth is in man, but we cannot find it, or understand it, if we outrage the laws of Nature by selfish, unworthy thoughts and acts in our daily lives. Man doesn't achieve growth or goodness until he decides HIMSELF that he wants them, and then works toward them each day — they are not given to us as gifts. The fundamental law of nature is: HARMONY. And we can start any minute we wish to end discord in our lives and characters by getting "in key with" the harmony of the universe.

## THEOSOPHICAL RADIO BROADCASTS

The Radio Program printed above inaugurated a series of 13 broadcasts given over KMPG at 2:15 P.M. every Sunday, the final one being on March 26, 1941. The cost of this series was about \$600. It has been suggested that "THEOSOPHY SPEAKS" be on the air for an indefinite period. This will depend upon the funds that can be raised. During the summer months, the Radio Committee will prepare scripts for a 26 or 39-week series. Results of the series just ended have been highly gratifying, both in new contacts and literature sold. — A. W. Beach, Chairman, Public Relations Committee.

## THE SPIRIT OF SERVICE

HAROLD W. DEMPSTER

Everywhere today men and women are learning the meaning of service. Millions are serving in the armed forces; others in civilian life find themselves required to serve more than they ever thought would be expected of them on the home front. Some find themselves tied down to confining home duties, taking care of those unable to do for themselves. Pressures of all kinds in family, business, social and community life crowd in from all sides so that we all have less and less time to think of the little personal self. Some form of service is ever making demands upon our time.

What is the meaning of it all? What is really going on all over the world that causes the requirement of service to stand out in such bold relief?

Let us analyze the situation. In contrast to the personal self-seeking motives and isolations of the past, individual and national, today Nature seems to be forcing into activity such forces as require men and women the world over to act as self-sacrificing coöperative units. It is a case of that "or else." Never before in recorded history have we seen such evidences as exist in this particular cycle of the spirit of coöperative service. An armed force is disciplined so to act that one branch of the same unit works in harmony (*Gung Ho*, as the Chinese say) with other branches of the same or other units for a common cause.

What is the Theosophical significance of all this? Regardless of man's religious views, or whether he knows or admits it or not, he is being *introduced* to some of the real occult Truths of Life in the form of a greater realization of the *factual* nature of the principle of Universal Brotherhood (really Universal Rela-

tionships), even amidst the horrors of this present war; he becomes aware of a deepening sense of individual responsibility further to *free himself through service* (Karman); and a conviction grows upon him that present and post-war *coöperation* is a "must" on the blueprints of the world we should be building by our thoughts and actions of today.

These are not *new* thoughts to those who are familiar with some of the fundamentals of the Esoteric Philosophy. But they are decidedly new to the minds of the *masses* everywhere.

If we see an individual, a group or an organization, living and acting according to these deeper concepts: Brotherhood, Responsibility and Co-operation, we observe that their actions and inner feelings speak louder than words. Their desire and motive is to serve *altruistically*, perform cheerfully and willingly their small or large responsibility, in the interest of coöperative accomplishment for the good of all mankind. And this they do without thought of personal reward or favor. Men and women of this calibre do not have to be urged by others to do their part in any cause; for they are already doing their duty, and are hoping they might do much more.

Several factors enter into this picture: first, Karmic and Cyclic conditions of our own making are *accentuated now*, in this period of extremely rapid vibration; second, evolving and reincarnating egos which are coming into manifestation in this cycle are bringing new (old!) concepts of the Universe and its nature *with them*. In addition to these, the essential characteristics (*Swabhâva*) of each and all of us who wish to see a better world and want to do something to help bring it about, exerts

itself as an influence of *constructive upliftment*. Coupled with this is the choice we make (the Right or Left-hand Path) in all situations, in our day-to-day journey towards the attainment of first-hand knowledge of the Spiritual Self.

May your Spirit of Service burn steady and bright, and not flicker out

after the first impulse to further service has spent itself. *What is needed is an ever-constant inner flame in the form of an urge to serve in the upliftment of the race.* To think about it and to yearn for this kind of service brings to us opportunities that we never dreamed were possible Try it!

## THE BEACON OF THE UNKNOWN

H. P. BLAVATSKY

Excerpts from the brilliant and profound article written originally in French and published under the title "Le Phare de l'Inconnu" in *La Revue Theosophique*, Paris, May, 1889.

After all, critics who judge only by appearances are not altogether wrong. There is Theosophy and Theosophy: the Theosophy of the *Theosophist*, and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the *alpha* and *omega* of wisdom are not limited by the circumference of his or her head, that his or her judgment could not be considered quite equal to that of Solomon, and straight away he or she accuses you of *anti-theosophy*. You have been guilty of blasphemy against the spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said, "I am the State." They speak of fraternity and of altruism and care in reality only for that for which no one else cares — themselves — in other words, their little "me." Their egoism makes them fancy that it is they only

who represent the temple of Theosophy, and that in proclaiming themselves to the world they are proclaiming Theosophy. Alas! the doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egoistical mediocrities.

These people are the white ants of the Theosophical Society, which eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a little group of the elect. Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who know how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colors. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and the exercise of our reason. What are called good sense and

logic enable us to see only the appearance of things, that which is evident to everyone. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens in us the spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. . . .

This is true Theosophy, inner Theosophy, that of the soul. But followed with a selfish aim Theosophy changes its nature and becomes *demonosophy*. That is why Oriental wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them nothing but accomplished egoists. The one acts with the sole idea of finding a nirvanic refuge against reincarnation; the other acts with the unique idea of saving his soul—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert their regiment when it is going into action, in order to keep out of the way of the bullets?

In isolating themselves as they do, neither the *Yogi* nor the "Saint" helps anyone but himself; on the contrary, both show themselves profoundly indifferent to the fate of mankind, whom they fly from and desert. Mount Athos contains, perhaps, a few sincere fanatics; nevertheless, even these have without knowing it got off the only track that leads to the truth—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and

it is to such places that Adam's remark on monasteries applies: "There are solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tête-à-tête." . . . the greatest ascetics and *saints* of our days are not those who retire into inaccessible places, but those who pass their lives in traveling from place to place, doing good and trying to raise mankind. . . .

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." That is the last word of the esoteric doctrine; and in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of WISDOM, of which one part was for the masses, and the other for the few—the exoteric and the esoteric? This name, WISDOM, or as we say sometimes, the "Wisdom Religion" or *Theosophy*, is as old as the human mind. . . . Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. . . .

The INFINITE cannot be known to our reason, which can only distinguish and define; but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason—*intuition*, or the spiritual instinct of which I have spoken. Only the great Initiates, who have the rare power of throwing themselves into the state of *Samâdhi* . . . only these can boast of having been in contact with the *infinite*; but no more than other mortals can they describe that state in words.

# THEOSOPHY TODAY

WENO R. BERGSTRÖM

Did you pick up the paper this morning and finally put it down with a confused sense of uncertainty; a passing thought, perhaps, that yesterday had departed and that the future was inescapably one of confusion? Did you recall the humanities which graced your former years and ponder upon their seemingly wholesale abandonment for the exigencies of necessitous preparation for a war economy? If you did, your thought was arrested by the realization that there must be retained some principle of conduct or guidance vital and strong enough to transcend the tumult and direct your life through the shoals of such a stormy passage. Did it occur to you that your Theosophy was of that vital dynamic which could rend the clouds of confusion and chart your course for today?

This paper is a plea for vital living in trying times; a plea for the expression of a vital philosophy as effective and more supple than the sinews of a trained athlete. Theosophy is a philosophy as old as time and as modern in its usefulness and application as the latest discovery in the scientific laboratory. Do you realize this?

This is not a plea for the incautions to run to the nearest corner to attempt to convince all comers that Theosophy has a vital message for today, but a challenge that you may reform and refortify yourself responsibly to discharge that duty which Theosophy imposes upon you so that by patient understanding and unselfish service men may observe and say: "What is that power which directs his life? He is strong. He is sure. He is not perturbed in spirit. He must have something that is strong and noble. I will ask him."

Observe the humble truism: Nothing is of value unless you use it. To

use anything effectively, we are faced with a duty of administration, a responsibility. Is your Theosophy a responsibility with you? Is your responsibility, your Theosophy, discharged among your fellow men? If not, you have missed the challenge of service to a bewildered world today. Of all studies, Theosophy is best able to provide the mind with that broad perspective which will give a balanced power of assurance to the ordering of life in useful association with one's fellow beings. This outlook is far removed from the self-centered psychosis of the escapist. It is far removed from the selfish dicta. It is rather that substantial realization that the acquirement of each ounce of learning and information is but a sacrificial act of dedication upon the altar of humanity toward the goal of the divine perfectibility of man.

Of your Theosophy I ask you to reflect. From its wide and seemingly unfathomable depths you have drawn inspiration and strength. If you have been earnest in your search, your vision has been opened to a great spiritual realization — a realization engendered of a great necessity. Be alert to this necessity. Here is the challenge of use, the moral responsibility of a useful application to life. What had the Nazarene in mind when he said: "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light." — (*Matt. vi, 22*)

Let your Theosophy be a bounteous feast springing from the inner resources of your being, so abundant that it may feed the famished who are altogether too near to you. You have but to extend your arm to describe the arc of duty and with that duty performed, you are refreshed by the fragrance of the im-

personal deed. The wise man is great and noble, though he be humble, because as he looks eye to eye with his fellow man, he has but viewed the counterparts of a vast spiritual fraternity.

How do you walk through the market place? With averted eyes? With the captious confidence of the selfish one or with the carelessness of indifference? Or do you go with the eager eye of recognition of good will, that intensity of useful dedication betokened by simple friendliness and sympathetic understanding? Do you realize that the medicines and unguents of the humble are as rich in their healing as the patronage of the one whose wealth may serve a larger cause? Do you

take your Theosophy with you into the market place?

In referring to Theosophy as a vital philosophy it is not altogether suggested that a field of philosophical study is necessary. That is amply available and may be pursued in due course. It is suggested, however, that a substantial guide to a useful and noble life is waiting for you; a chart to seas of adventure never dreamed of perhaps and that assurance to you that for each ounce of earnestness given by you, you will in time reap a harvest which will feed the hungry and confused and incidentally grant that benison of tranquil peace to your life which is beyond all cost.

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*General Theme: Karma — the Law of Cause and Effect*

Coördinator: Mrs. Dorothy Friend

May 7 — "The Wheel of Life." Mrs. Mildred Traxler. Auspices: Lodge No. 61.

May 14 — "How to Meet the Karma of Today." Miss Judith Tyberg of Covina Headquarters. Auspices: La Jolla Lodge.

May 21 — "Does Chance or Justice Rule Our Lives?" Boris de Zirkoff, Field Lecturer. Auspices: Lodge No. 1.

May 28 — Panel Discussion: "What Is a Good Man?" Guest Speaker, Prof. Harry C. Steinmetz, State College, and Mrs. Julie Shore, F.T.S.

*General Theme: Hierarchies — The Ladder of Life*

Coördinator: Mr. Foster Griffiths

June 4 — "Hierarchies and the Teacher Gautama." Mr. T. T. Clemesha. Auspices: La Mesa Lodge.

June 11 — "Builders of Worlds and Men." Kirby Van Mater of Covina Headquarters. Auspices: Lodge No. 65.

June 18 — "Wanted: A Universal Philosophy." Arthur W. Collins. Auspices: Ocean Beach Lodge.

June 25 — Panel Discussion: "The Theory of Brotherhood in Practical Government." Guest Speaker, Mr. Crowell D. Eddy, County Assessor, and Mrs. Mary Fay, F.T.S.

*Character Forum for San Diego Youth*, a non-sectarian group, meets at Theosophical Center every other Saturday night. Entertaining, educational, social. For information consult Homer Barkus, Director, Bank of America Building, Franklin 7825 or Main 2409.

For other information on all theosophical activities in San Diego, consult Harold W. Dempster, Regional Vice-President, 3131 McCall Street, San Diego 6, Calif., Bayview 6839 (or Franklin 3151, daytime).

## THEOSOPHY YESTERDAY AND TODAY

THEODORE HELINE

The Wisdom of God, or Theosophy, is for all days. The truths it expounds are timeless. The times it works in are change-ful. Thus its emphasis shifts as needs change and its methods vary as circumstances require. But always the Ancient Wisdom in which it is centered remains; and the ideal of human brotherhood and universal religion to which it is dedicated stands unaltered.

Yesterday Theosophy's primary concern was to reach man's disbelieving intellect. Today it is to quicken his unperceiving heart. Yesterday it was blasting a materialistic science. Today it is requalifying a discredited theology. Yesterday the head; today the heart. Thus working in accordance with nature's own rhythms, it stresses the alternating needs of man's two-fold principle in its endeavors to bring forth the balanced state which exhibits the Illumined Mind and the Understanding Heart.

Had the materialistic philosophy of the nineteenth century become permanently dominant, man's destiny would have been cut short and limited to the relatively small potentials of this, the least of the seven worlds to which he is linked. While that threatened danger has not yet passed, the direction is definitely changed. The science that doubted is beginning to believe. The investigator that scoffed is turning reverential, and cold intellect takes counsel with an enlightened mysticism. In effecting this change, Theosophy's influence has been incalculable.

Today Theosophy can give greater em-

phasis to man's religious needs than when it was primarily absorbed in injecting the light of the arcane truths into his science. The spiritual revival for which the world is waiting needs its help. It must be based on the broad principles which it expounds. It cannot be built on lifeless formalism, outgrown dogmas, and creedal separativeness. It must lay hold of fresh meanings and more universal concepts such as Theosophy offers, before it can enter into a living creative faith that binds all men into a world-wide brotherhood and that brotherhood into a joyous conscious communion with God.

Theosophy meets this day and all its challenges with a wisdom that runs through the ages and with principles that are eternal. Its province is that of mind plus spirit, the inner as well as the outer. Unobtrusively it labors to prepare human consciousness to receive and to utilize the fresh spiritual energies now entering our planetary life. It stands ready to channel these forces, to interpret their significance and to aid the growing numbers who have seriously set out in search of their souls.

Theosophy's service runs quiet and deep. By its very nature it could not be outwardly impressive since the manifestations it labors for belong to the future rather than to the present. Its full fruitage comes long hence. But to the discerning, the spiritual potencies it has released are beyond compute, and the saving grace it has imparted to an unenlightened civilization only the Cosmic Recorders can measure.

It is in a glorious tradition that Theosophy today carries on.

## NEW HORIZONS

DR. J. W. A. CROISSET VAN UCHELEN

"All you read, all you hear, is war, war, war! I'm not even reading the newspapers any more and hardly listen to the radio," someone remarked the other day. It is a sort of escapism or isolationism. As if there were such a thing as isolationism in a universe where nothing stands apart, but all is inter-related from the most minute atom to the farthest star! Or, as a famous French biologist put it: "Tout ce qui vit, participe d'une même vie." Would

not those who hold a philosophy of life worth cultivating rather seek discrimination as the necessary asset in a world gone mad? Can the philosopher not serve in maintaining constructive thoughts in a world of destruction? Constructive thoughts are being expressed, even in the pages of papers which on the reverse side describe the horrors of war. Like the sunrise must follow the creeping hours of night, so the time of reconstruction is approaching with

the progress of war. A philosopher need not be the impractical dreamer he often is portrayed to be; well may he view with profit the materialistic realities of life. True there may be some who are inclined to doubt and ask what is the good of it all, meaning our theosophical endeavor. However, may not the work be considered successful to the extent these teachings find an echo in the hearts and minds of men? And many are the indications, reflected in the press the world over, which show an awakening understanding of the true values of life. The necessity of vision, the all-importance of thought as the forerunner of action, the inevitable requirement of cooperation, these ideas are becoming recognized as facts no longer to be denied. When the president of the United States addressed the youth of this nation he said: "The better world for which you fight . . . will be made possible only by bold vision, intelligent planning and hard work. . . . World events and the coming need of all humanity are joining the culture of Asia with the culture of Europe and of the Americas, to form for the first time a real world civilization."

Vice-President Wallace, in one of his speeches touching on the Atlantic Charter, placed emphasis on "the dignity that is in every human soul" and pointed to "the unavoidable necessity of cooperative efforts."

From across the border spoke President Manuel Avila Camacho: "If the world's moral edge is not wholly dulled, the victory of the democracies will change servitude into cooperation, and exploitation of man by man into mutual helpfulness. This is what we are fighting for."

Again in Wilkie's "One World" the very same thoughts have been expressed, as those voiced by many others, conservatives and liberals alike.

Today's periodicals of every description, too, are more and more echoing these views. In an article entitled "Men Who Vision Tomorrow" in one of our leading West Coast monthlies, we read: "Men with imagination, 'dreaming dreams no mortal ever dared to dream before,' hold the future in their hands. . . . Realities are

born from the womb of ideas. The image formed first in the mind finds concrete manifestation in every thing created by the hand of man. . . . Time and space are dissolved in the crucible we call imagination."

With a view to the future the article ends: "Through all the ages statesmen, poets and sages have dreamed of a warless world under a 'parliament of men.' Henry of Navarre and Immanuel Kant had that vision. Woodrow Wilson and Lord Robert Cecil dreamed the same dream. Franklin Roosevelt and Winston Churchill saw that future when they penned the Atlantic Charter. God planted the seed of that better world of brotherhood in the hearts of men."

Another striking expression of the idea of brotherhood, amidst the thunder of war, was voiced in the Swiss newspaper *St. Galler Rheinbote* as follows:

"We too carry responsibility for the state the world is in today. Our fault lies in the fact that we have forgotten to be truly human, as much as those now forced to enact bestialities. . . . To be human requires above all that we feel and realize our oneness with all others. Not merely in a social, but in an inner sense. . . . Humanity is nothing else but brotherhood and as such excludes all animosity and antagonism. If you do not recognize your brother in your fellow creature you are not human."

These are only a few quotations from widely-varying sources which can be greatly multiplied. Newspaper accounts of current thought and events, one-day bulletins passing over the desolate stretches of human existence, are not meant to offer the most outstanding philosophical essays, and yet who will say that articles like these may not be read to advantage — and underscored in supporting activity by word and deed. We may be "in this world, though not of it," but we must deal with the conditions in the midst of which we live and work. It is no use to seek escape from our field of action. Rather shall we take our share in the constructive efforts it may offer, guided by the wisdom of our philosophy: Theosophy!

## THE THEOSOPHICAL SOCIETY

International Headquarters

Located at 1061 State Highway (Garvey Avenue) near West Covina, Calif. Center of Theosophical University and of our large Printing Plant and Publishing House. The public is cordially invited to the Forum Lectures held in the Temple every Sunday at 3:00 P.M. Bus service via Pacific Electric Motor Transit Lines; inquire for schedule.

# Statement

The original Theosophical Society was founded in New York City in 1875, by Helena P. Blavatsky, Col. Henry S. Olcott, Wm. Q. Judge and others. At present there are several independent Theosophical organizations differing in methods of work but all having as their main objective the dissemination of the Ancient Wisdom and the promotion of Universal Brotherhood.

All genuine Theosophical work is invariably devoid of creeds and dogmas; its nature is philosophical, religious, scientific and humanitarian; it is traditionally unsectarian and strictly non-political. It forms an integral part of a universal intellectual and ethical movement which has been active, whether publicly recognized or not, in all races and ages.

The objects of the Theosophical Society are: (a) To diffuse among men a knowledge of the laws inherent in the Universe; (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature; (c) To form an active brotherhood among men; (d) To study ancient and modern religion, science, and philosophy; (e) To investigate the powers innate in man.

The sole condition of Fellowship in the Theosophical Society is a sincere acceptance of the principle of Universal Brotherhood. Fellows of the Society are required to show the same thoughtful consideration for the beliefs of others that they desire others to show towards their own.

The Theosophical Society, with General

Offices formerly located at Point Loma, now has its International Headquarters near Covina, Calif. From 1929 to 1942 its Leader was Dr. G. de Purucker; since his passing, the Society is under the jurisdiction of the Cabinet, whose present Chairman is Iverson L. Harris, from early youth a devoted student and a very active worker in the Organization.

The Society is composed of National Sections, autonomous under its Constitution; the Sections, in turn, are composed of autonomous Lodges, under the direction of their National President. The chief Officers of the American-Canadian Section are: Col. Arthur L. Conger, President, 802 Jackson Avenue, Washington 12, D.C.; J. Emory Clapp, Executive Vice-President, 30 Huntington Avenue, Boston 16, Mass.; the Regional Official for the Western Coast is Harold W. Dempster, 910 Third Avenue, San Diego, Calif.

The official Organ of the Society is *The Theosophical Forum* (\$2.00 a year). The *American Section magazine* is *Lucifer* (\$1.00 a year). In this Section there is a minimum membership fee of \$6.00 a year. This is not in the nature of compulsory dues, but is rather a moral obligation voluntarily assumed. This amount includes yearly subscriptions to both magazines mentioned above.

Further information regarding the Society will be gladly furnished upon request. Address: Grace Finlayson, Secretary, 500 South Gramercy Place, Los Angeles 5, Calif.

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# THE OSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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VOL. I, No. 2

JULY-AUGUST, 1914

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## SOME WORDS ON DAILY LIFE

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands . . . a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature — moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery . . . will be found visibly diminished. Forget SELF in working for others — and the task will become an easy and a light one for you. . . .

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true self, as it is verily that God itself*: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention — expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court — prosecutor, defense, jury and judge — whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never-wavering light of the inner divinity — your higher Consciousness.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. . . . Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. . . .

Written by a Master of Wisdom: originally published in *Lucifer* (London) Jan., 1888.

# THEOSOPHIA

A Living Philosophy for Humanity

PUBLISHED EVERY TWO MONTHS UNDER THE AUSPICES OF  
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(International Headquarters, Covina, California)



DEVOTED TO THE DISSEMINATION OF THE ANCIENT WISDOM

*Co-Editors:* Weno R. Bergström, Boris de Zirkoff

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## IS THERE JUSTICE IN THIS WORLD-DRAMA?

Boris de Zirkoff

"What about Universal Justice in the World of Today?" This question is being asked these days by thoughtful minds. It requires an adequate and convincing answer. The teachings of Theosophy provide that answer, and they are simple enough to be understood by anyone of average intelligence.

Most people are bewildered these days. Perplexed, confused by a world in upheaval, having lost the last vestiges of their precarious footing, they fail to see any sense in the world-drama before their eyes. They imagine that Universal Justice has become a fatal victim at the hands of warring nations, and they do not seem to realize that it is rather the warring nations themselves that are meeting a somewhat rough treatment at the hands of Universal Justice. There seems so little genuine knowledge as to what the Universe really is, and how it functions and why, that people at large have fallen prey to strange and one-sided views when it comes to Justice and its interpretation.

The Ancient Wisdom, known today as Theosophy, which means the "Wisdom of the Divine," throws a flood of light on this entire problem of justice and seeming injustice. Theosophists have taught through the ages the same basic facts of Life. Whether expressed in one language or another, in one civilization or another, the message has always been the same, and the records of that message can be found scattered far and wide through the pages of history and upon the monuments of ancient times.

In the light of these age-old teachings, the Universe we live in is one of Law and Order. The most fundamental operation in the Universe is *Causation*. We mean by this the unflinching sequence of Cause and Ef-

fect, the succession of seed and corresponding harvest, of action and reaction or consequence. The ancient Hindus called it Karman. Karman is the Principle of unerring, never-failing Justice. The workings of this universal Causation stretch from atom to stars, from the electron to the outermost spaces of the Universe, from the birth of a thought to that of a whole Galaxy.

Strange how this thought has become unfamiliar to the Occidental mind! The Christian world should be quite familiar with it, if it really understood something of its own Christian Scriptures. St. Paul, writing to the *Galatians* (vi. 7) said: "Brethren, be not deceived. The Divine is not mocked. For whatsoever a man soweth, that shall he also reap." A very terse outline of the doctrine of Karman. The same teaching can be found in the Old Testament. To quote but one passage out of many, in the *Book of Job* (xxxiv. 11) it says: "For the work of a man shall be rendered unto him, and cause every man to find according to his ways." In theory, therefore, if not in actual practice, the idea of Causation is part and parcel of the Scriptures upon which the Occidental Christian world has been based for many a century.

The teaching regarding Karman is interwoven with its twin-teaching of Reincarnation, the two being but aspects of the same grand operation of Nature.

To understand the workings of Karman or Causation, which also means to understand Universal Justice, it must be first clearly understood that Nature, the whole of the Universe, visible and invisible, is a Unit. It is an Organism. It is of course composed of an infinite number of lesser units or organisms. All of these innumerable grades and vari-

eties of units manifest a consciousness of their own and evolve towards something greater. They are all united and integrated into a Whole by the One Consciousness which includes and is common to them all. This thought is of very great importance in Theosophy. You will find it reflected in all the great religions of the world. It warrants careful consideration and close study.

Another thought of paramount importance is this one. Every thought and every action affects, to the degree of energy involved, every other evolving unit or entity. It follows, of course, that every entity, everywhere, *re-acts* in corresponding degree upon the thinker of the thought or the performer of the action. No man can ever think a thought, or feel an emotion, or produce an action, without arousing some reaction from other evolving entities, whether he knows it or not, and whether the reaction is immediate or delayed.

In considering the subject of Karman, one should carefully distinguish the three main types of karmic action. The idea is not difficult to grasp. The first type of Karman is that which we *reap* or *undergo now*, at the present moment in time. It is the gathering of the good or evil harvest of our former deeds, done in lives lived before. It is like meeting now the just consequences of the causes we generated in the past. We might look upon this as the dynamic Karman operating Now.

The second type of Karman is that which we are *sowing* now, for future reaping. It is the causes which we are generating now and which will bring about their own fruition, in due course of time, whether tomorrow, or in some years, or in several incarnations.

The third type of Karman is that which is as yet *latent*. It is Karman for past deeds, ripe but finding no suitable channel as yet to manifest itself through in an adequate way. It

might and will manifest itself at any suitable time. It is *delayed* Karman.

Whatever happens to us throughout life happens against the background of these three types of karmic action. Whatever comes our way, good or seemingly bad, is invariably self-made, self-generated, and self-brought-about. We blame others because we have lost the true philosophy of life; having lost it, we have a distorted view of things and events; we do not have the correct perspective of things; if we had it, life would be full of deep meaning, and everything in it, pleasant or unpleasant, would carry with it a deep lesson and an opportunity for further growth.

The World of Today is a powerful manifestation of both individual and national, and even global Karman, on the scale of the entire human race. We must remember that nations re-embody themselves collectively, as groups of human beings, because such groups are strongly tied together by bonds of mutual and common Karman originated in the distant past, when these human beings formed another nation or civilization upon the scene of bygone history.

Every human being is an agent of Karman. This is self-evident, because everyone of us meets his karmic consequences through and by means of other human beings who make and *are* the events which we meet throughout any life-span. But some people are more powerful agents than others. Their appearance on the stage of history marks the beginning of some particularly important cycle in which some drastic balancing of accounts is to be accomplished on the karmic ledger. These men, called in Theosophy Men of Destiny, bring about through their actions, their moves, and particularly through their ideas, world-shaking re-adjustments of national and international equilibrium. Outworn moulds of civilization are

swept out of existence; new beginnings are brought forth; new seeds are planted in the soil of human minds; new and undreamt of energies are released in the midst of the human race; and these energies build a new type of civilization.

These powerful Karmic Agents may be either Destroyers or Builders. It should be distinctly understood that Destroyers cannot be Builders; therefore, in the midst of destruction we should be looking for other agents at work, perhaps behind the scenes, laying foundations for the new civilization. Destroyers are often more conspicuous than Builders, and that is why recorded history gives them such a prominence.

So let us not be dismayed, facing, as we do, a world in upheaval! Life is a manifestation of Law and Order. Seeming chaos resolves itself into

the pattern of an intelligent and planned change, when viewed from a vantage point high enough, and commanding a perspective wide enough, to see the far distant horizons on all sides. Therefore, let us ascend in our minds to as lofty a vantage point as we can, and view life fearlessly and without bias.

There lies beyond the present temporary struggle a Greater Age. Ahead of us there are illimitable stretches of future growth, endless horizons for human hope to explore, vistas ever-receding, ever-widening, without end. Above the swirl of human passions, unchained for the moment, the Sun of a New Age is shining upon the highway of human progress, and no amount of upheaval, and no depths of darkness, can ever stay the upward climb of the Human Soul starward!

## EVERY THEOSOPHIST A LEADER

G. de Purucker

*Pertinent excerpts from an address delivered at the New York Lodge,  
September 16, 1932.*

... Every one of you is a Theosophical headquarters, and not only as our beloved Judge explained it: Make each one of you to be yourself a center of the Movement, a lodge of one; but I tell you more: each one of you should be and actually is a leader, a leader of men, a Theosophical leader, one more or less trained to guide his fellows. Oh! I pray that you do not forget this; for if this idea prevail among us, no matter what one may say about the relatively small number of adherents that the Theosophical Society at present has as compared with the many millions of humanity — if this spirit prevails, I repeat, we Theosophists shall be not merely the leaven raising the general average of humanity, but verily you will be leaders, guides, teachers; and that is what each genuine Theosophist should aspire to be. Tell yourselves and tell each other that you are leaders. Your present Leader by his position merely exemplifies that fact — the spirit of self-devotion to a grandiose

Cause; and every one of you could have that same spirit, and I believe you actually have it. . . . It is the duty of every Theosophist to be a leader, to be a guide, to be a teacher, and to give full-handed and in measure overflowing, of what he himself has — flowing forth from his heart. Any man who does this is a natural leader of his fellow-men. . . . Nothing can daunt this spirit of self-devotion. It will prevail over everything, because its fountain is love — love of mankind, love of all that is. . . . Love is no mere sentimental emotion; love is vision; love is harmony; love is that which flows forth from one to others; and when a man or woman has this in his heart or in her heart, then he or she is a natural leader. I desire you all to be leaders. Don't be ashamed of this lofty calling. Proclaim yourselves as aspiring to be true leaders. No one in the T. S. is too humble to help someone else, to show the way, and the way-shower is the leader, the guide, and the teacher.

# "Theosophy Speaks"

## WHAT IS MAN?

Transcribed Radio Broadcast of December 19, 1943,  
over Station KMPC, Beverly Hills, California

Announcer: "Theosophy Speaks!"

### "LIGHT FOR THE MIND — LOVE FOR THE HEART — UNDERSTANDING FOR THE INTELLECT"

Today we find three friends dining together in a downtown hotel — it is the first time they've seen each other in years. As we tune in on them, their conversation has assumed a serious trend.

*Sound: Restaurant noises and low music. Over these sounds . . .*

TOM: You know, the more I think of it the better I like the idea of getting together for a reunion at least once in five years.

BILL: I do too. You fellows haven't changed a bit!

HAL: *Neither* of you have!

TOM: Wait a minute! That's quite a pat remark. I know I've changed.

BILL (*laughs*): I beg to differ. I don't see one wrinkle that wasn't there when we met five years ago.

HAL: Which is really saying something, considering the hectic period we've been passing through. And (*laughingly*) as for myself — well, I'm an old, old man at 42! (*All laugh.*)

BILL: What keeps you so young, Tom? Found the secret springs of youth, or something?

TOM: Oh, I don't know — let's say for the first time in my life I've found a real philosophy and that I've got my feet on the ground.

HAL: And your head in the clouds, I suppose . . . Say, that reminds me. You boys heard, of course, about Ted Smithers getting smashed up in that plane crash?

TOM: Yes, I did. Poor Ted.

BILL: I hate those sudden ends to worthwhile lives and promising careers.

HAL: Me too. He really was on his way up. It beats me WHY such a brilliant, constructive guy like that should have to go, when he still had so much to give to the world.

BILL: That's what I say! The annihilation of a fellow like Ted Smithers is something I resent.

TOM: Don't you think "annihilation" is an unfortunate word?

BILL: No! Stark realism, my boy.

TOM: Well, as far as I'm concerned, it's a stark misconception.

HAL: I agree with Bill, Tom—for when you die, well—that's all there is; there isn't any more. Is there?

TOM: I'd say that Ted reached the end of his **PHYSICAL** life only.

BILL: **ONLY!** Why, physical life is the **only** life any of us has.

TOM: In other words, your *body* is *you*?

BILL: Absolutely!

HAL: What else could it be?

TOM: Well—when you say "This is *my body*," you imply that it *belongs* to you. Right?

BILL: Yes.

HAL: Perhaps.

TOM: Well then, how can it *belong* to you and *be* you at one and the same time?

HAL: I don't get it.

BILL: Oh, it's just a play on words. (*Hal and Bill laugh.*)

TOM: Indeed it isn't. For instance, you also say, "My mind" . . . If you insist you are your **BODY ONLY**, where does your mind come in?

BILL: Well . . . the mind is part of the body.

TOM: You mean, the *brain* is part of your body—certainly not your thinking mind.

HAL: If I'm not my body, what in the world **AM I**?

BILL (*laughs*): You're an evolved amoeba — and a handsome one too. (*All laugh.*)

TOM: Your body is NOT you, Hal. It's merely an instrument that you use. Your mind is an instrument also. In fact, so are your emotions and desires. But, their guide, or their master, is you — the REAL you that is unseen.

BILL: This all sounds very interesting, Tom — but, after all, we only have *your* word for it. There's no scientific basis for your supposition.

TOM: If you're going to get off on the subject of "scientific proof," I'll have to remind you boys that 50 years ago there was scientific proof that the atom was not divisible. Scientists themselves now say it *is* divisible.

BILL: Well, to get back to our discussion . . . I'll agree with you only to the extent that I am my body and my mind.

HAL: But, Tom, you were leading up to something — I'm curious. I want to know what in the world is man, anyway?

BILL: Yes, you've told us that we are NOT our bodies nor our minds. Now suppose you tell us what we really are.

TOM: All right — you asked for it. (*Laughter*) . . . We all agree then that man *has* a purely physical body, but that this physical body is only the *servant*, or *instrument*, of the real-man-behind-the-scenes.

BILL: I see. You mean that man's body is like a violin? And that it's the inner or invisible man that directs and produces the melodies that come from the violin?

TOM: Exactly. But say — this could go on for hours, and we've got lots of other things to talk about.

HAL: No, no, Tom. Please go on. This is very stimulating.

BILL: I'll say it is.

TOM: Very well. Man is really a *composite* being, and as such cosmic vitality flows in and out of his phy-

sical and pattern bodies and energizes every cell and atom, magnetizing them into one complete unit, so that they function together as a single entity. Now, there you have a body capable of life. But what makes it LIVE? — It's the DESIRE for life on the part of the consciousness of the Ego within man, or behind the scenes if you like. This is what animates man and causes him to be able to function as a human being. This Ego within desires life and more experience, and so becomes the TENANT of the body, and is ready for another installment of life on the physical plane. As a human being, and complex as it is, it desires many things . . . some good — some bad. But good or bad, high or low, it is DESIRE, working through his consciousness, that makes the human being LIVE and ACT.

HAL: And his actions speak louder than words, eh what? (*Laughs.*)

TOM: You bet. And some let their emotions rule them, too. If they're selfish, or vain, or impatient, gossipy, surly or greedy, well, you know, they alibi themselves by saying: "Well, that's the way I am, and there's nothing I can do about it." Aren't they being slaves to their emotions and bad habits, instead of being MASTER of them?

BILL: Do you mean, Tom, that we shouldn't have any emotions?

TOM: Don't be ridiculous, Bill. We all know that some emotions are of a very high type — such as sympathy, aspiration, beauty and hope.

HAL: But, Tom, you haven't explained where a man's mind comes in yet.

TOM: I'm just coming to that now. It is quite true that animals have physical bodies, vitality, desires and emotions, just as man has. BUT, what takes man out of the animal classification is his MIND, the instrument through which he reasons. In fact, the word MAN comes from the San-

skrit word *MANAS*, meaning "to think." Therefore, man is a THINKER.

HAL: Tom, I believe I'm beginning to get the idea. In fact, what you just said clarifies it for me better than anything I've heard. Man is above the animal in evolution, then, because he has a *thinking mind* — and yet, because man can say "MY mind," he is something even greater than a man, isn't he?

TOM: Exactly, but only potentially so, Hal. Now, I want to say further that man's mind is dual, just as his desires and emotions are. And because it is dual, it can swerve or waver from one extreme to another.

BILL: But, what about people who are just average — who don't fluctuate between noble mental processes and, shall we say, bestial ones? You know, people like ourselves.

TOM: Bill, the average person is always fluctuating between constructive thoughts and impulses, and destructive or unworthy ones.

BILL: But that's only natural.

HAL: Well, it's only "*natural*" because we all seem to do it. But, uninformed as I am about these things, it seems only logical to me, that it's up to each one of us to CONTROL his thoughts — at least not to have so many unworthy or low ones, and more of the better ones. Am I right, Tom?

TOM: You know you are, Hal. You see, it is through his mind, desires and emotions that man grows and evolves — upward or downward. That is where man meets his challenge. Where he crucifies himself if he fails, or where he hastens his evolution if he succeeds.

BILL: Just where does free will fit into the picture?

TOM: Since man is master of his body, his desires, emotions and thoughts, it is up to him, isn't it? He is free to choose, free to control these wayward children of his. The consequences of his choice are his. Each must think and choose for him-

self, and so climb the ladder of evolution. Do you know why?

HAL: To grow strong, I suppose.

TOM: Right. When the consequences of a man's actions are thrown in his lap, he learns the lessons of his own experience.

HAL: It really is important then, how and what we think, desire and do, isn't it, Bill?

BILL: Yes, it certainly seems so. At least, I feel more inclined to be careful in the future. But, Tom, you've stopped at the mind. And you distinctly told us that Man was far greater.

HAL: That's right. So far you've told us that man is not his body, nor his desires or emotions, nor his mind even.

BILL: Yes. You've told us what man is not — now suppose you tell us *what he is*.

TOM: Oh, pinning me down, eh? Well, since I got as far as mind, I'll have to go on from there. No doubt you've both heard about intuition, or hunches?

HAL: Oh, sure — women are supposed to have that.

TOM: We all have it, but women seem to give more utterance to it than men. Intuition is beyond Mind, fellows. It doesn't need to REASON — it KNOWS. And the reason intuition knows, is because it is linked to the Spiritual part of man's composite nature. But, the brain and *thinking* mind must figure out things, must rationalize, because it is hampered by objective considerations, such as doubts, weaknesses, prejudices, personal preferences, etc. So, you see, all of us should endeavor to cultivate our intuitive faculties. Because these intuitive faculties, related as they are to the Spiritual part of man, are a *link* to and with his DIVINE NATURE. Well, there you have it, gentlemen.

BILL: Phew, I've got enough mental meat to chew on for a long time to come.

HAL: Let me get this straight, Tom. Man, according to what you have just told us, has a physical nature, energy or vitality, an emotional and mental nature, and also a Spiritual and Divine nature, all connected together.

TOM: Right you are.

BILL: You say he HAS these — these divisions or parts. But, briefly speaking, actually what is man?

TOM: Man is an embryo God, Bill. He has the possibilities, the potentialities — the *seeds* within himself. Just as an acorn has within itself the potentialities to grow into a great oak tree. Just as cosmic dust can produce a Universe. Now, understand, I don't say that man is a God — NOW. I say he is using the tools of body, vitality, emotions, desires and mind, in *evolving* or growing toward that future. The seed of Divinity is within man, as it is within all things. This is a common denominator of everything in the Universe — and sometime, Man will become that Divinity in a very much larger degree than he is capable of expressing at present.

HAL: But, that will take billions of years, Tom. When I think how far away I am from that future!

TOM: Of course it takes time, Hal. It takes much time and many lives.

BILL: Wait a minute! *Many lives!* Are you intimating Reincarnation?

TOM: Certainly. Surely you must realize that 70-odd years aren't enough to accomplish very much.

BILL: You can talk from now 'till doomsday and I'll never believe that men can turn into animals!

TOM: Well, I'm very glad to hear you say that, Bill — because — *they don't.* That's a gross misconception of Reincarnation.

HAL: Sounds interesting. Tell us something more about it, Tom.

*Sound: Restaurant noises again — and low music.*

TOM: Do you fellows realize what time it is? This restaurant doesn't stay open all night, you know. Instead of waiting 5 years, perhaps you'd like to continue this discussion next week?

HAL: Yes, sir!

BILL: That's a good idea — we'll see you then.

## DOES CHANCE OR JUSTICE RULE OUR LIVES?

The American Section of our Society has recently published a 48-page pamphlet bearing the above intriguing title. Its author is no one else but our old and trusted friend and co-worker, Nils A. Amneus, of Oakland, Calif. We hasten to give notice to this remarkable and timely pamphlet. Its simplicity of presentation, its non-technical, every-day language, devoid of all redundancy, the irrefutable logic of its arguments, and the directness of its approach are some of the marked traits of this little essay. Nils Amneus has eminently succeeded in presenting to the stranger in Theosophy the teachings of Cause and Effect (Karma) and Reincarnation, in a way which is convincing and appealing. A man of the business world, engaged in scientific work, a profound student of the Ancient Wisdom, the author is especially fitted for the task of outlining the teachings of Theosophy in a manner

particularly suited for inquirers. Among the subjects discussed are the Meaning of Life, Universal Mind, Is Selfishness Profitable?, Survival After Death, Law of Chance, Existence Before Birth, The Necessity of Reincarnation, and Are Ethical Teachings Practical?

In our candid estimation, this pamphlet is the best approach to the teachings of Karma and Reincarnation that we have in our beginners' literature: it should be of special value to our field-workers and lecturers and to all those who are trying to disseminate simple theosophical literature among thinking but untrained minds. We hope this pamphlet will have a very large sale, and that its reasonable price of 25 cents a copy will be an incentive to our members and friends to buy additional copies for free distribution in promising places. — B. de Z.

## To the Soldier, Sailor or Marine

Dear Friend:

There are times when a fellow says to himself: I wonder what it is all about? It is a fair question, sure, but one that somehow never gets answered. You're not going to get the answer now, but you're going to get a good tip worth following up.

We all like to sit down and "shoot the breeze" about this and that. Sometimes it lets off the steam and we feel lighter but sometimes we don't feel we got the load off our chest. Its a funny thing with us humans, we have to get it "in the neck" most often to stir us up to the extent that we give some serious thought to the things that bother us. Sure, I know, there are those we love and those who love us; and then we have our ambitions and hopes, but in between, a fellow often wonders what holds the works together and what makes it tick.

Did you ever lie real still and listen to your ticker? It's kind of uncanny! How regular it is and as far as we know all that keeps it ticking is that breakfast we ate. And then we wonder how that breakfast got worked up in the ticker. Usually, when a fellow gets this far, he decides a nap would help and that takes care of the problem for the moment. But it comes back!

Did you ever think about all the energy you see about you—I mean the wind, the crashing waves, the lightning bolt, the rotating earth, the transit of the stars and planets? And you've read about the electrons, radiant energy, light, electricity and other physical forces. Funny stuff! You can't put your hands on it but if you're not careful you're apt to get a jolt. All this energy we see, spends its time moving matter around, organizing it or busting it up. And then something happens: You say to yourself: "This is strange, here I am looking at this and *I know* I am judging what I see." In other words,

you say: "I am conscious of the phenomena I behold." And when you say "I am conscious" you realize that there are others who are conscious of the same things and so you are forced to conclude that there is a Consciousness that pervades all mankind. It seems that your participation in this realization puts you into a sort of brotherhood with others.

And then you say, so far so good, but there has to be some purpose to all this and you're right. If you are aware of your consciousness and the other fellow is likewise aware of his consciousness, there must be some place from which it came. Just as the physical forces move matter around so there must of necessity be a force which activates your consciousness. Now we have got to a point where the laboratory won't help us much. At this point most of us run against what the prof in school called a "concept," a universal idea, and that's a pretty good peg to start with. In other words, we conceive of a source of our consciousness and we think of some Divine power which expresses itself in us and the other fellow as consciousness.

This ought to be a good place to take a nap, but maybe you'll stick with me. I have a tip for you. It's a big pill but take it whole—it may give you the answer. Emerson called it the "Oversoul." You can't reason it out of the picture. It's there and it's what makes everything tick. It's what makes sense to the whole works and it gives us a chance to figure a purpose for you and me.

A purpose? Sure! You're a part of that Oversoul. So am I and all your buddies and all humanity. Just as sure as that Oversoul is Divine, you have a spark of that Divinity in you and that's what we are talking about—that's what makes things tick with a purpose.

Yours truly,  
JIM.

## FROM OUR STUDY-CLASSES

Our various Study-Classes at Lodge No. 60 continue to engage in serious study and discussion of the theosophical teachings. As we proceed from one chapter to the next of the text-books we are studying, students review them and train themselves to express in their own words the teachings they find outlined, as well as to add their own considerations to round out the picture or bring forth their own analogies. The following passages have been selected from recent remarks by students:

*Bertha Blanchard:* There may be said to exist three types of worlds in the Universe, as viewed from our standpoint: our world that we see and are familiar with and two types of invisible worlds. One of these is made of substances and energies much more ethereal than those which compose the visible worlds; and the other of substances and energies more material than even our own. We cannot ordinarily see either of these invisible worlds because our physical senses do not respond to their vibrational rates. We can see and are aware of only those things that have the vibrational rate characteristic of our own physical matter. The powers of our sense-apparatus are restricted to a small range of vibrations, and thus we are prevented from tuning in to the vibrational ranges of other spheres of being.

Modern Science is studying this very subject under the name of Radiations or Radionics, according to the field of energies it is considering, but it does not draw from these studies the many interesting conclusions which it could draw. Of the seventy octaves of radiations known to Science, barely one octave can be perceived by our eye. This octave is very familiar to us as light with its various colors. By means of these we perceive various forms in this world of matter. The idea immediately suggests itself that were we able to perceive other octaves of radiation, they might unveil before our eyes forms of substance utterly unknown to us at present.

H.P.B. in *The Secret Doctrine* (I, 73, 514) implies that physical matter is but crystallized light: it is obvious from deeper study of her words that she meant by light universal radiation in general, not necessarily our one octave of visible "light." As pointed out by Dr. de Purucker, the student of occultism would look upon the seventy octaves of radiation known to science as being a portion of that field of cosmic activity and substances contained in the lower ranges of the Astral Light.

*Fred R. Curtis:* Throughout the entire constitution of Man, there runs the idea of Duality on every plane. The Element-side and the Consciousness-side. The Ele-

ments are ensouled by the life of Fohat, we might say. In Occultism the term "soul" is used in the sense of "carrier" or "sheath." So even on the highest plane of our manifested structure, Atmic substance organizes itself into the Spiritual-Divine Soul. Buddhic substance is organized into a Spiritual Soul. As we proceed below, we find the various elements or substances organized as lower souls each with its particular kind of substance.

The concept of levels of souls seems logical if we regard the souls as vehicles or encasements to be used by the Monad in manifestation. Each soul is built out of the substance of its own level and belongs to the cosmic world of such level or plane. It is organized to respond to the vibrations of its own level and to receive and discharge such vibrations and no others.

What we call Principles represent the consciousness-side of any plane or level. The Principles work through and by means of the Elements, therefore through the "souls" of any plane. The One Monadic Essence of any Hierarchy runs through every plane of that Hierarchy and manifests itself on every plane as a subsidiary Monad; the latter manifests itself on every plane in the duality of consciousness and substance.

*Evelyn M. D. Claffin:* In our eagerness and aspiration to become as much like unto the Masters as we may, we are apt to try one of the first ways on the Path pointed out to us, which is to attain "Impersonal Love."

We should think carefully that this, like other lessons in Theosophy, begins in the narrower sphere. As in our personal lives we must begin with arithmetic before going into higher mathematics, so we should first learn to love those near us. Just one person, even, to whom we can give our devotion without thought of the cost to ourselves. Give in gladness because we love that one more than we love ourselves or any consideration for ourselves.

If we do not thus start our steps toward Impersonal Love, our so-called Love will become too impersonal and will have a coolness that repels rather than draws others to us. This is so because without this kind of a beginning we would not have the deep well in our hearts of spontaneous, unselfish desire to work for others, grown there through long habit and experience.

And when an important test comes we might fail.

Let us be glad when we have the opportunity to give even a little of ourselves, and doubly rejoice when the demands are greater.

## THOUGHTS BY THE WAYSIDE

We are all of us more or less caught in the stream of humanity that is flowing up the great evolutionary road that spirals around the mountain of life. Consequently, we only see and note the people who live, and events that occur, immediately in our own vicinity. To obtain a perspective view of the majestic procession, and to be able to report impartially on what is happening to the WHOLE, instead of to a mere part, we must step out of the procession and take a seat *by the wayside*, and then watch and THINK.

The word **WAYSIDE**, that you will always find at the head of this page, means "The border of the way." It is only from the borders of anything, that the whole can be appraised. If you wish to appraise the merit of a Circus Parade, you cannot do it if you are one of the paraders, as you will see only your immediate surroundings. But you can play "hookey" and step out of line and stand by the wayside. Then, if you were one of those gorgeously attired individuals who ride the elephants, and your position just happened to be in the center of the herd, thereby leading you to *believe* that the parade comprised nothing but elephants, you might be startled to find out that camels, horses, animal cages and many other diversified elements, were also a part of the gorgeous, glittering, gigantic spectacle. For the first time you would really know what a Circus Parade actually looked like.

The word **WAYFARER**, that you will always find at the foot of this page, really means "a foot traveler." Now, when you travel on foot, you have certain advantages over traveling in any sort of a vehicle, in an airplane, or even on horseback. You have complete independence of action, going and coming when and where you wish. You are close to the Good Earth, which is your present home, and from which you cannot,

get very far away, until you are permanently through with it. Still, at any time you can stop and look upward and admire the beauties of the heavens above, without your view being obstructed by enclosed roofs of automobiles, or railway cars. Without moving your body, except your head, you can absorb the beauties of the exquisite colorings of a grimy automobile oil smear, floating on the top of a tablespoonful of water in a depression in the concrete highway, or observe the threatened extinction of the soft, sunlit shadows on the distant mountain peak, by the dark clouds coming up over the horizon.

Being alone, surrounded by peace and quiet, free from the raucous noises of modern transportations, introspection becomes a reality and you see at once that the oil smear shows that everything we have is inherently beautiful, if given the chance to express itself; while the mountain peak exemplifies that, while dark clouds at times blot out the higher parts of life, it is but a passing phase. Behold! Even as you think this out, the clouds have passed by; the sun shines on the mountain peak again, and the contrasting shadows that give it its definition, once more are there. Then, a wayfarer is compelled to mingle with the multitude at times, as he passes along through populated places — man, made manifest; he learns from the people, and can also help them, because he assimilates what he learns, when he reaches, once more, the peace, beauty and inspiration of the countryside — God, made manifest. Why don't you try it sometime? Be a wayfarer and learn the divine lessons of a "wayside seat."

**MORAL:** We have to step out of *ourselves*, in order to be able to know the all-embracing.

And that's Perspective-minded Theosophy.

*The Wayfarer.*

## KARMAN IN THE BIBLE

Many people have wondered whether the teaching of Theosophy concerning Karman or the universal Chain of Causation is referred to in the Bible. Some students have pointed out the fact that this teaching is definitely stated by St. Paul. But it is not generally known that references to this universal fact of being are quite numerous throughout the various books of the Scriptures. For the benefit of students, and particularly of public lecturers, who may have occasion to compare the Theosophical teachings with those contained in the Bible, the following quotations are here brought together.

For the work of a man shall be rendered unto him, and cause every man to find according to his ways.—*Job*, xxxiv, 11.

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.—*Psa.* lxii, 12.

... and shall not he render to every man according to his works? —*Prov.* xxiv, 12.

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.—*Jer.* xvii, 10.

... for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings.—*Jer.* xxxii, 19.

Who will render to every man according to his deeds.—*Rom.* ii, 6.

For the Son of man... shall re-

ward every man according to his works.—*Matt.* xvi, 27.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—*2 Cor.* v, 10.

But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.—*Col.* iii, 25.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—*Gal.* vi, 7.

... and I will give unto every one of you according to your works.—*Rev.* ii, 23.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—*Rev.* xxii, 12.

The above quotations are given in the wording of King James' Bible. This does not mean that students of Theosophy accept this particular rendering or translation as being correct. On the contrary, the translation is definitely very faulty. But the accepted rendering does not materially alter the meaning of the precepts which these verses embody. Our deduction is: the age-old teaching of Causation is a Christian teaching as well. But it has been sorely neglected by organized religion and its practical efficacy has been reduced to the vanishing point. Only the teachings of Theosophy, if applied in daily life, can make this ancient tenet a reality in our code of conduct.

### THE THEOSOPHICAL SOCIETY

International Headquarters

Located at 1061 State Highway (Garvey Avenue) near West Covina, Calif. Center of Theosophical University and of our large Printing Plant and Publishing House. The public Forum Lectures held in the Temple on Sundays at 3:00 P.M. will be discontinued during July and August.

## SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Avenue and Olive Street

PUBLIC MEETINGS — SUNDAY AFTERNOONS — 3:00 O'CLOCK

*General Theme: Sacchhāva — each and every Entity that exists is the result of what he actually is spiritually in his own Higher Nature.*

Coördinator: Mrs. Mary Fay

- July 2 — "Impelling Forces of Our Inner Nature." Boris de Zirkoff, Field Lecturer. Auspices: Lodge No. 61.  
July 9 — "Essential Factors of Spiritual Growth." Mrs. Lolita W. Hart of Covina Headquarters. Auspices: La Jolla Lodge.  
July 16 — "Plato and the Age-Old Wisdom." Mrs. Jolie Shore. Auspices: Lodge No. 1.  
July 23 — "What Makes Our Character?" Mr. George Simpson. Auspices: La Mesa Lodge.  
July 30: Panel Discussion: "Changing Character Patterns." Guest Speaker, Dr. Oliver Rutterfield and Mrs. Constance Hostler, F.T.S.

*General Theme: Evolution, Involution and Cycles*

Coördinator: Mr. Donald Pray

- August 6 — "Origin and Destiny of Man." Harold Dempster; Auspices: Lodge No. 65.  
August 13 — "How Man Became a Thinker." W. Emmett Small of Covina Headquarters. Auspices: Ocean Beach Lodge.  
August 20 — "Philosophy of Symbols." Mrs. Dorothy Friend. Auspices: Lodge No. 61.  
August 27 — Panel Discussion: "Old and New Views of Man's Evolution." Guest Speaker, Prof. Spencer Rogers, State College, and Mr. George Simpson, F.T.S.  
*Character Forum for San Diego Youth*, a non-sectarian group, meets at Theosophical Center every other Saturday night, Entertaining, educational, social. For information consult Homer Barkus, Director, Bank of America Bldg., Franklin 7825 or Main 2409.  
*For other information on all Theosophical activities in San Diego, consult Harold W. Dempster, Regional Vice-President, 3131 McCall Street, San Diego 6, Calif., Bayview 6839 (or Franklin 3151, daytime).*

### QUESTION BOX

The Editors of this magazine will be glad to receive questions regarding the teachings of Theosophy or anything connected with the Theosophical Movement. They will be answered by students to the best of their knowledge and printed as space permits. We wish all subscribers and readers to feel that they can contribute materially to the value of this magazine by bringing up subjects for discussion.

— The Editors.

### INVESTMENT IN HUMANITY

The need for simple Theosophical literature among the men in the service is very great. Our Literature Committee is organizing a campaign to meet this need. *Our object is to build up a Book Fund, through contributions from various sources, with which to purchase Theosophical literature for the camp and hospital libraries of the Armed Forces.*

As students of Theosophy, we should be vitally concerned with what the men in the service are *thinking* and *reading*, as they will play a vital part in the reconstruction that will follow the war. It is our duty to make a concentrated effort to spread Theosophy now, as our opportunity to do so is especially

great. Most of us who are at home have not been touched by the war very closely, as yet; we go on much the same, in comparative comfort. But what about those men "out there"? Their hearts and minds are troubled; they are ill with fear and lonesomeness. And what about the mental outlook of those who are crowding our hospitals? What are we doing to help lift their morale and change their restlessness into relative peace? We cannot contact many of them personally, but we *can* send them a bright message through our *books*.

The Committee is more interested in receiving money rather than the books themselves, as this will allow us to secure the books best suited for service libraries. We will issue from time to time reports on contributions received and work accomplished. We have an extensive list of service libraries from government sources and have started placing literature in many of them.

We feel sure that you will welcome this timely opportunity to contribute to a most worthy cause and look upon it as an investment in Humanity. Let's all *enlist* in it without waiting to be *drafted*!

Send all contributions to *Mrs. Eunice M. Ingraham, 1043 North Sierra Bonita Avenue, Hollywood 46, California.*

Faternally and cordially, yours,

EUNICE M. INGRAHAM,  
Chairman, Literature Committee,  
Western Distr., P. R. C.

## THEOSOPHY AND ADVERSITY

Dorothy Lloyd Kerst

Adversity is a medicine which people are rather fond of recommending indiscriminately as a panacea to their neighbors. Like other medicines it only agrees with certain constitutions. There are nerves which it braces and nerves which it utterly shatters.

Take our Theosophical friend: Because of a wider scope in vision he is not dismayed — come what may. He is no less sympathetic with his fellow travelers, but because he is confident of the justice of everything that happens in his life, he is likewise endowed with the character or spiritual strength to accept his lot with steadfastness and fortitude. He learns not to blame anyone but himself; and the hard spots in his life become portals of progress. He accepts them as a challenge to his inner self; yes, even as an opportunity to express that inner self with heroic yet humble reaction.

The more he studies this "God-Wisdom," the more careful he is about recommending any panacea to anyone. He realizes that each individual in the world is building his own foundation and that experience serves as the bricks and mortar with which each of us must build. His sense of time is not limited and he knows that to build well is the thing that counts most.

Adversity is good for our Theosophical friend, and to his neighbor he is inclined to lend some of his invincible strength that is of the spirit, his innermost self, thus helping his neighbor to a self-awareness through his own adversity.

# Statement

The original Theosophical Society was founded in New York City in 1875, by Helena P. Blavatsky, Col. Henry S. Olcott, Wm. Q. Judge and others. At present there are several independent Theosophical organizations differing in methods of work but all having as their main objective the dissemination of the Ancient Wisdom and the promotion of Universal Brotherhood.

All genuine Theosophical work is invariably devoid of creeds and dogmas; its nature is philosophical, religious, scientific and humanitarian; it is traditionally unsectarian and strictly non-political. It forms an integral part of a universal intellectual and ethical movement which has been active, whether publicly recognized or not, in all races and ages.

The objects of the Theosophical Society are: (a) To diffuse among men a knowledge of the laws inherent in the Universe; (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature; (c) To form an active brotherhood among men; (d) To study ancient and modern religion, science, and philosophy; (e) To investigate the powers innate in man.

The sole condition of Fellowship in the Theosophical Society is a sincere acceptance of the principle of Universal Brotherhood. Fellows of the Society are required to show the same thoughtful consideration for the beliefs of others that they desire others to show towards their own.

The Theosophical Society, with General

Offices formerly located at Point Loma, now has its International Headquarters near Covina, Calif. From 1929 to 1942 its Leader was Dr. G. de Purucker; since his passing, the Society is under the jurisdiction of the Cabinet, whose present Chairman is Iverson L. Harris, from early youth a devoted student and a very active worker in the Organization.

The Society is composed of National Sections, autonomous under its Constitution; the Sections, in turn, are composed of autonomous Lodges, under the direction of their National President. The chief Officers of the American-Canadian Section are: Col. Arthur L. Conger, President, 802 Jackson Avenue, Washington 12, D.C.; J. Emory Clapp, Executive Vice-President, 30 Huntington Avenue, Boston 16, Mass.; the Regional Official for the Western Coast is Harold W. Dempster, 940 Third Avenue, San Diego, Calif.

The official Organ of the Society is *The Theosophical Forum* (\$2.00 a year). The American Section magazine is *Lucifer* (\$1.00 a year). In this Section there is a minimum membership fee of \$6.00 a year. This is not in the nature of compulsory dues, but is rather a moral obligation voluntarily assumed. This amount includes yearly subscriptions to both magazines mentioned above.

Further information regarding the Society will be gladly furnished upon request. Address: Grace Finlayson, Secretary, Lodge No. 60, 500 South Gramercy Place, Los Angeles 5, Calif.

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# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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VOL. I, No. 3

SEPTEMBER-OCTOBER, 1944

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GOTTFRIED DE PURUCKER

b. Jan. 15, 1874 — d. Sept. 27, 1942  
*Late Leader of the Theosophical Society*

# THEOSOPHIA

A Living Philosophy for Humanity

PUBLISHED EVERY TWO MONTHS UNDER THE AUSPICES OF  
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## SCIENTIFIC BASIS FOR ETHICS

G. de Purucker

Excerpts from *Questions We All Ask*, Second Series, Nos. 18 and 20

Evolution is bringing out what is within, unfolding the latent powers locked up within the deathless center which every human is at the core of the core of himself. Infinitude lies there; deathlessness lies there; and therefore the pathway of growth is endless and beginningless.

The way by which to grow is to shed the personal in order to become impersonal. . . . To shed, to cast aside, the limited in order to expand. How can the chick leave the egg without breaking its shell? How can the inner man expand without breaking the shell of the lower selfhood? How can the god within manifest itself — that god in each of you, your own divine consciousness — until the imperfect, the small, the constricted, the personal in other words, has been cast aside? It is in impersonality that lies immortality; in personality lies death. Therefore expand, grow, evolve, become what you are within! The gods call to us constantly — not in human words, but in those soundless symbols transmitted to us along the inner ethers which man's heart and soul interpret as spiritual instinct, aspiration, love, self-forgetfulness; and the whole import of what these voiceless messages are, is: "Come up higher!"

Nature is not mocked. Her fundamental essence is consciousness and her fundamental law is reaction — consequences. What you put into the ground of your character, you will reap; what you sow into yourself by thought and will and feeling, makes your character. Thus you build yourself through the ages; and if you do evil to some other, that evil will come back to you. You know the old saying: "Curses come home to roost." They do, indeed.

Here is the scientific basis for ethics. Ethics are not mere conventions. There are indeed conventional ethics; but the essence of ethics, the fundamental principle that right is right and wrong is wrong, that dishonor is wrong and that honor is right, that just dealing is right and that unjust dealing is wrong — these fundamental things which I call ethics, are based on Nature's fundamental law.

Sow beauty into your character by your thoughts and acts, and you will become beautiful. Sow love by your aspirations and thoughts and acts, and love will build your character to be lovely, and you will meet the guerdon of love, which is love. Be lovely and you will be loved; be hateful, and the very fact of your thinking and feeling hate, distorts your character, twists it. The torsion is tremendous, because your will and feeling are with it, and you will return with a twisted and distorted character, which may even manifest in a twisted and distorted body, the natural reaction on the physical body of the indwelling energy of your character.

Sow love, and reap it; sow hate, and reap it; Sow good-will, deeds of kindness and brotherhood — and you will receive good-will, and deeds of kindness and brotherhood. Be peaceful, and you shall receive peace; be kindly, and kindness will be your guerdon. Forgive, and forgiveness will be yours. Strive, and you will gain; aspire, and what you aspire to you shall reap;

for within you dwells an indomitable will springing from the very heart of the Universe; and to a man who uses his will aright and who uses his will with a will, naught can oppose his progress. If he fails, it is because his will lacks practice; and if he uses that will for evil purposes, if he abuses it, Nature will react upon him exactly according to what he did and gave.

Use your divine part, that spiritual will — use it with a will on the side of right, of love, of peace, of brotherhood, of happiness to others. Nature's reaction upon you will bring back to you all that you have sown. Ethics are man's way of expressing his consciousness of the harmony and symmetry and beauty inherent in the Universe.

You are gods, my Brothers; every one of you in the core of the core of your being is a god, a divine entity. . . . You are Children of Cosmic Space. For the essence of you is Boundless Infinitude — the All.

## THE THEOSOPHICAL MOVEMENT

William Quan Judge

(From an article in *The Path*, New York, August, 1895)

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name — indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to

mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry — a great and important part of the true Theosophical Movement — is universally international; and yet its organizations are numerous, autonomous, sovereign, independent . . .

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons — independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.\*

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim, and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it . . .

Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

\*It is interesting to note in this connection the insistence of our late Leader, Dr. de Puercker, upon the autonomy and self-government of all the National Sections of our Society, as the best condition of healthy growth through individual initiative. — *Ed. Theos.*

### SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Avenue and Olive Street  
PUBLIC MEETINGS — SUNDAY AFTERNOONS — 3:00 O'CLOCK  
General Theme: "The Two Paths to Self-Knowledge"

Coördinator: Mr. Earl Hostler

September 3 — "Man's Divine Heritage." Miss Ila Miller and Mrs. Inez Davenport. Auspices: La Jolla Lodge.

September 10 — "The Two Paths." Mr. L. Gordon Plummer of Covina Headquarters, Auspices Lodge No. 1.

September 17 — "Man's Eternal Choice." Mrs. Constance Hostler. Auspices: La Mesa Lodge.

September 24 — Panel Discussion: "How Shall Ethics Be Taught?" Guest Speaker, Mr. Richard Barbour, Director, Guidance Bureau, and Mr. Foster Griffiths, F.T.S.

*Character Forum for San Diego Youth*, a non-sectarian group, meets at Theosophical Center every other Saturday night. Entertaining, educational, social. For information consult Homer Barkus, Director, Bank of America Bldg., Franklin 7825 or Main 2409.

For other information on all Theosophical activities in San Diego, consult Harold W. Dempster, Regional Vice-President, 3131 McCall Street, San Diego 6, Calif., Bayview 6839 (or Franklin 3151, daytime).

# THE BROTHERHOOD OF MAN

Horace Willard

The author of this article is a young Negro, born and educated in Los Angeles, Calif. He has worked for ten years in the field of radio. Personally acquainted with racial prejudice and discrimination, this festering disease of the soul affecting selfish and parochial minds, he has acquired a spiritual strength which results from opposition courageously met, and has devoted his life to the promotion of inter-racial understanding. He donates freely the inspiration of his pen to local papers promoting good-will among various races. The Editor is proud to count Horace Willard among his friends. — *Ed. Theos.*

Upon the request of a very good friend, I sit and write about the "Brotherhood of Man." To write convincingly about a subject so much discussed and so seldom practiced, is not easy. So many talk and so few do that the subject in itself is abstract and ambiguous as well as lacking in substance.

Practically the only true followers of brotherhood are children; the younger they are the more fond of their playmates and the less conscious of race. Maybe because when we're young we are recently from God and therefore closer to God.

In my youth I had the happy experience of enjoying a healthy full childhood, of what so many adults of today term "true racial understanding." But we didn't call it that then. I just palled around with Pete, because I liked Pete and he liked me. Then there was Joe, a Mexican boy whose immigrant parents moved in our neighborhood soon after I could walk. We both liked Joe and evidently Joe liked us. The three of us, Pete of French-Irish extraction, Joe the son of Mexican immigrants and I a Negro, were the best of friends. A strange threesome we made in our later years. Joe with his oily black hair and round chubby face, Pete of the sandy curls and I with kinky hair and dark brown skin.

Like most children we had two

paramount pleasures in life, food and play, and together we enjoyed them to the fullest. Over at Pete's house we had delicious apple pie with pieces of warmed cheese on top and ice-cold milk to wash it down. As Pete's mother put it: "The milk was to give us strong teeth to chew another piece of pie the next day." And Joe's mother was always good for a handout of highly-spiced large red beans wrapped in a blanket-like Mexican roll called "tortillas." Garnished with chopped meats, this was exquisite. My mom was famous for her hot biscuits, golden brown fried chicken and candied sweet potatoes, and Negro mothers get a parental joy from feeding and caring for any child that comes along. From house to house we pan-handled until our little tummies ached; in the streets, vacant lots or flower gardens, we played until six little legs wouldn't carry three little bodies any further and there we went to sleep.

Three wards of God free from man's greatest curse, race prejudice. But that was to come later, for we were destined in the ways of man, and man's education deals too much with prejudice, both in the school and at home. Or else how would a child learn? When we entered senior high school our friendship was slowly breaking off. Nothing apparent, we were just drifting apart. This disturbed me to such a point that I asked my father why Pete, Joe and myself didn't get on as we used to. My dad said, "You're arriving at your adolescent period, son. And American adolescence is when one becomes *sex-conscious* and *race-conscious*!" And so we grew wiser, academically. We learned that Lincoln freed the slaves and the slaves were black like me; we also learned that most of the peoples of Mexico

were poor and indolent and very few had an education, there's where Joe's parents came from. I knew how he felt when these subjects were under discussion; I felt the same way when the teacher talked about Negro slaves. They didn't tell us about Benito Juarez, the great liberator of Mexico, or Booker T. Washington, the Negro educator.

At home our education of hatred and prejudice was also carried on. Unconsciously, but nevertheless carried on! I was told that my grandparents were sold as slaves, beaten and killed by white slave-owners. So naturally I developed a dislike for whites. Joe was told the reason his people were so poor; white oil men and landgrabbers had robbed and exploited the Mexicans of everything they had. This was not wholly true, but Joe believed it. Pete, on the other hand, was taught that his was the more popular color and his grandparents were rulers, the darker races inferior. These tales were fed into our young ears innocently enough, in bedtime stories, nursery rhymes and the many other ways home education is administered to children, but they were just as effective as if they were ground out by a modern propaganda

machine. Thus we were educated at home and at school! On graduation day we stood in cap and gown and received our diplomas, and so well were we educated that we scarcely spoke to each other.

Today the world is at war. A war that was caused by the same prejudice and hatred that was forced upon me and my two friends. We have hopes of making this a better world to live in when the peace is signed. "We will make a peace that will last forever," I hear post-war planners say. "At the next conference table there will be a program of peace so tremendous, evoked upon the world, that it will be impossible to enter into another war for a thousand years!"

This may be true, but I don't believe it. The next world peace may be drawn up at a conference table, but it will never be carried out until we have a meeting of the minds of the masses. People must again become like little children, get close to God, forget creed, color and religion, and love our fellow man because in our fellow man is He who represents us all. Then and *only then* will we enjoy true Brotherhood of Man.

## FEEDING THE HUNGRY

Grace Finlayson

Today more persons are hungry than there have been for ages past. And it is for those who have food, to give to those who have not. But what is the kind of sustenance for which the hungry crave?

Man is much more than his gross physical body. He has many Selves ranging from the divine to the material. Which of these Selves is most in need of food? Surely not the body which we are taught is the lowest of our composite nature.

Too long has man been kept in ignorance. Today many are no longer satisfied with the pap which has been fed them: the pap which has dulled their intellect and prevented them from "eating of the fruit of the tree of knowledge." Many are now eagerly searching for that which will wake them up. They are wearied of the sugar-coated sedatives that have put them to sleep. They are eager to know what life is all about and where they are going and how to proceed there

in the best and most efficient way.

The story is told of a traveler on a train of whom the conductor asked, "Where are you going?" and the man replied, "I do not know." "Why are you traveling?" the man was asked and he replied, "I do not know." The conductor enquired, "Who are you?" and again the man answered, "I do not know." Think of the millions today who would have given the same answers. They cannot tell where they are going, why they are traveling or who they are.

Fortunately, thousands are waking from their lethargy and are seeking the nourishment that will satisfy their whetted appetites. Life will hold a meaning and purpose if they are told that each man has within himself a spark of Divinity, that he is traveling an aeon-long journey toward perfection, and that he has lived many, many lives, endeavoring to unfold this god-spark, that he also may ultimately attain godhood.

If these starving thousands are given but the two simple facts of karma and reincarnation, a whole new life will open before them. Wars will be impossible when all men fully understand the law of karma: the law of which St. Paul spoke when he said: "Whatsoever a man soweth, that shall he also reap." Would the peoples of the earth be so unintelligent as to commit wholesale murder if they realized that the seeds of war will most certainly produce the fruits

of another war, for which they will have to pay either in this or some future life?

Those of us who have been given these teachings are like guests at a great banquet table. How shall we show our appreciation? Are we going to sit still and gorge on spiritual food, absorbing all that we can for ourselves alone, or shall we rise and seek those whom we can invite to share the food from this abundant table?

On every side we are surrounded by hungry Souls. The person sitting next to us on a streetcar or bus may be so hungry for an answer to his problems, that his entire life might be changed for the better if he is given some of the food that sustains and satisfies.

It is easy to drop a word or a hint that will start the mind of a stranger thinking. Simple remarks like, "Well, in my last life I must have done so-and-so," or "In my next life I'm determined to do so-and-so," will invariably bring forth the query, "Oh, do you believe in reincarnation?" What better opening could present itself?

To my mind, the most zealous aim of every true theosophist should be to do all in his power to get these wisdom-teachings out into the world, and never miss an opportunity to feed all starving men, women and children who must, sooner or later, be fed the apple of true knowledge, as symbolized in the Bible allegory.

### THEOSOPHICAL UNIVERSITY EXTENSION COURSES

Throughout the winter months, Miss Judith Tyberg of Theosophical University (Covina, Calif.) will conduct a course in Sanskrit terms and grammar. It will be held on the first Friday of every month: at 2 P.M., at the home of Mrs. Wm. B. Claffin, 552 South Gramercy Place, Los Angeles 5 (telephone EX-6950), and at 7 P.M., at the home of Mrs. Inis Hurd, 136 North Catalina Street, Los Angeles 4 (telephone EX-0357). On the second Friday of the month, at 2 P.M., Miss Florence Collison will conduct a course in Comparative Religion, at the home of Mrs. Claffin. Call EX-6950 for any particulars regarding both courses.

# "Theosophy Speaks"

## REINCARNATION

Transcribed Radio Broadcast of December 26, 1943,  
over Station KMPC, Beverly Hills, California

Announcer: "Theosophy Speaks!"

"Light for the Mind — Love for the Heart — and Understanding for the Intellect"

"Theosophy Speaks" will undertake to answer some of the many questions in our minds regarding life and death, and will endeavor to show that Man cannot have a true comprehension of ethics and morals without understanding his proper place in the Universe, his Origin, his real Nature, and his Destiny. Last Sunday, in discussing man's real Nature, we brought out that Man is not merely the body which identifies him to others. That, in reality, he is a complex being with seven principles or levels of consciousness. These are: the *Physical, Astral, Energy, Emotional, Mental, Spiritual* and *Divine*. That he uses all seven phases of his nature as tools for experience in his evolutionary pilgrimage in the realms of matter. And just as a thermometer indicates degrees of temperature, so do our emotions, thoughts, and actions indicate on which level of our nature we are functioning. Also, that the purpose of life is to bring all of these seven levels of consciousness under the domination of the spiritual and divine parts of our real Nature. Today, realizing that many people are not only curious, but seriously interested in *Reincarnation*, we begin a series of four dialogues on this subject. *Our Scene*: A cheerful, smoke-filled library. The host and two friends visit as they wait for Sunday dinner. One of the guests suddenly interrupts the conversation...

HAL: For half an hour now we've been talking politics and economics—subjects we discuss every day. I want to learn something about Reincarnation. Been seeing intimations of it in movies, books, poetry, and so forth—and I'm actually getting curious about it.

BILL: All I know about it is that I don't believe it—besides there's no proof for it.

TOM: Neither is there any proof against it, Bill.

BILL: It's defeatist—fatalistic!

TOM: On the contrary, old boy, it takes courage to believe in Reincarnation—because you must face yourself honestly.

BILL: Only longhairs believe in it!

TOM: (*Amused*) Is that so? . . . It'll probably come as a shock to you then to learn that three-fourths of the world's population believe in it—and these three-fourths include people in all walks of life. Here in the Western World, what would you say if I told you that there are doctors, scientists, lawyers and preachers, who think and say that Reincarnation is a fact—and that there is

*much proof*? Why, Bill, the very fact that man intuitively *knows* that there are reserves of power and possibilities within him that are seeking exuression—the fact that nearly everyone yearns to be something which he senses within—the very urge to a better life—is our daily proof that man has a great destiny—a destiny that each man achieves for himself. It takes courage to face yourself honestly and say: IT IS UP TO ME—though it takes me aeons of time—and many lives.

HAL: But how would you briefly define Reincarnation?

TOM: Reincarnation is a phase of the Law of Reimbodiment. Atoms, stars, planets, universes, galaxies—all re embody themselves. Human beings, having bodies of flesh, reincarnate. The word "reincarnation" means to re-inflesh.

BILL: You mean *everything* re-imbodies?

TOM: Yes—periodically. Nature's laws—which might also be called "nature's HABITS"—affect all entities in Nature. You see, Bill, one of the biggest handicaps we have is the tendency to look upon man as merely

a product of PHYSICAL evolution. It has the effect of discounting man's spiritual nature. And the result of this is a horror of death. How can anybody be happy or progressive if he believes that death ends all? Theosophy says that man is a deathless, spiritual being—using body, emotions and mind as vehicles of expression and experience in the material world.

HAL: Oh yes, you told us about that last week. You said the body, our vitality, our emotions and desires, and our power to think—were our SERVANTS.

TOM: That's right, Hal. You see, Theosophy says that there is no such thing as dead matter. Everything in the Kosmos has some form, or some degree, of life and energy. Now where there is *life*, there is *action*. Right?

BILL: Of course. Even in so small a thing as the atom, the amount of energy in it is staggering.

TOM: Isn't it logical, then, that where there is *action*—there is bound to be *fatigue*?

HAL: Well, I know that at night I'm so tired after a busy day that I have to go to sleep to recuperate!

TOM: WHY do you have to recuperate?

HAL: So I'll have the vitality to carry on my next day's activities.

TOM: Exactly. And that's why we say that Reincarnation is a NECESSITY. After about seventy-odd years a human being is tired. Life has worn out his body. And his soul has had just as much experience as it can stand at one time. So . . . body and soul need rest. The man throws off his worn-out body and goes into another sphere to RECUPERATE. Then when the soul is refreshed after a long period of rest, it is ready and unprepared—even eager—to resume its activities. So it is born again on this earth—in a new body.

BILL: Just a minute, Tom. You said, "he goes off into another sphere

to recuperate." I don't like such vagueness. WHERE does he go?

TOM: First you tell me where YOU go when you sleep.

BILL: (Laughs) To bed.

TOM: (Laugh) Your BODY is stretched out on a bed, yes. But the reason it is inert is because YOU, its tenant, have gone off somewhere. When YOU return and take possession again, your body becomes animated again. Now, when you temporarily left your body in sleep, where did you go?

BILL: (Laugh) I asked you first, Tom!

TOM: It certainly must have been to another plane or sphere of consciousness, Bill. Because life—or consciousness—is continuous. There is no such thing, actually, as BIRTH and DEATH. Just varying kinds of LIFE . . . We are born into one kind of life—and we die into another kind of life. Life is continuous—therefore, consciousness, whether on one plane or another, is continuous. In fact, we can say that sleep is incomplete death—and death is complete sleep.

HAL: Say, that's very interesting. (Meditatively . . .) Sleep is incomplete death—death is complete sleep.

TOM: You see, in sleep the withdrawal of your consciousness to another plane is only partial and temporary . . . therefore, you can return to your body and resume daily activities. But in death, the withdrawal of your consciousness is complete—and so your body disintegrates. At any rate, the sleeping period and the death period are both for the purpose of rest and recuperation.

HAL: As far as I'm concerned, Tom, you make sense. But, why do we have to come back HERE — to Earth?

TOM: Why were you born here in the FIRST PLACE? It wasn't blind, accidental happenchance! Nature doesn't work that way. Logically, there is something we must ac-

comply in this particular spot—called Earth. Let's say that the Earth is a school—where there are various subjects we must master in order to evolve, or graduate, into a higher sphere of life. You start in the first grade—you study, learn, then you are given tests. If you've done your work well, you pass into the second grade—and so on. BUT, if you fail in your work, you must remain in that same grade until you HAVE learned your lessons. The reason we come back here—is because the things we have to learn HERE cannot be learned any other place—or we'd be THERE instead of here. A farmer doesn't plant seeds in one place—and then travel miles away to another farm to harvest his crops! We have to come back here to reap the harvest on the spot where the seeds were sown.

HAL: Your point is pure logic, Tom... maybe it's fear that makes me wish I'd go somewhere else.

TOM: Your scene of action, Hal, until you have mastered all the challenges and problems the Earth has to offer—is right on this planet. Why go to another place when you haven't been a success here? You see, your unfinished duties and obligations, the unlearned lessons and unsatisfied ambitions PULL YOU back here. We call it magnetic attraction.

BILL: Well, I for one don't want to come back. I'd just as soon enjoy life and then be snuffed out.

HAL: I guess everybody would—but evidently Nature doesn't work that way.

TOM: Your way would be easy, Bill—but it's not very courageous, is it? You see, fellows, the NEED is to tell people of their SIGNIFICANCE in the evolutionary plan. We need a larger view of the purpose and destiny of the human race. You and I didn't spring into being at the MOMENT OF BIRTH! Theosophy is the only thing I've come across that, to

my mind at least, satisfactorily EXPLAINS the riddles and inequalities of life. It shows man's relation to the Universe. In fact, man is a pilgrim—with a Spiritual origin and a Divine Destiny.

BILL: Well, it certainly is a different conception than most evolutionists have.

TOM: Yes it is. But you see, Bill, the materialistic idea of evolution leaves out man's Spiritual Nature—and also the spiritual aspect of Nature itself. And you simply must take it into consideration because the core of Nature is essentially Spiritual.

HAL: As you were talking, Tom, I got the feeling of tremendous periods of time. Endless, almost.

TOM: Nature works slowly, and continuously repeats itself. Evolution requires TIME and depends on CONTINUITY. We are evolving, growing units in an evolving universe, and need time—plenty of time—to reach our goal. That's why we say REINCARNATION IS A NECESSITY.

BILL: I agree that evolution takes time—billions of years perhaps. But I still think that people evolve through their descendants—and not individually.

TOM: Bill, have you ever asked why people are so different? Why are some so rich in money and so poor in kindness—why are some born with such poor health—why do opportunities come to some people and not to others—why do some have more will power than others—why are some born with tendencies to evil which they are given little time to outgrow? Why, the inequalities of life are in themselves enough to embitter the heart and destroy initiative!

TOM: It is, Bill, to a certain extent. But think a moment. Heredity and environment are consequences, not causes. The answer lies much deeper than that. There are inequalities in people of the same heredity

and environment. One child in the family will be stupid, another brilliant. One will have perfect health and his brother be born an idiot. One will submit to his environment, and his brother will raise himself out of it and become President!

HAL: Now you're saying something! Everybody wonders why that is.

TOM: It's because we've all taken up where we left off before. Some have learned their lessons and passed on to the next grade—while others failed the tests and must do them again. Some have wasted time and are born without talent and just plod along. Others acquired a high degree of perfection along certain lines and are born perhaps musicians, geniuses, prodigies. We might have a lifelong dream of a career that was never possible—or other unsatisfied longings. These are *energies*. Somewhere—sometime—they must develop and bear fruit.

HAL: That must be what the philosophers mean by "the hunger of the human heart."

TOM: Yes. And only human life can satisfy it.

BILL: I know, but I still think these "unsatisfied longings" bear

fruit, as you put it, in our *children*.

TOM: A child of yours cannot complete YOUR evolution. He has his own—you have your own. We don't enter a university and expect to leave it, an educated person, in one term.

TOM: Neither can we master the school of life—in *one* lifetime. It's foolish even to suppose it. One seventy-odd year life is not enough.

HAL: Do you think we develop talents in PAST lives which are our easiest lines of effort NOW?

TOM: Yes. Then too, you've developed HABITS, good and bad, which are the easiest lines of effort. For instance, take a man who dies a drunkard's death—

*Sound: Opening of door . . .*

MRS. BILL: Oh, Bill dear, I'm sorry to interrupt this confab—*(pleasantly)* but dinner is ready and waiting.

HAL: *(Laughs)* And we certainly can't talk about a drunkard during dinner, can we?

*All laugh . . .*

TOM: Tell you what—you're invited to dine with ME next week, boys. And we'll go into a few more details. That is, if you want to.

HAL: Yes, I can make it.

BILL: That's a splendid idea.

## MAN AND THE INVISIBLE WORLDS

Della A. Pierce

*(Condensed from a talk given before a Study-Class)*

The Universe, structurally, is made up of planes or spheres, visible and invisible, extending endlessly in the direction of Spirit on the one hand, and of increasing materiality on the other. In this evolutionary pattern moves "little man," somewhere between gross materiality and ethereal spirituality, "muddling" his way through every experience on endless planes and worlds.

The evolving entity, in whatever form it may be manifesting, whenever it has finished a cycle of experience enters a higher plane and goes through a similar cycle, but on a higher plane of growth, in the Cosmic Hierarchy. In this new cycle of experience he is a beginner, just as our new personality of every incarnation is first a child in its development on this physical globe.

All beginners studying this truth wonder why we do not make faster progress. But when we remember that Cosmic Life works through endless stages and degrees of substances and forces, then we realize that this growth is one of *expansion of consciousness* and sensory preceptions. In other words, when the Human Life-Wave has finished this present world-systems. Consciousness, in its bloom, so-to-speak, into entities that would appear god-like to us, at our present stage of evolution.

This is the destiny not only of man but of everything that lives,—endless growth through endless time to learn first-hand everything in innumerable world-systems. Consciousness, in its continuous expansion, must do so *self-consciously*, with complete awareness of its own growth. Pure consciousness is free of all limitations. It manifests according to the space or sphere which it infills. It can be Cosmic or electronic, so to say, because in its own essence it cannot be measured or limited. Some consciousness on an electron may have thoughts similar to our divine thoughts. This is so because all forms of manifested substance are, ultimately, offsprings of Cosmic Intelligence; every mathematical point in the Universe is infilled with Cosmic Consciousness, because rooted in it from all eternity.

We humans are of course still very imperfect in our evolutionary growth. Beings on other planets of the Solar System are more advanced and think diviner thoughts than we do. Beings inhabiting the Sun—how strange this must sound in the ears of accepted physical science! — are thinking god-like thoughts because their consciousness has reached god-like or Solar expansion.

Just as the Universal Life or Consciousness works through and holds together our own Home-Universe, as astronomers call it, so the life or vital-currents in man's physical and astral structure is the lower aspect of that vital, cohesive, something which holds all of man's constitution together as a Unit or Organism.

There is an entire Universe within the human body. It has its worlds, its planes, and it is inhabited by millions of cells, grouped into "kingdoms" and "races," such as bone-cells, nerve-cells, tissue-cells, what not. Our conscious Self is the ruler or god of this system. Likewise, the Suns or Stars, planets and satellites, nebulae and star-clusters, are organs and structural parts of a Universal Organism, composed of all the substances and forces of a Universe. Our own life is merely an integral part of that infinite life throbbing through the arteries and veins of Cosmic Space. Man evolves between two Infinities: in the direction of Cosmic magnitudes, and in the direction of the infinitesimals.

All the great and inspired Poets and Philosophers of history have voiced the Truth that the "World Soul" permeates everything. It is but another way of saying that the Supreme Self of any Hierarchy infills it throughout and permeates it with its Life. That "Highest" dwells in every man that is born. This is true ancient Pantheism: the belief, the intuition that back of all things there is a Divine Essence that issues innumerable multitudes of rays, life-consciousness-rays, that Essence being the Spiritual Sun from which all Universes flow forth into being, and into which they will all eventually return.

If you think you are right, and can tell the reasons why, do not worry over what people will think. Do what your head and conscience dictate. If you cannot say correctly what you think, you cannot think correctly.—*Joseph Stalin.*

## THOUGHTS BY THE WAYSIDE

Sitting on a hill-top one day, engrossed in silent contemplation of a view that embraced the majestic expanse of a tranquil ocean on one side and the silent grandeur of a mountain range on the other; a thought kept flashing into mind—Tranquility, that is of the essence of Nature's Ways.

Whether it be the sprouting seed, or the slowly rising mountain range, Serenity — Tranquility — Calmness reigns. Even the wild animal life that abounds, is governed by the same rules; accentuated, but not denied by sporadic quarrels and fights, indulged in by individual members of its varied species. Man is like that also.

Then, following through, came the flash: Then why is it that man alone, the highest manifestation of life on this planet, is yet the only form of life that seems to lack—Tranquility? How rare it is to find a single human being who lives serenely, remains tranquil at all times and preserves a calm attitude under all circumstances!

In fact, one has to admit, Confusion — Disorder — Agitation seem to be the normal living of this so-called Lord of Creation—Man. Surely the Divine Intelligences that must be behind all creations, did not endow Man with a self-conscious mind and in return rob him of the blessings, vouchsafed all other created forms?

Now, here is one of the great benefits of silent contemplation, especially when surrounded by nothing but Serenity — Tranquility — Calmness, which of course means sitting somewhere by The Wayside. It is this: Answers just come to the most perplexing of questions. And so it was in this case. It is the great abuse of the Gift of Tongues that is responsible for Man's isolation from the Tranquility enjoyed by all other living things. It is the ceaseless chatter, the wagging tongues, and the discord-

ant voices, as well as the disturbing mass of the written word, all beamed at creating Confusion, establishing Disorder and inculcating Agitation, that is responsible for the lack of Tranquility in our daily lives.

Remember, I said it was the abuse, I did not say the use, of the Gift of Tongues that is responsible. Words have been called "The winged messengers of thought." Then, many of these messengers, must have lost their wings, like the Dodo bird, which is also why they have died out. For, just listen at any time to the eternal clatter of conversation you hear around you, wherever you go, at any time, in the busy marts of Man, or in the salons of a social gathering, and try to find even a vestige of a thought behind the continuous flow of words, words, words.

Science tells us that all bodily growth occurs during the sleeping hours. Perhaps that is because the tongues are stilled in sleep and the many foot-pounds of energy wasted in idle chatter, that is so exhausting to the chatterer, as well as the chatterer, in sleep can go about their duly ordained task and rehabilitate the Godly Form we use. Any public speaker will tell you that an hour's address is as exhausting as several hours of physical labor. The former drains the nervous system, the latter wears down the muscles. Is it any wonder we have so many nervous people around us?

Then why the Gift of Tongues, in the first place? Obviously, the answer is, as Man was given a Mind, it was intended as a means to express Constructive Thought alone. Man has preferred to use it, for the most part, to express Destructive Thought alone. Therefore CONFUSION reigns.

MORAL:—Internal Tranquility at all times, is the pathway to Peace, and Understanding, and that's Contemplative Theosophy.

*The Wayfarer.*

## THE CASE FOR ATLANTIS

Boris de Zirkoff

Students of Theosophy are grateful to our friend and veteran-Theosophist, Dr. Charles J. Ryan, of Int'l Hdqrs., for his recently published essay modestly entitled "Notes on the Place of Atlantis in World Evolution" (Theos. Univ. Series, No. 5, 1944). These are in reality more than just "Notes," as the pamphlet covers in its 25 pages important facts connected with submerged continents, and is, without question, the most valuable and authoritative outline of what is actually meant by "Atlantis" in Theosophical terminology, its place in the evolutionary history of the Earth, and the best-founded evidence for the support of this ancient tradition. Dr. Ryan's paper is invaluable for theosophical speakers when attempting to deal with this popular and captivating subject.

The author brings forward geographical, geological, biological and allied factors which cannot be explained without the former existence of the vast continental system of Atlantis. He reviews the teaching of the orderly succession of Cycles in Nature, giving hints of the probable *inversion* of the poles of the Earth, and its bearing upon the submergence and rise of continents. A bird's-eye-view of Rounds and Races follows with a suggested explanation why the "primitive" tribes possess highly complicated languages and a knowledge of occult forces and their usage.

Special attention is drawn to the vital distinction between the Theosophical teaching of the antiquity of Atlantis, and that of those anthropologists who accept the probability of vanished civilizations. This deserves the most careful attention of the reader. Atlantis should be regarded as a system of continental masses that covered various parts of the Earth and not as a mere island somewhere in the Atlantic Ocean. This is another very common error.

The fascinating subject of the actual age of Atlantis is carefully gone into, the reasons for the disintegration of its civilizations, and the waves of emigrations which left it for other, then rising, parts of the Globe. Dr. Ryan discusses the antiquity of civilizations in general; he points out the confusion and uncertainty existing about this among modern scientists; the magnificence of some of the remains of early cultures, followed here and there by what appears to be abject barbarism; very telling factors and evidences are brought together.

Dr. Ryan's essay should be highly recommended to all students, and those who, while not directly interested in Theosophy, love the study of antiquity and of the evolutionary history of the Earth. As far as our speakers are concerned—and let it be stated without any unkind criticism in mind—they cannot be pardoned any longer for confused, erratic or misleading statements on the subject of Atlantis, on the alibi that H. P. Blavatsky's teachings in *The Secret Doctrine* are very sketchy and seemingly contradictory. With Dr. Ryan's pamphlet at hand, and with supplementary study of available material, any speaker can deliver a lecture on Atlantis which will have scientific value and spiritual worth.

In our own field-work, we are constantly discovering people who have been for many years assiduous readers of Dr. Ryan's scientific and occult articles in Theosophical magazines, and who have even made collections of them. So we feel we voice the feeling of many students when expressing the hope that our good friend, Dr. C. J. Ryan, will continue to give us valuable material from his more than half-a-century-old theosophical studies, through the medium of his experienced and inspired pen.

## Statement

The original Theosophical Society was founded in New York City in 1875, by Helena P. Blavatsky, Col. Henry S. Olcott, Wm. Q. Judge and others. At present there are several independent Theosophical organizations differing in methods of work but all having as their main objective the dissemination of the Ancient Wisdom and the promotion of Universal Brotherhood.

All genuine Theosophical work is invariably devoid of creeds and dogmas; its nature is philosophical, religious, scientific and humanitarian; it is traditionally unsectarian and strictly non-political. It forms an integral part of a universal intellectual and ethical movement which has been active, whether publicly recognized or not, in all races and ages.

The objects of the Theosophical Society are: (a) To diffuse among men a knowledge of the laws inherent in the Universe; (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature; (c) To form an active brotherhood among men; (d) To study ancient and modern religion, science, and philosophy; (e) To investigate the powers innate in man.

The sole condition of Fellowship in the Theosophical Society is a sincere acceptance of the principle of Universal Brotherhood. Fellows of the Society are required to show the same thoughtful consideration for the beliefs of others that they desire others to show towards their own.

The Theosophical Society, with General

Offices formerly located at Point Loma, now has its International Headquarters near Covina, Calif. From 1929 to 1932 its Leader was Dr. G. de Purucker; since his passing, the Society is under the jurisdiction of the Cabinet, whose present Chairman is Iverson L. Harris, from early youth a devoted student and a very active worker in the Organization.

The Society is composed of National Sections, autonomous under its Constitution; the Sections, in turn, are composed of autonomous Lodges, under the direction of their National President. The chief Officers of the American-Canadian Section are: Col. Arthur L. Conger, President, 802 Jackson Avenue, Washington 12, D.C.; J. Emory Clapp, Executive Vice-President, 30 Huntington Avenue, Boston 16, Mass.; the Regional Official for the Western Coast is Harold W. Dempster, 940 Third Avenue, San Diego, Calif.

The official Organ of the Society is *The Theosophical Forum* (\$2.00 a year). The American Section magazine is *Lucifer* (\$1.00 a year). In this Section there is a minimum membership fee of \$6.00 a year. This is not in the nature of compulsory dues, but is rather a moral obligation voluntarily assumed. This amount includes yearly subscriptions to both magazines mentioned above.

Further information regarding the Society will be gladly furnished upon request. Address: Grace Finlayson, Secretary, Lodge No. 60, 500 South Gramercy Place, Los Angeles 5, Calif.

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# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. I, No. 4

NOVEMBER-DECEMBER, 1944



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February 5, 1910, 60-inch Reflector.

(Courtesy Mount Wilson Observatory)

# THEOSOPHIA

A Living Philosophy for Humanity

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LODGE No. 60, AMERICAN-CANADIAN SECTION, THEOSOPHICAL SOCIETY  
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DEVOTED TO THE DISSEMINATION OF THE ANCIENT WISDOM

*Co-Editors: Weno R. Bergström, Boris de Zirkoff*

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## THE ALL-PERVADING ONENESS OF LIFE

Boris de Zirkoff

Man and the Universe are One. The lost key in the thought-world of many a century past has been the Oneness of all Life. From the realm of the infinitesimal, to the realm of the Cosmic, from the electron to the super-galaxy, the Universe is one organic Whole woven of Consciousness and Life, upon the loom of Time.

As above, so below. The small is but the replica of the great. The great is but the pattern followed by smaller units. The one reflects the other, mirrors itself in it. Nowhere in Nature are there any breaks, gaps, jumping-off places. Everything is intimately connected with everything else, depends upon everything else, and partakes of all else. Every manifestation of life affects all other creatures and things, causes them to react, to change, to *become*. Universal Life is a constant flowing, a never-ending change, a succession of tides which issue forth from the Divine, and reënter therein.

Today we hear the teachings of the Ancient Wisdom echoing in the Halls of Science. We hail those indefatigable researchers whose intuition and reason have opened before their gaze new-ancient vistas of Truth. Liberating themselves from the thrall-dom of a soul-stupefying materialism, they are becoming allies of genuine occult students the world over. We need them in our own work.

It is only a few weeks since (see *Life*, August 14, 1944) Dr. H. S. Burr and his co-workers at Yale, after twelve years of measuring the electric currents generated in plants and animals, wrote, in voicing their conclusions: "All living things exist surrounded by an electric aura of their own making. This aura, or electrodynamic field, plays a considerable part in determining the size and shape and behavior of every plant and ani-

mal. It is influenced, moreover, by all the little understood phenomena of the universe, like cosmic rays and sun-spots. *This means that life on earth is connected electrically to the whole mysterious dynamic pattern of the universe.*" (Italics ours.)

This conclusion sounds like many a passage in H. P. Blavatsky's *The Secret Doctrine*, or any other work of genuine Occultism. The quotation uses the occult term "aura," it establishes a scientific foundation for the recognition of the actual existence of an astral pattern-body and of its direct relation to the structure and growth of living things; it postulates the existence of little-known relations between cosmic phenomena and more familiar ones surrounding us on all sides; it boldly states that the pattern of the universe is a *dynamic* one, which, to a student of Occultism, cannot mean anything else but that it is "motivated from within"; it shows an electro-magnetic circuit between all *seemingly* unrelated units in the Universe and links them indissolubly together. The thought of the Oneness of all Life emerges from these conclusions triumphant. Ancient Occultism is being vindicated once more.

It is probable that few students would expect to find corroborations of Occultism in a magazine devoted to Mechanics. Yet this is precisely the case in a recent article by Donald G. Cooley (*Mechanix Illustrated*, June, 1944) on whether "Cycles Predict the Future." Its main trend of thought is the relation between sun-spot-cycles and business trends, a subject in itself which would have hardly found a place in similar journals of some few years ago. The conclusions are in the affirmative. The author says: "It is only human to resent implications

that we are not absolute masters of our fates. The notion that cycles, beyond our control, to some degree control us, offends many. It is natural that we should ask *why?* and *how?* From a realistic point of view, human beings are mechanisms for the conversion of cosmic energy. Your energy ultimately derives not from the food you eat but from solar energies which make that food supply possible. If solar radiation runs in cycles — as it markedly does — we should expect human beings, like massed receiving sets, to show cyclical responses.”

The author quotes, in closing, these significant words of Edgar Lawrence Smith, well-known student of business cycles: “Man is apparently not so greatly dissociated as he had supposed from all that enables him to live. He is a member not alone of the human race, but of that greater association which includes every form of living thing, each member of which, magnificent or microscopic, responds, it appears, in its own way to the rising and setting of the sun, to the passing of the seasons, and to

those less obvious changes in the quantity and content of solar radiant activity which we are just beginning to learn how to observe and to measure.”

We feel in this the rise of a new conception of Science, the birth of a spirit of reverence before all Life. We raise our eyes towards the star-lit sky and behold its silent wonders. Are these myriads of stars but cosmic electrons moving in rhythmic sequence around gravitational centers? Are these whirling nebulae but cosmic atoms in the structure of Cosmic Cells? The life of the wild daisy is the same as the life which pulsates in the heart of the Sun. The dynamic motion which actuates the tiny electron is the same as the motion which sends nebulae spinning through the spatial depths of infinitude. Worlds within worlds, hierarchies within hierarchies, everything lives in something greater than itself, unfolds within the encompassing consciousness of a great unit, reaches out, in endless *becoming*, towards the ever-receding Unknown.

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### SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Avenue and Olive Street

PUBLIC MEETINGS — SUNDAY AFTERNOONS — 3:00 O'CLOCK

Coördinator: Anthony Shore

- November 5 — “Shifting Our Center of Consciousness.” George Simpson, Auspices Ocean Beach Lodge.
- November 12 — “Work Out Your Own Salvation.” Iverson Harris of Covina Headquarters. Auspices Lodge No. 65.
- November 19 — “Capturing a World with Ideas.” Foster Griffiths, Auspices La Jolla Lodge.
- November 26 — Panel Discussion: “Education for a Better World.” Guest Speaker, Dr. Charles J. Faulk, Assistant to Superintendent of San Diego Schools, and Mrs. Mary Fay, F.T.S. Auspices of all local lodges.

Coördinator: Constance Hastler

- December 3 — “The Touchstone of Truth.” Harold Dempster, Auspices Lodge No. 1.
- December 10 — “The Weighing of the Heart.” Miss Judith Tyberg of Covina Headquarters. Auspices Lodge No. 65.
- December 17 — “The Giving of the Self.” Dr. Louis E. Van Norman, Auspices La Mesa Lodge.
- December 24 — Special Christmas Program. Auspices all local Lodges.
- December 31 — Panel Discussion: “The Value of New Year's Resolutions.” Guest Speaker, Crowell D. Eddy, County Assessor, and Mrs. Mora Forbes, F.T.S., Auspices of all local Lodges.

## THE PRACTICAL SIDE OF THEOSOPHY

William Q. Judge

(Reprinted from *The Path*, New York, Vol. III, November, 1888,  
where the article is signed by the pseudonym of Harij)

It may seem to those who have closely followed the progress of the Theosophical Society that enough has already been written, and that the ground has been so thoroughly covered that further exposition is unnecessary. We have had practical occultism, and theoretical occultism, and, under the name of theosophy, commentaries without number. Indeed, the ground has been very thoroughly gone over, so that one familiar with the publications already issued need have no difficulty in finding his way. Under the head of theosophy is comprised a philosophy of the origin, the nature, and the destiny of all things. All things cannot be defined in a sentence, or adequately discussed in a magazine article. The discussion of one principle brings out many others bearing more or less directly on the one under consideration, and so complexity leads often to confusion and bewilderment, and especially is this the case with beginners, while older students are not always exempt. Now it is exceedingly desirable to get rid of confusion and bewilderment, for these are very discouraging and spoil the efficiency of the life and work of the student. The removal of confusion does not depend on profound and extensive reading, or on great learning in occult or theosophic subjects, but on a certain condition of the soul. Some have gone over the greater part of the literature of occultism, and talk learnedly about innumerable philosophies, only to become hopelessly involved as in the meshes of a net, having no "master's word," no power to command, no light with which to see. They have brought no cosmos out of chaos. The music of their souls has no rhythm or harmony, is built upon no theme, but is a confusion of sounds, a chorus of incoördinate *occult tom-toms*. And why? Because their knowledge(?) is superficial, merely of the intellect; it has never entered into or been drawn from their lives. It is the very surface of things, the foam on the crest of the billows broken off from the great throbbing sea beneath. There have been theosophists who have caught hold of the essence, driven to the very centre almost at a bound; intense, earnest natures, hungering and thirsting for something they could not find, till at last it was found. "Ah yes, I see!" they have exclaimed, "in order to get it, I must re-form my life. Well I WILL DO IT!" And such transformations have occurred! With a seal upon their lips and a monitor in their hearts, they have steadily worked their way into a new world. They lost at once the relish for "sin" and the lusts of life; and how? Because they loved something else more than these. And yet they were patient with the very things they had come almost to loathe, working *through* them instead of running away from them. Yet knowing that their progress depended on their attaining true freedom, they could even forego progress and the greater good for the sake of duty and obligations ignorantly and thoughtlessly assumed. The great renunciation is made up of little self-denials. At the very moment the soul lets go of self, it finds the All. The truths of theosophy are solely for those who want them, and for none others; and, be he rich or poor, ignorant or learned, desire determines all and motive colors all. He who is drunk with the wine of the world has no palate for the ambrosia of the gods, which to him is like milk for babes. Very well; he is joined to his idols, let him alone. A friend, a straightforward, honest man, once said to the writer, "I would give anything for the assurance you seem to possess of the future, and that

all is well." It was replied, "You do not *want* it." "Yes, I do, indeed I do." "Well, I will convince you that you *do* not want it in the sense meant to be conveyed." Now the friend was engaged to a beautiful girl, so this proposition was presented to him: "Suppose an angel were to appear at this moment and say to you, 'Choose one gift, and no more, and it shall instantly be yours,' would you choose the wisdom you say you desire, or would you choose to have a certain young lady put into your arms as your wife?" "Why, of course," he replied, "I'd take the woman. I did not mean it *in that way*." Not only the dearest thing we have, but the dearest thing we covet, or that creation holds, must be the Truth. Now *no one* will be able to reach the point of so desiring the truth till he has learned the worthlessness of all else. It is worse than folly to drag him away from his idols; he will cherish them still in secret, and offer them incense in the inner sanctuary of his soul. It is said of the occult hierarchy that no one who *knocks in the right way* can ever be denied. Who, indeed, can deny the master admission to *his own house*; and who can enter the house of the *strong man* and spoil his goods unless the strong man be first bound hand and foot; and, again, who can bind him but his lawful vassals who dwell in his house; and who can restrain these but the master of the house?

On the surface of things there would seem to be a contradiction in the theosophic teaching. Self-denial, renunciation, and brotherhood on the one side; and instruction for personal progress in practical occultism on the other. If there seems to be a discrepancy here, it is only on the surface, and it disappears the moment one begins to work in earnest. There are, indeed, mysteries to be unfolded in the progress of the individual, but they are in no sense revelations from without. They are unfoldings from within, just as the seed unfolds into the more perfect plant, just as the bud unfolds into the more perfect flower.

Very many members of the theosophical society are anxious only about their own progress: they hang like barnacles on the theosophic ship. "How will the T. S. benefit me? What shall I gain? What have I gained by joining the T. S.?" You have gained an *opportunity* to pull an oar or unfurl a sail; and if you have worked with a will, you may be surprised one of these days to learn how much you have actually acquired of the art of navigation. What would be thought of the merchant who, as often as he sold a shilling's worth of goods, closed his store, leaving his customers outside, while he took account of stock? By the time he had ascertained that half of his shilling was pure profit, he would also realize that his customers had departed, his opportunities had vanished, and his rent and expenses had devoured his shillings and led him into bankruptcy. *O ye of little Faith!* Must ye have cent per cent in search of truth, or else hide your Lord's money in a napkin and bury it in the earth?

Either we desire the truth, or we do not, and there is no deception about it. No man can deceive his own soul. If we desire the world, there is no reason why we should not seek in that direction, for in such seeking lies our only cure. Theosophy offers absolutely *nothing* to him who still would buy and sell and get gain. Has any one ever seen Madame Blavatsky or Colonel Olcott sitting in a corner gazing at the tips of their noses, or studying a spot on the wall? Has any one heard them express anxiety about their personal progress? Has any one known them to do anything but work, work, work, sick or well, night and day, spending their last dollar for the cause, and begging, if not with rice-bowl from door to door, yet with pen and heart and tongue and

brain for poor benighted, deluded humanity. How many thousands of miles has Colonel Olcott travelled over India? Here is Theosophy as *practiced* by the founders of the T. S. Witness the picture of a poor sick woman, swollen with dropsy, sitting sixteen hours a day coining her life into brave and noble plans for the poor, the oppressed, the down-trodden; working with pen for her daily bread, and taking as her reward contempt, misrepresentation, slander, and scorn! Here is *practical theosophy*; and where is progress for these two servants of servants? They ought to be able to ride to the moon on a broom-stick by this time, if they rate their services as we who have nibbled at the edges and held out hands for "backsheesh"; and what would we not give to be able to produce a really occult phenomenon and disappear in a cloud of glory! He who works for self is but digging in the mud, though he may imagine that he is in search of the light. He who forgets self and works for all is journeying toward the light, though he may seem to make no progress. The light will glow within him, and not only illumine his own soul, but shed a radiance on all his surroundings.

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## EVERY MAN POTENTIALLY A THEOSOPHIST

Weno R. Bergström

Did it ever occur to you that all mankind, that every individual member of this vast body, is potentially, if not actually, what we call a Theosophist — that they could not be otherwise, even though they call their churches by other names? From the general interrogation to the particular individual, it is you and I; it is the family next door and up and down the street, in all the cities and countries of our globe. Perhaps this may need a bit of explanation.

By the word Theosophist in its operative or realistic sense, we mean a certain basis of fundamental understanding of physical and spiritual relationship which is shared by all, though colored and inflected by the various emotional, environmental, social and cultural attainments of each individual. Stripped of these inflections, there is a basic unity, a common denominator, a fundamental norm identical in each of us.

The principal thesis of the works of H. P. Blavatsky, the Founder of the Theosophical Society, is that all religions, no matter of what name, have their common origin in a body of Wisdom generated with the advent of Man and preserved by those en-

trusted with its care. Throughout the history of man, this body of Truth has appeared again and again through the mouthpiece of great Teachers, Krishna, Buddha, Christ, to name but a few, each time inflected by the period and capabilities of those who recorded the teachings of these Masters. We are not to be misled at this moment by doctrines, creeds and dogmas which have been incidentally developed by institutions, churches or societies which have grown and proclaimed themselves the authoritarian administrator of these teachings. The fact remains clear, the Truth existed before the teachers and the subsequent institutions and it will likewise survive them all.

What then are these truths which make all men Theosophists? First of all, Theosophy teaches "the fundamental identity of all Souls with the Universal Oversoul." It is necessary to envision that spark of Consciousness resident within each of us as Divine and as identical with that Consciousness in each member of the human race, though it may vary in degree. The proper conception of this Truth, this Great Reality, provides the key to the door of every worthy

temple dedicated to the worship of the Divine and provides likewise the passport among all men as free participants in the Divine Nature. Thus it matters little what you call your church — you are brothers equally in birthright, and as such, potentially Theosophists.

There is much more to be said on this subject but space permits only this: These remarks are intended as introductory to the one to whom the word "Theosophy" is new and to welcome correspondence or personal attendance at any of the group meetings listed in this publication. Likewise, the editors are eager to offer any assistance at their disposal to those who may be interested in Theosophy.

The foregoing is offered for the further reason that it provides a basis of conversation with those not informed but interested in Theosophy.

Let us remind ourselves of H. P. Blavatsky's words:

"Whoever feels his heart beat in

unison with the great Heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to the suffering . . . is a Theosophist by birth and by right. He can always be sure of finding sympathetic souls among us. . . .

"Though absolutely free to pursue whatever intellectual occupations please him the best, each member of our Society must, however, furnish some reason for belonging thereto, which amounts to saying that each member must bear his part, small though it be, of mental or other labor for the benefit of all. *If one does not work for others one has no right to be called a Theosophist.* All must strive for human freedom of thought, for the elimination of selfish and sectarian superstitions, and for the discovery of all the truths that are within the comprehension of the human mind." (*The New Cycle, La Revue Théosophique, Paris, 1889.*)

★

. . . "the coming of Christ," means the presence of CHRISTOS in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ — the true esoteric SAVIOR — is no man, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the "sepulcher" of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him. The "Son of Man" is no child of the bond-woman — flesh, but verily of the free-woman — Spirit, the child of man's own deeds, and the fruit of his own spiritual labor. — H. P. Blavatsky, *Lucifer* (London), Vol. 1, November, 1887, pp. 173-74.

The Christmas tree, dotted with lights and bright with tinsel that reflects those lights and multiplies them manifold, is an old pre-Christian symbol used by the people of Northern Europe at the time of the Winter Solstice; and here is the inner significance of it:

Have you never heard of the World-Tree with its roots in the realms of spirit and whose branches are the great suns and systems of suns? This World-Tree began in the beginning of this Cosmic Age to bring forth all the stellar hosts. Now the Winter Solstice is the beginning of the cosmic New Year, and so these northern peoples, knowing some of the ancient truths, celebrated this cosmic event with the Christmas tree. It symbolizes the World-Tree, and the lights are the suns that bestrew the depths of Space, hinting to us the message from the divinities who constantly give us the light of love, the light of mind, the light of hope eternal. . . .

The giving of gifts on the Christmas tree was emblematic of the self-dedication of the gods so that the worlds might come into being. "Here is my gift. It is born from myself." — G. de Purucker, *Wind of the Spirit*, p. 211.

# "Theosophy Speaks"

## REINCARNATION

(continued)

Transcribed Radio Broadcast of January 2, 1944,  
over Station KMPC, Beverly Hills, California

Announcer: "Theosophy Speaks!"

"Light for the Mind — Love for the Heart — Understanding for the Intellect"

Last Sunday, in presenting the first of four discussions on REINCARNATION, "Theosophy Speaks" brought out that all men need more than 70-odd years to learn all that Life has to offer and that we are given other opportunities in repeated births. We said that life means *action* — and since action eventually brings *fatigue*, Death is merely a surcease from action, or a necessary rest period between lives. Also, that we are born again on Earth because when we die we leave many unfinished duties and obligations, unlearned lessons, unfulfilled relationships, and unsatisfied longings. And since these are *energies*, they magnetically *PULL* us back — to be worked out to eventual conclusions. We also said that everything that happens to us is a *test* in the school of life, and that some people learn faster, some have more will power, some concentrate more and *try* harder than others. So they pass on to the higher grades of self-mastery, while the slow or lazy ones — the indifferent ones — do their lessons over and over until they too have learned them. In other words, when we are born again — or REINCARNATE — we pick up just where we left off before, and this accounts for the seeming inequalities in the lives of all of us. Today, we present other aspects of REINCARNATION in a transcribed discussion. *Our scene*: Three friends are just settling themselves in big, comfortable lounge chairs in a cozy den. As they light their pipes, one of them says . . .

HAL: I've been a wreck all week thinking of the poor drunkard who was left to die right in the middle of our conversation last week!

BILL: Yes — it was in connection with why we have good and bad habits, wasn't it?

TOM: Yes. I believe I said something to the effect that the character, talents, aptitudes and habits we have now were accumulated during past lives. There is no other way of explaining them. Nothing just *happens*, you know.

HAL: But what were you going to say about the drunkard?

TOM: What is true of the drunkard is also true of the faults, weaknesses or bad habits ALL of us have. They don't begin with birth — and they don't end with death. Habits are the results of the way we have lived our lives, past and present. It takes *TIME* to develop habits — and it takes *TIME* to control, or eradicate them. This is the sequence: An act — a habit — a character — a destiny.

HAL: That's very important, Tom. An act — a habit — a character — a destiny. We *are* a heedless lot

aren't we?

TOM: We are.

BILL: But why are you making a connection between habits and REINCARNATION?

TOM: Let's put it this way. Everyone knows what a miracle the *eye* is. Yet, we all take it for granted. But have you ever stopped to think that it has taken aeons of time for the eye to develop into its present state? And that it still has untold possibilities? Well, the eye is one small part of man's complex makeup. Doubtless, our ears, our brains and any or all our organs, still have possibilities for improvement. Now, why should such *PHYSICAL* things grow or improve through the aeons of time, and a man's *soul* be denied the same privilege — the same opportunity? Why should a man be allowed to improve during just *one short life* on this earth? Why shouldn't a man be given as much time to evolve as an *EYE* or an *EAR*?

BILL: But the human race *has* improved — every generation is superior to the last!

TOM: I'm talking about individual

evolution, not just the evolution of mass humanity. You see, EVOLUTION means a BRINGING OUT of what is latent within. Theosophy states, as have philosophers and teachers throughout the ages, that evolution is a MORAL, a SPIRITUAL PROCESS, rather than a physical one only. Bill, let me ask you, what USE is a healthy, beautiful body if it is used for evil purposes? Physical perfection isn't necessary for soul growth! Think how often it is lacking in moral and intellectual geniuses. And think how many invalids and ugly ducklings have given treasures of inspiration to the world! No, I wouldn't say that physical evolution was paramount.

HAL: Tom, you certainly are convincing me that 70-odd years is too short a time for a man completely to express all the capabilities he feels are within him.

TOM: Let's take you for an example . . .

HAL (*horrified*): Take me? You couldn't pick a worse one!

TOM: Wouldn't you feel cheated, resentful, if you were suddenly removed from this life — from this scene of your obligations and duties to others, your mistakes and failures, your loves and hates, your desires and capacities — while you were in the process of working them out, or developing them? Tell me, what is the natural reaction to death in most people?

HAL: As far as I know it's this: Why must I die, when I'm only just learning to live?

TOM: That's exactly why most people hate, or fear, death. It catches them right when they're in the middle of working out something important — important to *them*. What was accomplished in this process of life and death? Why do we have to live only to die?

HAL: It does sound illogical, doesn't it?

TOM: Not only illogical, but cruel,

and terribly *wasteful*. And Nature doesn't waste. Now about our drunkard. Should a sick soul like that be damned forever because — well, because perhaps he was born into an unhappy or sordid environment and tried to escape it through alcohol?

BILL: Now you've come back to MY point! It's ENVIRONMENT and heredity that are most important!

TOM: They *are* important, Bill, but there are many people who live in unhappy, sordid environments and DON'T take to drink. The weakness or urge toward that escape was *already present* in the man's makeup or CHARACTER, from previous lives. Now again he is confronted with his test — and he again takes refuge in alcohol. My point is this: Because the drunkard failed again in his test, WHY should he be denied *still another* chance to pass it? I think that Nature is merciful, compassionate — and gives men the chance and the opportunity THROUGH REINCARNATION to fight their battles to a WINNING finish.

BILL: But most people don't want to be born again — even if it means a winning finish.

TOM: That's because they're afraid of their weaknesses and faults. They know in their hearts that these things make trouble and unhappiness for them. But ignorance and fear will not make them exceptions to Universal Laws, or Nature's Laws. And because I believe in Reincarnation, I'm sure that some day they will have the courage to take the sand from their eyes and look at themselves honestly, and say: *I am the captain of my soul, the master of my fate.*

HAL: But how does believing in Reincarnation help us live our every-day lives?

TOM: By giving you a PURPOSE. For instance, Hal, if you are here today and gone tomorrow — never to

be seen again — never to contact your loved ones again — your logical viewpoint is: "What's the use of it all? *Why* lead a useful life? Why try so hard against such odds and handicaps to be an example to others? Why should a criminal reform? Why help the unfortunates when it is easier and more comfortable NOT to?"

BILL: Because whatever nobility there is in our lives is passed on to the next generation.

HAL: Why should we give a hoot about those who follow us — if THEY TOO end up in nothingness, as you think we do?

TOM: Don't you see, Bill, that there is a moral and ethical consideration at stake? Bill, if instead of thinking that when you die that's the end of you — And, Hal, if instead of thinking you go off to another place — call it another planet, or heaven, or whatever you wish — if instead of escaping forever from all that has been your way of life on earth — IF you believed *instead* that you, your thoughts, actions, words, your character and your way of life had their effect in the building of civilizations, and that you ALWAYS take your proper place in those civilizations through the ages, wouldn't it put a new, grander VALUE on everything you do? Wouldn't you have a better understanding of the purpose of life and your place in the evolving Universe? And if you understood, wouldn't you react to your experiences and problems more constructively?

BILL: Well, it *would* make a person feel morally responsible — yes.

HAL: Tom, I want to make myself over!

TOM: Why not? You have the power to better your reactions to all your experiences — just as you have the power to study your lessons in school in order to pass into the next highest grade. And think what it would mean in your relations with

other people! Your family, your relatives, your neighbors, your business associates, and your friends. You'd look at them in a new light. They'd cease to be just people around you. You'd realize they are all contributing to the evolution of Mankind. That they are contributing in some measure to YOUR evolution — to your growth. Some are helping to teach you patience and forbearance, some love, some kindness and consideration, some sympathy, some how to control your temper and emotions — and to others you owe duty and obligation.

HAL: That reminds me of an old Oriental saying. I think it was: "We don't MAKE friends — we RECOGNIZE them."

BILL: There's one thing bothering me. If we've lived before, why don't we remember our past lives?

TOM: Didn't I explain before that the brain is part of our physical body and that it disintegrates after death?

HAL: Yes, you did.

TOM: Well, memory is, of course, connected with the brain. Now, when you reincarnate you have a *new* brain along with a new body. A new brain could have no memory of the past.

HAL: But I've heard of some people who claim they DO remember.

TOM: Well, Hal, the EFFECTS of our past lives *do* inhere in our CHARACTER. Your character is the best memory you have of your past — because it has been molded by your lessons, tests, experiences, thoughts, and so forth. Remember this, your *weaknesses* are the *failures* . . . your *strengths* are the *victories* — of past lives. In other words, right this moment, we are what we've made ourselves.

HAL: I don't like the picture.

BILL: Neither do I.

TOM: I don't either. BUT — once you've used a measuring stick and discovered yourself lacking, you can do something about it, can't you? You can decide right now, as you

said, Hal, to change yourself for the better. Awakening comes first — then realization — then initiative. And then?

HAL: Success, I hope.

TOM: There's an important point I haven't covered. Theosophy says that in order to become a well-rounded, fully-evolved man, each person will experience everything that life on this planet has to offer. And, furthermore, that these experiences will come to us as members of all races.

HAL: Do you mean that I may not belong to the white race in another incarnation?

TOM: You may or may not. I mean that you've been, or will be some time, a member of every race — and of every stratum of society within each race. For the experience.

HAL: What an idea!

TOM: Now you can understand how silly, useless, wasteful and worthless such things as hates and intolerances are. We spend precious energy hating one another — and yet we are all actually related. After

all, every human being on the face of the globe, whether an intellectual giant or an aborigine, is an integral part of the *human race* moving along the evolutionary stream. We are all included in the BROTHERHOOD OF MAN. Man cannot free himself from the Universe, because he is part of it. But, man is the *creator* of his own *destiny* in the Universe. And he creates this destiny by the way he lives each hour of each day of each life he lives.

HAL: Tom, I understand that we create our own problems, troubles, faults and virtues. But what I'd like to know is, why do these differ among men? Why aren't my troubles like yours, and yours like mine?

TOM: That's what a Theosophist calls KARMA or KARMA — Cause and Effect. But, say, I'm going to a lecture on that subject next week. Why don't you two join me? You'll really get a lot of questions answered. How about it?

HAL: That's a swell idea.

BILL: We'll be there.

## WHAT IS LOVE?

T. B. Marriott

At first glance this seems a trite question because everyone "knows" what love is; but if the question is put seriously the answer comes: "It is —," and then a sudden silence. When the querent demands a logical answer, so many *phases* or *kinds* of so-called love come within the consciousness that it soon becomes evident that love is one of the abstract or unknown quantities — except in its lower aspects.

The subject is well worth pondering upon. If there are seven planes of consciousness and seven different subplanes of each, it must follow that our acquaintance with love will belong chiefly to that of the lowest because all manifestations of our present consciousness belong to that

plane. We are fairly well acquainted with most of love's lower aspects and often speak of the higher or superior ones as if they were an ordinary occurrence, but, except as temporary exhibitions of their influence, the higher ones do *not* relate *directly* to human activity until some progress has been made by the individual on the ascending arc of evolution.

If we substitute the words and the idea of "Good Will to All" in place of "love" we can get a better conception of what it involves. Good will is a positive quality, but can be impersonal, as in such instances as when a fly or a mosquito has to be destroyed; there can be the recognition that everything acts according to its nature and therefore our reac-

tions can be made impersonal. Good will, therefore, can be a constant positive radiation of a state of being, and as the consciousness functions on higher and higher planes, or sub-planes, that radiation will become more penetrating and extensive. It is in this latter aspect that the Scriptures refer to "love," and such injunctions as "Love one another," "be compassionate," etc., must surely refer to those higher phases which are far beyond the human emotions.

It is a fascinating experiment to try to imagine love, in the above sense, in action upon the scale of solar or galactic systems, for we can trace its influence through all manifestations down to the infinitesimal.

What, to us, appear as the results or effects of magnetic attractions and currents — often or generally causing a stimulation which produces

glamor — are the logical and actual reactions by our own related centers in our complex makeup. To call these reactions when pleasurable stimulated "love" is to have a very limited perception of the functions of cosmic forces, which are radiations of harmonious interpenetrating and interblending essences or fluids of many kinds and from many sources.

With the above points in mind, it is possible to account for and understand the numerous *phases* which occur in or which are exhibited in particular individuals. We thus recognize the complications in human lives as the Karmic workings of the energies accumulated through actions in former existences, and thus the whole range of human relationships and conduct takes on a profound significance and comes within the realm of PRACTICAL IDEALISM.

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## DIVINE FORGIVENESS IN THE LIGHT OF THEOSOPHY

Fred C. Clemeshaw

In some letters recently received from inquirers, I find the following from a correspondent:

"The basic weakness is that orthodox Theosophy has no place for redemption, which I regard as 'absorption of Karma.' The Christian doctrine of *Divine Forgiveness* is conspicuously absent."

The fact that anyone should have got the impression that Forgiveness and Redemption are no part of Theosophy is a sorry reflection upon our manner of presenting the teachings. It is in the nature of a rebuke for those Theosophists who have, thus far, disdained to acquaint themselves with the language of Christendom.

Without attempting here to deal adequately with so important a subject, I nevertheless offer the following thoughts. REDEMPTION is the Christian name for what the Ancient Wisdom calls the ascending arc of any great cycle. Some Theosophical

writers have used the word Redemption in this regard (see the "Perfect Way"). All things return to the source from which they came, "bringing their sheaves with them," which includes man, of course.

*Individually*, man, the evolving human soul, is *redeemed* by his own Higher Self, his inner Christos, who, "for us men and our salvation came down from heaven." This is the Descent of the Mānasaputras, in one aspect.

*Collectively* men are Temples of living Gods (as Jesus said). The source of these living Gods is the Divine, *God Transcendent*. We may know this God Transcendent by means of the God Immanent, thus is it said, "No man cometh to the Father save by me," the Lord, the Inner Christos, who is Savior REDEEMER and Mediator of and for the growing human soul, ITS CHILD. This child (you, me and all of us) will

reach a time when it may exclaim, "I and my Father are one." Then it will have risen from among the as yet spiritually dead and will ascend to its source, to its Father in Heaven; having traveled both the descending and ascending arc of the cycle, or having experienced both THE FALL AND THE REDEMPTION.

Now for FORGIVENESS: The watchword given to us by G. de P. runs as follows: "Love is the cement of the Universe. Learn to FORGIVE, learn to love. Each one of you is an incarnate God. Be it." Herein we are enjoined to forgive; in other words, we are reminded that we have the power to forgive and should exercise it. We are reminded that there is that in us whose nature it is to forgive when not inhibited by another and lower part whose nature it is to seek vengeance, to retaliate.

Question: If it be granted that there is that in man whose nature it is to forgive, how came he to possess this unless it be inherent in nature (for obviously the part cannot possess anything that is not in the

whole); from which we may deduce that the power and will to forgive is drawn from the great "ALL" surrounding us; or in the simple language of Christendom "God forgives," in the sense that it is unnatural and ungod-like to seek vengeance, to retaliate, to exercise power as a punitive measure.

Let it be granted, then, "God forgives us our sins" (in the sense already suggested). Nevertheless, "God is not mocked, for whatsoever a man soweth, that shall he also reap." The problem is to reconcile these two statements. It is not an issue between Theosophy and Christianity at all, though Theosophy may be able to help clarify the issue. I am only quoting something that I read in a church magazine when I affirm that Christianity does not teach that man can avoid the EFFECTS of his own acts or thoughts. The Church, quite properly, reminds the sufferer, for his comfort and encouragement, that it is not in the nature of the Godhead to retaliate, to seek vengeance or to punish—WE PUNISH OURSELVES.

★

## THE THEOSOPHICAL SOCIETY

International Headquarters

The Headquarters of our Society is located at 1061 State Highway (Carvey Avenue), near West Covina, Calif. It is also the center of Theosophical University and of our large Printing Plant and Publishing House.

The public is cordially invited to the Forum Lectures held in the Temple on the Headquarters grounds every Sunday at 3:00 P.M. Bus service is via Pacific Electric Motor Transit Lines; inquire for schedule.

Theosophical University conducts extension courses in Los Angeles. Throughout the winter months, Miss Judith Tyberg of the Headquarters staff will conduct a course in Sanskrit terms and grammar. It is to be held on the first Friday of every month, at 2:00 P.M. and again at 7:00 P.M. On the second Friday of the month, at 2:00 P.M., Miss Florence Collisson will conduct a course in Comparative Religion. Call up FE-5914 or EX-5520 for information regarding the place of meetings and other particulars.

## THOUGHTS BY THE WAYSIDE

Two thousand Allied bombers drop hundreds of tons of flaming death on German cities. The four great powers meet at Dumbarton Oaks to agree on means for maintaining peace in the world. Eight thousand Japanese exterminated on Pelieliu Island. Thousands of tons of food supplies and clothing distributed to the war indigent in Italy, France and Greece.

Those, and similar contrasting newspaper headlines, run through the mind, as wending a somewhat weary way from the great city, the peace and quiet of the wayside is gratefully received. What does it all mean? This destroying with one hand and constructing and helping with the other.

The answer to all problems can be found by a communing with Nature, as long as we do not qualify it by placing that word HUMAN before it. Nature requires a rather close observation at times. So it is that we can note that all growth, whether vegetable or animal, all evolution or change of form, seems to be controlled by two great laws. One is Voluntary Action and the other is Compulsion.

It does not seem to matter much which law is allowed to hold its sway, the results seem to be the same. However, we note that the law of Compulsion is generally accompanied by sufferings, while that of Voluntary Action always seems to be a joyous affair.

Another thing to be noted is that whenever Voluntary Action is spurned, the very effects of such spurning is what produces the manifestations of Compulsion. An entity partakes of too much food, repudiating self-control, voluntarily exercised. Such nausea is produced that COMPULSION causes abstinence, until balance is once more restored. Therefore, the Law of Compulsion is not enforced by exterior forces, but

merely produced by the throwing aside of the Divine Law of Voluntary Action.

In Nature, if it be studied with the Seeing Eye, it will be found that the Mineral Kingdom is ruled by the Law of Compulsion alone. In the Vegetable Kingdom, Voluntary Action makes its appearance, but faintly. Many botanical species have appeared and disappeared on account of it, but the Vegetable Kingdom, as a whole, has wonderfully progressed, since the days of the primitive fungi and gigantic tree ferns.

In the Animal Kingdom, Voluntary Action becomes more perceptible, as locomotion, the ability to change position, has entered the life picture. Pity the poor plant, overshadowed by the growing tree: it cannot move over into the sunshine, but has to make the best of it. Partly by Voluntary Action, partly by Compulsion, many a plant has grown into a tree that has overshadowed the tree that almost snuffed it out of existence. Sometimes, it is itself snuffed out of existence. In the Human Kingdom, having locomotion, as well as self-conscious mind, the Law of Voluntary action becomes supreme, the Law of Compulsion only lurks in the shadows of man's creation, ready with its whip-lash to drive him onward and upward, if he will not move on his own initiative.

Now read again the first paragraph, and see if you can reconcile the conflicting actions, in the light of the Law of Compulsion, acting through the man-made destruction, compelling man to do what he should have done voluntarily.

MORAL: Man advances, willy-nilly. With joy in his heart, voluntarily, or under the whip-lash of the Law of Compulsion.

And that's just simple THEOSOPHY.

*The Wayfarer.*

## Statement

The original Theosophical Society was founded in New York City in 1875, by Helena P. Blavatsky, Col. Henry S. Olcott, Wm. Q. Judge and others. At present there are several independent Theosophical organizations differing in methods of work but all having as their main objective the dissemination of the Ancient Wisdom and the promotion of Universal Brotherhood.

All genuine Theosophical work is invariably devoid of creeds and dogmas; its nature is philosophical, religious, scientific and humanitarian; it is traditionally unsectarian and strictly non-political. It forms an integral part of a universal intellectual and ethical movement which has been active, whether publicly recognized or not, in all races and ages.

The objects of the Theosophical Society are: (a) To diffuse among men a knowledge of the laws inherent in the Universe; (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature; (c) To form an active brotherhood among men; (d) To study ancient and modern religion, science, and philosophy; (e) To investigate the powers innate in man.

The sole condition of Fellowship in the Theosophical Society is a sincere acceptance of the principle of Universal Brotherhood. Fellows of the Society are required to show the same thoughtful consideration for the beliefs of others that they desire others to show towards their own.

The Theosophical Society, with General

Offices formerly located at Point Loma, now has its International Headquarters near Covina, Calif. From 1929 to 1942 its Leader was Dr. G. de Purucker; since his passing, the Society is under the jurisdiction of the Cabinet, whose present Chairman is Iverson L. Harris, from early youth a devoted student and a very active worker in the Organization.

The Society is composed of National Sections, autonomous under its Constitution; the Sections, in turn, are composed of autonomous Lodges, under the direction of their National President. The chief Officers of the American-Canadian Section are: Col. Arthur L. Conger, President, 802 Jackson Avenue, Washington 12, D.C.; J. Emory Clapp, Executive Vice-President, 30 Huntington Avenue, Boston 16, Mass.; the Regional Official for the Western Coast is Harold W. Dempster, 910 Third Avenue, San Diego, Calif.

The official Organ of the Society is *The Theosophical Forum* (\$2.00 a year). The American Section magazine is *Lucifer* (\$1.00 a year). In this Section there is a minimum membership fee of \$6.00 a year. This is not in the nature of compulsory dues, but is rather a moral obligation voluntarily assumed. This amount includes yearly subscriptions to both magazines mentioned above.

Further information regarding the Society will be gladly furnished upon request. Address: Grace Finlayson, Secretary, Lodge No. 60, 500 South Gramercy Place, Los Angeles 5, Calif.

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# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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"BEHOLD, DISCIPLES, I CHALLENGE YOU! DECAY IS INHERENT IN ALL COMPOSITE THINGS. WORK OUT YOUR OWN SALVATION WITH DILIGENCE!"

—*Mahāparinibbāna-sutta, ch. vi.*

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### PUBLIC LECTURES

The first lecture of 1945 will be held on Sunday, January 14, at 3:00 P.M. Boris de Zirkoff will speak on "Theosophy and the New Year." After the lecture, there will be held the annual Business Meeting of the Lodge for the election of new Officers for 1945. All members are urged to be present at this meeting.

The Lodge is at present negotiating for a new place to hold its meetings. The schedule of these, as well as their nature, may be considerably changed in the coming year. As soon as arrangements are completed, all members and friends of the Lodge will be advised by special notice, well ahead of time.

### Study Classes

Men's Class. Textbook: *Fundamentals of the Esoteric Philosophy*. Second and fourth Monday of every month, at 8:00 P.M.

Class for more advanced studies; textbook: *The Esoteric Tradition*. Call up FE-5914 for particulars.

### Other Lodges in the Los Angeles Area

Lodge No. 5, 1595 Crossroads of the World, Hollywood. Culbreth Sudler, President. Public Lectures every Sunday at 3:00 P.M. Reading Room open daily from 12:00 to 4:00. Phone MO-11652.

Lodge No. 30, 1240 North Wilson Avenue, Pasadena, Mary L. Connor, President. Phone SYcamore 4-6440.

Lodge No. 58, 831 North Mariposa Avenue, Los Angeles. Dr. Wm. V. Gale, President. Phone OL-3063.

Lodge No. 63, 1595 Crossroads of the World, Hollywood. Dr. John Croiset van Uchelen, President. Phone HI-0019.



Los Angeles Public Relations Committee, Arthur W. Beach, Chairman, 1043 North Sierra Bonita Avenue, Hollywood 46.

## OUR IMMEDIATE OPPORTUNITY

Boris de Zirkoff

We are all actors in a great World-Drama—the birth of a New Age.

In this universal upheaval none can stand alone.

Everyone of us, great or small, young or old, has a responsibility to his fellow-men. The World of Tomorrow is being moulded in the *thinking* of the people of Today. When we help others to raise and ennoble their thoughts, we become co-workers with Nature in building the New World. And let us bear this clearly in our minds: the shape of coming events depends to a very considerable extent upon the number of people whose minds and hearts may have been touched with the soul-healing teachings of Theosophy—the Divine Wisdom of the ages.

In the vision of the Great Ones who were the actual founders of the modern Theosophical Movement, and are still inspiring those portions of it which have kept true to the original message, the events of the present era have been foreseen. Their mouth-piece and messenger, H. P. Blavatsky, had a sure and definite knowledge of what was to come, and the Theosophical Society, as originally conceived and launched, was intended as a bulwark to stem the rising tide of materialism; as a spiritual and philosophical foundation upon which to find a sure footing against the poisonous gusts of insane psychism; as a catalytic agent to insure the alchemical transmutation of spiritual re-birth; and as the fountain-head of ethical and religio-philosophical teachings simple and practical enough to be understood by the masses and applied to their own salvation, in the midst of a general intellectual and moral confusion and the fall of Ideals.

Facing a world in which lawlessness, rapine, violence, cruelty, deceit,

brutal selfishness, legalized murder, and the rest of the hellish brood are rampant everywhere, cloaked only too often in high-sounding words hiding behind their spurious facade the dry rot of moral sepulchers; meeting every day men and women whose souls are yearning for a ray of some redeeming light, a glimpse of some greater vision wherein hope for surcease of sorrow may be enshrined; witnessing everywhere the departure of noble ideals, the vanishing of aspirations, the going out of light after light in a sea of moral turpitude and spiritual degeneration—let us ask ourselves, students of Theosophy, as we claim to be, to what extent do we embody in our lives the great noble truths imparted to us; to what extent are we cognizant of the trust placed in our hands, and faithful to the injunctions of H. P. Blavatsky as to the duties and objectives laid down for Theosophists in their daily work. Are we doing anything outstanding in these outstanding days? Are we engaged in an all-out effort for the Spirit, when so many of us are going all-out in an effort to destroy? Have we mobilized our spiritual, intellectual and moral resources to try and counteract at least within our own full capacity the systematic mobilization of the powers of darkness, whose organized minority may well spell the doom of a disorganized majority, drunken on its own fancied power, resting even yet upon the alleged laurels of a tottering security? The question that we might well ask of ourselves is: Were H. P. Blavatsky with us today, what would she do now?

Profound intellectual study of Theosophy is a *sine qua non* of all genuine Theosophical work. However, it can be of true value only to the extent to which it is applied to daily

life and made practical for the upliftment of those who are struggling for Light. Devoid of immediate application to daily life, it becomes positively dangerous and productive of added selfishness. Self-centered study of abstract metaphysics and personal pursuit of one's own spiritual aggrandizement can never be justified, least of all today. We must remember the words of the Teachers: "... the chief object of the T. S. is not so much to gratify individual aspirations as to serve our fellow-men..." (*The Mahatma Letters*, pp. 7-8).

The only teaching which can answer the perplexing problems of today and give men and women the key to life's riddles, is Theosophy. People are looking everywhere for precisely that which Theosophy contains. And yet, somehow or other, Theosophy in many quarters does not become the power that it ought to be, and does not wield the influence which it can and must. Why is this so? May it not be due to the fact that students of Theosophy have not been able, generally speaking, to relate their wonderful teachings to the immediate problems of the great masses of people, and also to the fact that, instead of simplifying their teachings, they unwittingly place them on a shelf of abstraction where they mean but little or nothing to most men?

H. P. Blavatsky places herself right down on the main floor, as it were, when she says:

"...true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the

sense of duty in those who now so often neglect it in nearly every relation of life."

"... no Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an action and not a thought, though it were the noblest"—and unless he sets and models his daily life upon this truth."

"... the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness to the masses than they have hitherto enjoyed."

—*The Key to Theosophy*,  
pp. 235,230,257.

A splendid advice to follow. It is empty cogitation, mostly of a theological type, plus theoretical scientific meanderings, devoid of ethical background, which have prepared for centuries the ground for the present conflict of ideas. It is practical, tangible realism about life and Nature, coupled with and inspired by the loftiest objective Idealism, which alone can provide a safe foundation for the structure of the New Age. And objective Idealism is Theosophy of the highest type.

The modern Theosophical Movement faces today its golden opportunity. Times of plenty dull human minds. Times of stress and sorrow sharpen those minds through pain and awaken a yearning for spiritual realities. Students of Theosophy hold within their grasp keys which can solve people's problems. There is the philosophy of life which, if understood, can illumine all life and restore peace and good-will among men. Will they make that remedy available for all? Will they desist from the technical jargon of the laboratory and tell the seekers the simple truths which their hearts are yearning for? Will they come down from the Olympian heights and walk as mere men in the market-places of the earth? It is there that the urgent need is to be found. That need is NOW. Tomorrow it may be too late.

## THE ESOTERICISM OF CHRISTIAN DOGMA

H. P. Blavatsky

(Excerpts from the famous controversy with the Abbé Roca, which appeared in the French occult journal *Le Lotus* in 1887-88. Translated from the original French by Dr. Charles J. Ryan.)

.... I said that the New Testament was but a Western allegory founded upon the universal Mysteries of which the first historical traces, in Egypt alone, go back at least to 6,000 years before the Christian era. I am particular about proving it.

This allegory is that of the Cycle of Initiation, a new version of the mysteries, at the same time psychical and astronomical. *Sabeism* and *Heliolatry* are therein intimately bound to that other mystery, the Incarnation of the Word or the descent of the Divine *Fiat* into the human race, symbolized in the story of Elohim-Jehovah and the Adam of clay. Hence, psychology and astrolatry (from which astronomy) cannot be separated therein.

These same fundamental mysteries are found in the sacred texts of every nation, of every people, from the beginning of the conscious life of humanity; but when one legend based upon these mysteries attempts to arrogate exclusive rights above all the rest; when it erects itself into an infallible dogma to force the popular faith into a belief in the dead letter to the detriment of the true metaphysical meaning, such a legend must be denounced, the veil plucked away, and itself displayed in its nudity before the world!

So, then, it is useless to speak of the esoteric identity of universal beliefs until one has thoroughly studied and *understood* the true esoteric sense of these two original terms: *Chrestos* and *Christos*: two poles as opposed in their significance as night and day; suffering and humility, joy and glorification, etc. The true Christians died with the last of the Gnostics, and the Christians of our day are nothing but the usurpers of a name they no longer understand....

Western Theosophists accept the *Christos* as the Gnostics of the centuries which preceded Christianity did, as the Vedantins do with their Krishna: they separate the corporeal man from the divine Principle which, in the case of the Avatars, animates him. Their Krishna, the historical hero, is mortal, but the divine Principle (*Vishnu*) which animates him, is immortal and eternal; Krishna—the man and his name—remains terrestrial at his death, he does not become *Vishnu*; *Vishnu* only absorbs that part of himself that had animated the Avatar, as it animates so many others.

.... I repudiate the intention of wounding in the least those who believe in Jesus, the carnalized Christ, but I feel myself compelled to emphasize our own belief while explaining it, because the Abbé Roca wishes to identify it with that of the Roman Church; never can these two beliefs be united, unless the Catholicism of the Latin Church returns to its earliest tenets, those of the Gnostics. Because the Church of Rome was Gnostic—just as much as the Marcionites—until the beginning and even till the middle of the second century; Marcion, the famous Gnostic, did not separate from it till the year 136, and Tatian left it still later. Why did they leave it? Because they had become heretics, the Church pretends; but the history of the cults contributed by esoteric manuscripts gives us an entirely different version. These famous Gnostics, they tell us, separated themselves from the Church because they could not agree to accept a Christ *made flesh*, and it is in this way that the process of carnalizing the Christ-principle began; it was then also that the

metaphysical allegory experienced its first transformation—that allegory which was the fundamental doctrine of all the Gnostic Fraternities (\*).

... So, then, the time is still far distant when "all the people of the universe will form one single flock under one single shepherd"; before that arrives human nature will have to be completely modified; we must first reach the Seventh Race, according to the prophecy of the Book of Dzyan, because it is then that the "Christos"—designated by his various names, also by those of the Gnostic "heretics"—will reign in the soul of everyone, in the soul of all those who shall have accepted the *Chrest* from the first (†), — I do not say simply those who will have become Christians, which is quite another thing. For, let us proclaim it once for all, the word *Christ*, which means the *glorified*, the *triumphant*, and also "anointed" (from the word *chrío*, to anoint) cannot be applied to Jesus. Even according to the Gospels, *Jesus was never anointed*, either as High Priest, as King or as Prophet. "As a mortal," remarks Nork, "he was anointed only once, by a woman, and not because he offered himself as king or High Priest, but, as he said himself, *for his burial*." Jesus was a *Chrestos*: *chrestos o kurios* (the Lord is good) as St. Peter said (1st Epistle ii,3) whether he actually lived during the Christian era or a century earlier, in the reign of Alexander Jannaeus and his wife Salome, at Lud, as the *Scpher Toledoth Jehoshua* indicates (§).

And there were other ascetics in the condition of the *Chrestos*, even in his time: all those who, entering into the arduous path of asceticism, traveled on the road which leads to the *Christos*, — the Divine Light — all those were in the *Chrestos* state, ascetics belonging to the oracular temples... All that entered into the cycle of initiation; anyone who wants to be convinced of it has merely to investigate. No "sacrificial victim" could be united to *Christ triumphant* before passing through that preliminary stage of the suffering *Chrest* who was put to death.

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(\*) The Gnostics were actually divided into various fraternities, such as: Essenes, Therapents, Nazarenes or Nazars (from which Jesus of Nazareth); "James," the Lord's brother, head of the Church of Jerusalem, was a Gnostic to the backbone, an ascetic of the old Biblical type, i.e., a Nazar dedicated to asceticism from his birth. The razor had never touched his head or beard. He was such a one as Jesus is represented in legends or pictures and such as are all the "Brother-Adepts" of every country; from the yogi-fakir of India to the greatest Mahatma of the Initiates of the Himalayas.

(†) A word which is neither the *Krest* (cross) of the Slavs, nor the "Christ" crucified of the Latins. The Ray made manifest from that center of life which is hidden from the eyes of humanity for and in Eternity, the *Christos*, crucified as a body of flesh and bones!!!

(§) Having mentioned to Madame Blavatsky that, according to certain scholars, this assertion is erroneous, she answered as follows: "I say that the scholars are lying or talking nonsense. Our *Masters* affirm it. If the story of Jehoshua or Jesus Ben Pandira is false then the whole Talmud, the whole Jewish Canon is false. It was the disciple of Jehoshua Ben Parachia, the fifth President of the Sanhedrin after Ezra, who re-wrote the Bible. Compromised in the revolt of the Pharisees against Jannaeus in 105 B.C., he fled into Egypt carrying the young Jesus with him. Far truer is this account than that of the New Testament of which history says not a word."

Astronomically, it was the *death of the Sun* (\*), but death the precursor of the *New Sun* (†), death engendering life in the bosom of darkness.

Psychologically, it was the death of the senses and the flesh, the resurrection of the spiritual *Ego*, the Christos in each one of us . . . .

. . . . The Christos which Theosophists . . . acknowledge, ever since the *secula seculorum*, is the *Spiritual Ego*, glorious and triumphant over the flesh . . . Once united to his Atma-Christos, the Ego, by that very act, loses the great illusion called *ego-ism*, and perceives at last the fullness of truth; that *Ego* knows that it has never lived *outside* the great All, and that it is inseparable from it. Such is Nirvana, which, for it, is only the return to its primitive condition or state. Imprisoned in its *oubliette* [underground cell where the prisoner was forgotten] of flesh and matter, it has lost even the conception or memory of that condition, but once the light of Spirit has revealed to it the illusion of the senses, it places no more trust in earthly things, for it has learned to scorn them; now is the Son united to the Father; thenceforth the soul is one with Spirit! — and when a man has reached this point in the Gnosis, or Theosophy, what has he then to do with the dogmas of any Church whatever?

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## REFLECTIONS ON UNIVERSAL TRADITION

Wm. W. Stevens

(The Editors have sought and obtained permission to publish the following excerpts from a private letter written by Wm. W. Stevens, a high Mason and a Fellow of the Theosophical Society, to one of his friends. We feel that these excerpts will be of genuine interest to all of our readers.)

. . . . About 1905, I read a monograph from the Congressional Library on the removal of the obelisk from Alexandria to Central Park, N. Y. It was written by the Navy officer, not a Mason, in charge of the expedition, the special operation of opening the ship's bow on one side for the loading of the huge monolith, etc. My main interest was in the objects found buried in the base. The obelisk taken to London had fallen, centuries ago, and its base had been looted and its stonework had been carried away, no doubt for building. But the one allocated to the U. S. was still standing on a base of three steps where it had stood since before the birth of Christ, when it had, with its mate, been removed there from before the

gate of the temple of the Sun at Heliopolis, where there is reason to believe that Moses, a high caste Egyptian, and not a Hebrew, went to school. The contents of the base must, therefore, have been there since the obelisk was last there erected, over two thousand years ago.

In this base were found, after the removal of the shaft, a cube of rough stone, which had been tooled to increase the roughness of its natural fracture, a cube of white stone perfectly squared and finished smooth, a stone square formed along two edges of a flat slab by cutting the slab down so as to leave the square raised a couple of inches, the longer side of the square marked in twenty four divisions, a trowel attached to

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(\*) Upon the *cross* of the *autumnal equinox*, the point where the ecliptic crosses the equator, and where the sun descends into that last circle, announcing winter, death.

(†) Christmas, when the sun reascends towards the Equator after having passed the Winter Solstice, announcing Spring, the renewal, Easter.

the depressed surface by bedding in cement, a plumb bob and other objects of similar import which I do not now remember. You will recognize the counterparts of the objects referred to in the Blue Lodge ritual. Obviously these artifacts had been buried there as we place objects in a cornerstone, and had some symbolic meaning. The monograph did not try to explain, nor did it state any special significance, it merely described the articles meticulously, with illustrations.

Since then I have believed that this was proof of the existence of some continuous thread of teaching which has come down to us in the form that we call Masonry and that such teaching may have been ancient when the obelisk was set in place upon these symbols. I have also read some of the numerous works on the great pyramid which seem to indicate that it was far from being merely a king's mausoleum, but a basis for measures, a place of initiation and a symbol of the utmost religious significance.

T . . . himself had told me something of that, for example, that the Washington monument had a direct reference to the great pyramid, in that its pyramidal top was of the same shape and general height of, and represented the fez point or capstone of the great pyramid, which is also shown on the reverse of the great seal of the U. S. which you will find on the back of any dollar bill. These things do not come by chance but are ordered by men of wisdom who know the significance of symbols and use them as Masonry does, as a sort of esoteric shorthand, as a reminder to others who are able to understand the meanings underlying the symbols.

From these and similar observations I became convinced that there is a tradition or thread of human thought which has come down from ages so remote as to make the Roman empire and the Christian era a matter

of yesterday in the full light of history, as they would be if it had not been for the burning of the great library of Alexandria, and the patient zeal of the iconoclasts of the early Christian church who destroyed systematically everything they could find that antedated Christianity and showed any of the symbols it had appropriated from earlier beliefs.

Then I read up on the history of the lost continent of Atlantis, of which Plato's story gives us the final chapters, from which I went on to the history of Lemuria, the lost continent of the Pacific, of which New Zealand, Australia and all of the Pacific islands are the present remains. From Easter Island to the pre-Iuca megalithic masonry, from the Mexican pyramids to the Druid dolmens, all through the long story run traces of this same symbolism, all over the earth, innumerable examples. There is certainly a tradition that is so ancient it far outdates the minimum period ascribed to the great pyramid on astronomical grounds.

The great Mystery Schools in all the early civilizations, of which the Greek and Egyptian are best known to us, were not merely the oracles of soothsayers as our school books led us to believe, but were the universities of their time to which every well born man went for as much illumination as he was able to absorb. These again had the esoteric thread. The mythology of Greece was no fantastic fairy tale but was the exoteric teaching given to the common people who were not able to comprehend the high meaning of the teachings of which the myths were a parable.

And, in Theosophy, that is in its literature, I have found the explanation that ties the whole together, without asking for any blind faith or advancing any creed or dogma, only that one accept what one's own intelligence acknowledges is established by reason.

# "Theosophy Speaks

## REINCARNATION

(continued)

Transcribed Radio Broadcast of January 9, 1944  
over Station KMPC, Beverly Hills, California.

Announcer: "Theosophy Speaks!"

"Light for the Mind—Love for the Heart—Understanding for the Intellect"

Last Sunday, in presenting the second of four discussions on "REINCARNATION," "Theosophy Speaks" stated that it is inconsistent to suppose Man is given just one short lifetime in which to perfect himself. The evolution of our physical, mental, emotional and spiritual natures takes aeons of time. When we die we leave many unfinished duties, unlearned lessons, unsatisfied longings and frustrations, because we have been unable or unwilling to learn the needed lessons from our many and varied experiences—and so are mercifully given other chances in repeated lives on earth. Ignorance or fear do not make us exceptions to the orderly working out of Nature's Laws. We mentioned that we sow good and bad seeds through our thoughts, words, actions, and reactions to the events of our lives—and it is only logical that we should return to the scene of the sowing, which is on Earth, to harvest the crop. It was said too that we take our rightful place in civilizations through the Ages, according to merit—merit not necessarily meaning wealth and position. A gardner or shopkeeper may be more highly evolved than the leader of a nation. Our environments are in keeping with the lessons we need to learn in any particular life. We also brought out that while we do not remember our past lives, the RESULTS of those lives are plainly written in our CHARACTER. Our weaknesses are the failures, our strengths are the victories of past effort in other lives. And when we are born again—or REINCARNATE—we pick up where we left off before. Today, we continue this transcribed theme with three friends who have been walking home from a public lecture....

Sound: Door closes—steps, voices approaching. Over this, men's voices say:

TOM: By Jove, it's nippy outside, isn't it?

BILL: That brisk walk was just what we needed.

HAL: Oh boy, does that fire look good!

(Pause)

TOM: Well, here we are again, fellows!

BILL: Yes. Do you realize this is the twelfth successive Sunday we've spent together, chasing that will-o'-the-wisp called Truth?

HAL: Well, I certainly have learned a lot about myself and the Universe, I never knew before—thanks to good old Tom here.

TOM: Thanks to THEOSOPHY, you mean. You have learned a lot, boys, but there must be some questions churning around in your minds—or pieces of the jigsaw puzzle missing, so to speak. Sure you have a clear picture of Reincarnation, for instance?

BILL: I don't want to be a skeptic, Tom, but I still find it hard to be-

lieve that there is more than one life on Earth—the life we're living now.

HAL: Then you still believe, Bill, that all of your hundreds of ancestors have slowly added to what you call "improvement" in your character, your moral values and higher standards of living? Something like bricks that are laid on one another to build a tower—and that you are one of these bricks, and you help support a still better and higher tower after you pass on? Is that right?

BILL: Yes, that's about the way I feel. I want to do my best by my family, friends, and the world; I want to be a good, dependable brick. But...

TOM: But you are willing to accept proof, to satisfy your logical mind, that you actually have lived many times on Earth and that the reason you are a good brick now is because in the past you learned through experience how to become a good, dependable brick.

BILL: That's what I want—proof!

TOM: Okay, Bill. You're a square-

shooter... everyone who knows you says so. You go about your tasks, living a life of high standards. You've built what the world calls a good character—you have the love and esteem of your family. Why have you taken the pains and trouble to build this kind of a character and way of life?

HAL: Well, I think that's about the way most of us feel—or *should*.

TOM: Of course it is. But let's do a little reviewing. Bill wants to be satisfied about Reincarnation. Now, Bill just said he likes himself better when he tries to be decent. And I want to ask him which self he refers to when he says—*myself*?

BILL: Well, Tom, I suppose I mean my Better Self—the thing I live with that seems to want me to do right as I see it.

TOM: That's your conscience, Bill—and the Conscience is the Voice of the Spirit. You remember what the lecturer said so many times today that the higher, more spiritual parts of us never die. There's your answer to Reincarnation. When a man dies, all that is physical or material disintegrates. But the higher, more spiritual parts of us, never die—but go into a period of rest—withdrawn for a time from active life. There is nothing mysterious in all this. We see it in the way Nature works all about us. Vegetation sleeps in the winter and awakens in the spring; we sleep during the night and wake in the morning to a new day. Death is but a longer, more complete sleep—after which we awaken to a new life, bringing with us the character we have made for ourselves. Doesn't that sound logical?

HAL: Tom, to me that conception of what life is all about is beautiful and satisfying. So many of us today wonder if there is any plan or purpose to life, or are we just dust—here today and gone tomorrow.

TOM: I came across something J. B. Priestley wrote that might be

enlightening. He said, "There is in me, as there is in everybody, something that a few years of this life cannot possibly satisfy, and this 'something' is easily the most important part of me. And if I thought there was nothing in this Universe that could respond to my inner needs—that all this was silly illusion—I would consider it a crime to have helped bring children into the world, would see in every birth, the beginning of another hopeless tragedy."

BILL: Sounds like a Theosophist—is he?

TOM: No, Priestley is not a Theosophist. But logical truths appeal to all thinking men. But, as I was saying, the Spiritual part of us never dies, but keeps coming back into life on Earth until we have mastered all of Life's lessons. We can't "see" it—but it's what keeps telling you to be a—good brick.

HAL: Excuse me, Tom—I've got a thought... There's a constant duel going on between our Higher and Lower Selves. That's why we have problems and experiences, life after life... until our Better Self wins the duel and its victory is reflected in our characters and all our everyday actions. And that's the difference between what is called a "good" man and a "bad" one.

BILL: That reminds me—there's something else puzzling me. Why do you say man has a "seven-fold nature"? I thought man was three-fold; Spirit, Mind and Body.

TOM: Well, you know that man isn't just the body of flesh that you see. Let's call this body his Earth Garment. Second comes the model-body, like the blueprint made before a house is built; this is astral—or of more ethereal stuff than his flesh, blood and bones. Third, we speak sometimes of a man as a "bundle of energy." This is life-force, or that which makes your heart beat and your lungs function when you are fast asleep. Fourth, you have often heard

someone say of another, "She is a bundle of emotions." Well, we all have an emotional self—pretty hard to control at times too. And fifth is our mind, or intelligence—which distinguishes us from beasts — the "Thinker" in us, as Plato put it. Next or sixth is the Spiritual Self, which is recognizable as Intuition—Compassion. And seventh, our Divine Self, linked with Divine Intelligence—some call it God. All these Selves are linked during life like pearls on an invisible chain.

BILL: Do they work together—in unison?

TOM: They should — but they don't. And because they don't, we travel the road of Reincarnation until they do. Sometimes people concentrate too much on, let's say, the Mental Self to the detriment of the others. Some spend all their energy on the Physical Self—some on the Emotional Self. And that is why most of us are off-center—or off the beam, as we say now. The purpose of life is to teach men how to control all seven phases—so that they DO function in unison. When that happens, a man is TRULY a man.

BILL: That's very interesting — and ingenious too, even if it is only a theory.

HAL: Wait a minute! Theories are here today and gone tomorrow—and what Tom has just said has been taught by every great Teacher from time immemorial — and a fundamental truth always survives time and civilizations.

BILL: Okay—you got me! I'll ask another question while Tom is in such good form. I'm not quite sure yet just what it is that incarnates—since man has those seven selves.

TOM: It's the "Thinker" in man, Bill. We call it the Reincarnating Ego. Our repeated appearances, or incarnations on earth, are acts in the great drama of our evolution.

HAL: Well, fellows...sitting here on the sidelines and listening to you

two iron out this important matter of rebirth, sort of has me wondering when, if ever, this game of life and more life will end. How many innings we have to play before the game is over. Why, it's like English cricket!

TOM: Hal, you know the answer to that yourself—we've gone over it before.

HAL: That's so, Tom...but let me see if I have it straight. Life is like a complete course in education—from kindergarten to post-graduate work—and then—a Master's degree. And we've got to know all the lessons and learn how to handle all the problems before we are ready for that Master's degree. This takes a long time—in fact, many lives—because we make a lot of mistakes, and these have all got to be rectified, or balanced—like keeping books. I remember you called this balancing Karma or Karman, didn't you, Tom?

TOM: Yes, that's the Sanskrit name given to the Law of Cause and Effect. Let's suppose this Law didn't work in the Universe. What would happen, Bill?

BILL: Well, of course there would be no justice, for one thing. A man could get away with anything he didn't get caught at—like some think they can.

HAL: And there would be no harmony—all brute stuff and supreme selfishness. I hate even to think of it.

TOM: Right! There's got to be balance and justice throughout Nature. We all upset this balance continually—and in some past life this upset may have been serious and caused much suffering—and we have to clear the slate. But...Karmic action isn't all on the bad side of the ledger.

BILL: What do you mean, Tom?

TOM: I mean we get what we earn, or what's coming to us. Good and bad.

HAL: You mean we're all out-

growing selfishness, pride, hatred, jealousy, and all that?

TOM: Yes . . . and learning to substitute kindness, sympathy and love. When we do these things, we are working WITH Nature and earn good Karma. Our reward is quicker evolution . . . happier lives. And we don't try to do these worthy things because we are "goodies" or "teacher's pets," —but because we understand Nature's Laws.

HAL: Well, those laws are really simple, but powerful, if I'm any judge.

TOM: Hal, all of us can learn if we'll listen to and heed "the still small voice within"—it continually teaches us. We don't have to see everything with our eyes, or hear with our physical ears. We have inner eyes and inner ears, and an inner Consciousness where a God dwells. Our goal should be self-mastery, self-discipline, and self-knowledge. We reach that goal by self-effort during lives on earth. Reincarnation is HOPE — ANOTHER CHANCE — EVENTUAL VICTORY.

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## THEOSOPHY AND YOUTH

Elinor Hufty

Why acquaint youth with Theosophy? What is it in Theosophy that can strike the chord of harmony and furnish the fuel for the ardor of youth as it steps through the portals into life? And, how can we accomplish this?

In seeking the right answer to these questions, let us always remember that Truth in its essence comes from within each one of us, and give thanks that this Law is as unchangeable as immortal Truth itself. It is our heritage, be we atoms or gods. But alas, even though this sublime Light shines within as the guiding beacon for all, the minute we utter a word about it to another, a magic phenomenon occurs and it changes for the listener to the "without," colored to a greater or lesser degree by the personality expressing it. Thus, we, the novices of today, are handicapped, even in giving, for in the physical world we are able to deal with illusions only and even then weakly. However, if we could possibly perceive and experience the One becoming the many, we should probably then be able to explain the mystery beyond. At any rate we can at least surmise that Those who can, (and we need not on

faith alone see the truth that there are those who can) are masters of the illusion of form with which we deal and hence are more able to project the Truth through a purer channel.

But our plight is not as difficult as it appears at first, for the inner Truth in its higher aspects manifests in the outer world in parallel and general ways, and through this similarity we are able to recognize increasing relationships. Thus, paradoxically, we find our own level of consciousness continually rising with every effort to point out relative truths to others.

The very mention of the word Theosophy places its teachings in a classified select group, much in the same manner as the mentioning of a Medical Society, or a Religious denomination. It brings to mind a certain identification of qualities. At this stage of life's evolution it is difficult, if not impossible, to select any name and not draw from those "without" a mental picture of a group of people adhering to a Truth which they as individuals have perceived through their level of development, and in this way, express it according to their pattern. But a name must exist if there is to be a channel

in the outer world for the inner spirit to manifest in creative work; so, for us, it is now called Theosophy.

Why acquaint youth with Theosophy? First of all, no youth (and let us consider all people as youth) reaching outward to grow into something finer can afford to close his or her mind to any channel before investigating its nature. It is easy to condemn in ignorance; everyone should at least know something about Theosophy, and if they cannot agree and follow that line of thought, then let them graciously retire saying, "It is not my way of life!" Let them be careful, however, lest they try to change the Immutable Laws and thereby crush themselves. Then, let us not ignore the principle of outer stimulant that is also all-important in the awakening of man to a greater life and development. Can we ever forget that the tree is judged by its fruit?

What is it in Theosophy that would strike the chord of harmony in youth? Immediately we see on the horizon the "Law of Attraction." What is the magnet in operation? Herein lies the keynote of the life of a Theosophist. In fact, the keynote of every life-expression known to human kind. What do we express? In what are we a positive force? Are we filled with the enthusiasm of life's energies flowing outward in creative action? Do we have visions to build? Do we love? Do we sacrifice all on the altar of freedom and ideals? Normal youth does! It is filled with ambition to do something, to be someone, to rise above limitations. It cares little for conventionalities or restrictions and it fears not even death itself. Of course we are only too well aware that youth often bends these powers in wrong directions, but this does not discount the truth that the power is there, and its application in daily life only shows more clearly

the result of the absence of the stimulant of Divine Truth.

The idealistic objectives of the Theosophical Society, namely, first, to establish a nucleus of the Brotherhood of Man; second, to promote the study of the world's religions, philosophies and sciences; and third, to seek out and develop the hidden powers in man, hold within themselves sufficient stimulant and food to protect youth from the restrictive bonds of the psychological ills of middle-age and keep alive the will to be free and powerful in joyous eternal life.

If youth does not succeed in bridging the gap between the materialistic education and religious training and gives it up as a hopeless task, they are bound to become slaves of circumstances and conditions, ignorantly traveling in circles of confusion, darkness and death. Living dead men, whose spirits sleep, roaming the world.

It is to be remembered that youth will judge those who give them the stimulant by the way they *live* the life of Theosophy; how they meet the problems of daily life, be it in their personal life of friends and family, or in the national life of industry or science, religion or arts.

Therefore, we can accomplish this feat of acquainting youth with Theosophy only by expressing it ourselves. When we can see every one as a soul instead of as an animal with different characteristics or skin coloring, emotional habits or mental traits, and serve all in impersonal brotherly love, apply the knowledge we acquire in wise action, and become a positive power by developing our potentialities,—we will strike that chord of the Spirit of Youth—for the Spirit of Youth is the Spirit of Truth, and the Spirit of Truth is that Great Unknown that seeks manifestation eternally and in all ways.

## WATCHING OUR THOUGHTS

Norine G. Chadil

We are often asked what Theosophists do daily to gain a livable foothold for their accepted conduct. There is no doubt but that in each and everyone of us, there remains at least a faint earlier remembrance of past ritualistic ways or ceremonies. Consequently, in some schools of thought, the reading of certain prescribed passages sometime during the day, or listening to a designated radio time are the most accepted of present day disciplines. However, too often that type so satisfies the human brain conception of *doing something* for one's soul, that, upon returning to the usual duties, it drops back comfortably into its former rut. Constant repetition of that class of study too often dulls the desire to think from within outward.

Theosophy tries to overcome this by taking the study a step further, in that, either before one arises or at some other convenient time, one tries to bring forth from within one's innermost Self the idea of right thinking and right acting. By studying our books we know the laws, but the prob-

lem is to make them applicable to our own individual selves. These thoughts must come from our own hearts, because every thought, word and action must be carefully watched for its sincerity. Sincerity is one of the key-thoughts of Theosophy.

Joy, too, should be a constant companion, for does not the Theosophist know that there will always be a tomorrow in which to mend mistakes and reap rewards, though this 'mending' should never be deliberately postponed until tomorrow, if it can be done today.

Much should be expected from the Theosophist of today, because these are the challenging times in which he can best display, not only his loyalty to the teachings of the ancient wisdom, but his warm understanding of the problems of others. This, certainly, is not the time to withdraw within oneself, no matter what the temptation. These are the times in which to send out into this hate-torn world all the constructive love and enthusiasm of which one is capable, supporting our endeavors by the effulgence of the Theosophical Ideal.

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Now in the *Key to Theosophy* H.P.B. plainly states that the strength and power of this Movement will not rest so much in the technical occult knowledge of the members as in the spiritual development, coupled with good common-sense, which they shall have attained. By the time spoken of (the end of the century), those of us who are now in the Movement will have passed beyond the limits of mortal life. But our lives and thoughts will live after us in those who shall through the next ten years become our associates, and they will carry on the succession just as we leave it to them.

Let everyone, then, who reads this listen to the call. A mental sacrifice is demanded, an abandonment of self, a complete renunciation, an entire devotion to the cause. Altruism must be made the line of our lives, for by that alone can the end in view be reached. We are not associated in this Movement for our own individual profit, nor for the glory of H.P.B., nor for the making of new mysteries or dogmas, but only that men and races of men after us may become brothers such as we should be.

—William Q. Judge, in 1890.

## THOUGHTS BY THE WAYSIDE

As Christmastide rolls around again, and we celebrate the birthday of Jesus, the man who became Christed, we can brush aside the mental wrangling as to the actual date and place of birth, or even whether such a person is an actual historical character or not.

All such things are the Trivia, mulled over by those who are dedicated to Mental Gymnastics, instead of Spiritual Illumination. The important thing is WHAT IS THE MESSAGE, that was brought to suffering Humanity, by the individual known to us as Jesus of Nazareth; or, if you like, the message purported to have been brought to the World, by an alleged Historical Character. It does not matter. It is the message that counts.

Knowledge does not acquaint Man with The Christ, it only tells him of the NATURE of The Christ. Mere knowledge of The Christ arouses controversies, and one teaching and then another claims to be the Superior Teaching. There can be Superior or Inferior knowledge of the Christ, but the Christ itself is the same in all lands and climes and in all Races of People. The Christ is the Spark in every man's heart, that makes it possible for man to live and move and breathe, even though he may know it not.

The Christos, the Divinity in Man, appears as a new born babe in man's consciousness. It must be fed and nourished and clothed with a garment of different substance, than man wears on the Outer Form. This garment must be without seam or rent—it is the garment of his perfection. The error of all Races, who call themselves Superior Races, is to think that Growth in Knowledge is all that is expected of man. The growth in Grace is far more important. There never was a man on earth who had grown in GRACE, who could be con-

sidered ignorant. Grace goes hand in hand with Wisdom. Knowledge goes hand in hand with Superiority. There is no such thing as Superiority, in the language of the Christ.

Man's ignorance goes on apace. In spite of the Libraries of the World, telling of the Christ, few there be who are directed in their search, to find it in their OWN HEART, much less to recognize the Christ in every other HEART.

The Christians think that they alone have the Christ. The Jew knows he is yet to be born. The Moslem claims the Christ in the name of one man or another, although they recognize the Man Jesus as a Christed One. The Hindu says he is without beginning and without end of days; and in that respect, understands the Jesus Man better than most Christians, who claim him for their own.

All over the earth today, Christ is being born in the hearts of men. The sufferings of war, brought about by Man's selfishness and greed, are bringing this about. True, he is yet a "Babe in swaddling clothes," but the Old Man with his deeds is being consumed, being put off, and is in his death throes in countless natures. The Babe will grow to Manhood and Womanhood in The New Age, for he is being born in the HEARTS OF MEN. At the end of The New Age, he will come to Manhood, for this is the Age of Living The Christ Life. In the past age, people merely talked about it. The first coming of the Christ, was the outer appearance in a Christed Form. The second coming will be in the Hearts of Men. The third, and final one, will be when he dwells in all the hearts of every living being.

MORAL: The Law of Grace (Divine Love) is to the Soul Plane, what the Law of Karma is to the Mental and Material.

And that's Christmas Theosophy.  
*The Wayfarer.*

## Statement

The original Theosophical Society was founded in New York City in 1875, by Helena P. Blavatsky, Col. Henry S. Olcott, Wm. Q. Judge and others. At present there are several independent Theosophical organizations differing in methods of work but all having as their main objective the dissemination of the Ancient Wisdom and the promotion of Universal Brotherhood.

All genuine Theosophical work is invariably devoid of creeds and dogmas; its nature is philosophical, religious, scientific and humanitarian; it is traditionally unsectarian and strictly non-political. It forms an integral part of a universal intellectual and ethical movement which has been active, whether publicly recognized or not, in all races and ages.

The objects of the Theosophical Society are: (a) To diffuse among men a knowledge of the laws inherent in the Universe; (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature; (c) To form an active brotherhood among men; (d) To study ancient and modern religion, science, and philosophy; (e) To investigate the powers innate in man.

The sole condition of Fellowship in the Theosophical Society is a sincere acceptance of the principle of Universal Brotherhood. Fellows of the Society are required to show the same thoughtful consideration for the beliefs of others that they desire others to show towards their own.

The Theosophical Society, with General

Offices formerly located at Point Loma, now has its International Headquarters near Covina, Calif. From 1929 to 1942 its Leader was Dr. G. de Purucker; since his passing, the Society is under the jurisdiction of the Cabinet, whose present Chairman is Iverson L. Harris, from early youth a devoted student and a very active worker in the Organization.

The Society is composed of National Sections, autonomous under its Constitution; the Sections, in turn, are composed of autonomous Lodges, under the direction of their National President. The chief Officers of the American-Canadian Section are: Col. Arthur L. Conger, President, 802 Jackson Avenue, Washington 12, D.C.; J. Emory Clapp, Executive Vice-President, 30 Huntington Avenue, Boston 16, Mass.; the Regional Official for the Western Coast is Harold W. Dempster, 910 Third Avenue, San Diego, Calif.

The official Organ of the Society is *The Theosophical Forum* (\$2.00 a year). The American Section magazine is *Lucifer* (\$1.00 a year). In this Section there is a minimum membership fee of \$6.00 a year. This is not in the nature of compulsory dues, but is rather a moral obligation voluntarily assumed. This amount includes yearly subscriptions to both magazines mentioned above.

Further information regarding the Society will be gladly furnished upon request. Address: Grace Finlayson, Secretary, Lodge No. 60, 500 South Gramercy Place, Los Angeles 5, Calif.

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WILLIAM QUAN JUDGE

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## LODGE No. 60, THEOSOPHICAL SOCIETY

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### LODGE MEETINGS AND PUBLIC LECTURES

All regular meetings of the Lodge and public lectures will be held at our new quarters: Knights of Pythias Hall, 265 So. Western Ave., Los Angeles 4. Easily accessible by Western Avenue Bus, and Car Lines R and S.

The following meetings are scheduled:

Friday, March 2nd, 8:00 P.M.—Elementary Theosophical Study Class. All Lodge Members are invited. Bring your friends who may wish to learn the basic teachings of Theosophy.

Sunday, March 4th, 3:00 P.M.—Public Lecture by Boris de Zirkoff.

Subject: "Can Our Civilization Survive?"

Friday, March 16th, 8:00 P.M.—Major and Mrs. Hubert S. Turner will speak on "The New Age." Discussion.

Friday, April 6th, 8:00 P.M.—Elementary Theosophical Study Class.

Friday, April 20th, 8:00 P.M.—Iverson L. Harris will speak on "The Theosophical Society: Its Nature and Objectives." Discussion.

Please note that the Friday meetings are to be on the FIRST and THIRD Fridays of the month.

We have been unable to obtain regular dates for Sunday lectures. All members and friends will be specially notified well ahead of time when such lectures are to be held.

### Other Study Classes

Men's Class. Textbook: *Fundamentals of the Esoteric Philosophy*. Second and Fourth Monday of every month, at 8:00 P.M. Meets at the home of Hon. Frank G. Finlayson, 500 So. Grammery Place. Flitzroy 3020.

Class for more advanced studies. Textbook: *The Esoteric Tradition*. For information call EXposition 5520 or Flitzroy 5521.

### Other Lodges in the Los Angeles Area

Lodge No. 5, 1595 Crossroads of the World, Hollywood. Culbreth Sudler, President. Public Lectures every Sunday at 3:00 P.M. Reading Room open daily from 12:00 to 4:00. Phone MO-11652.

Lodge No. 30, 1240 North Wilson Avenue, Pasadena. Mary L. Connor, President. Phone SYcamore 4-6410.

Lodge No. 58, 831 North Mariposa Avenue, Los Angeles. Dr. Wm. V. Gale, President. Phone OL-3063.

Lodge No. 63, 1595 Crossroads of the World, Hollywood. Dr. John Croiset van Uchelen, President. Phone III-0019.



Los Angeles Public Relations Committee, Arthur W. Beach, Chairman, 1043 North Sierra Bonita Avenue, Hollywood 46.

## LET'S GO TO WORK!

Boris de Zirkoff

The spread of Theosophy in the world and the strength of the Theosophical Movement depend primarily upon unremitting and intelligent work.

Wherever, among students, there burns the holy flame of spiritual enthusiasm for the dissemination of the ancient wisdom, there the Work flourishes and Theosophy becomes known.

Wherever self-interest is disregarded, and an honest and sustained effort is being made to sow the seeds of Theosophy broadcast, there every motion of hand and mind bears fruit an hundredfold.

Wherever worldly self-seeking interests have been imported into theosophical affiliations, and the primary objective of the student is either self-advancement or intellectual gratification, or an easy pastime observing someone else's doing the work,—there the Movement comes sooner or later to a standstill, and pleasant but dead-ly moulds of mind take the place of a living and workable philosophy of life.

It is one of the most regrettable facts to be observed among present-day students of Theosophy and members of the Theosophical Society, that a majority of them do not exhibit the slightest inclination to engage in any actual *work* intended either to spread Theosophy in their immediate neighbourhood, or to establish new contacts for the growth of the Movement. They are entirely satisfied, it seems, to listen to lectures, buy an occasional book, express flattering comments on the work of others, who belong to the minority of toilers, and await with pleasant anticipation the intellectual delights of future meetings. Needless to say, the interest of this category of members is still very much "greater" than is the case with those who, after joining the Society with considerable enthusiasm, never

come members of the Society, is: "What will Theosophy do for *me*?" come to a meeting unless reminded or encouraged or urged to do so.

And can anyone challenge the statement, made in all sympathy and with no feeling of unkindness in one's heart, that the financial support of the Movement, on the part of the same large category of students, is negligible, to say the least? How many can come out of the ranks of members and testify that his support of the Cause he professes to love has been made (let us say, this past year) at the cost of a marked self-sacrifice, with many and repeated self-denials and a telling control of his personal wants?

It is quite probable that the Movement *has* such people; it is also quite probable that they will remain silent on the subject, and their names will remain unknown, except to the Records of Universal Justice, before whose vision our lives are an open book. It is equally probable that the others will go on in their self-made groove, speaking loudly of their devotion to the Movement, their love of Truth, their dislike of hypocrisy and sham,—keeping very silent on the fact that their dues in the Society have never yet been paid, and their participation in the Movement and enjoyment of all its privileges, has been done at the cost of a few *cents* a month.

The Theosophical Society *has* its workers. It has its self-forgetful toilers, whose whole life and thought are dedicated to the Cause of Mankind. They are the pillars of the Movement, the "saints" of the universal Theosophical community. It is mainly through their life-blood that the Movement is sustained; it is their spiritual and psycho-mental fluid that flows through its arteries. If it were not for their self-sacrificing task in all parts of the world, the

modern Theosophical Society would have given up its ghost long ago, scattering but a few bleached bones on the sands of time. But does *their* sacrifice, nay, often martyrdom, in the face of grievous odds, persecution, ridicule, and sometimes social ostracism, justify the complacent attitude of the many whose ethical callousness is a deadweight on the Movement?

The living power of every truly spiritual Movement throughout the ages has been gauged by the ability and the perseverance of its adherents to *work* on its behalf. It is impossible to work for any Cause without at least to some degree living its teachings. Working for it is already *living* its precepts; there can hardly be a Movement whose precept is: 'Do not work on my behalf!'

It is therefore by the same measuring rod of work accomplished or sacrifices made on its behalf, that the Theosophical Movement can appraise its own membership at any time.

The question which is being asked more often than any other, on the part of people who for some reason or another thought it advisable to be-The answer is: "Very little or nothing, unless you do something for the Cause of Theosophy first." Most members put the cart before the horse. They think, and many of us are negligent in not pointing out the real state of affairs to them, that the Movement needs them very badly, and that therefore something very remarkable is going to be done by the abstraction they call 'Theosophy,' and they will be the beneficiary of this marvel, just because they accorded us the great privilege of joining us. The actual state of affairs is quite the reverse. It is *they* who are in dire need of the teachings of Theosophy, and they will absorb its truths in direct proportion to the amount of interest, *work*, devotion and self-abnegation, they put into the Cause. If they do not understand

this, they might just as well withdraw from the Society; the Society does not *need* them. It is glad to have them. But it does not *need* them. It needs, actually *needs*, and is looking all over the wide world for, chiefly *workers* for the Theosophical Cause, men and women who, whether rich or poor, whether educated or not, are willing to enter the theosophical family as fellow-toilers, instead of drones, and put their shoulders to the common wheel, and push, push, *push!* Wherever new members or students are unaware of this fact, it is the Officers of Lodges, and the Field-Workers, and the other active members, who are responsible for the negligence in not explaining to people what the Theosophical Movement is looking for and is in need of.

As has been so clearly said by William Q. Judge (*Dept. of Branch Work. Paper No. 8, New York, Nov., 1890*):

"Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of comprehension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, *one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effect which is as plain to the eye of the trained seer as is any object to the healthy eye.*"

Truth, like the passion for life, craves expansion. It is of the very essence of Truth to universalize itself. It is a leaven which insists upon leavening the whole. It acknowledges no barriers, it respects no boundaries. It is upon this simple fact of being that has been based throughout the ages the missionary urge on the part of all movements, good and bad. And let it be remembered that there has hardly ever been a Movement of any kind that did not originate in some

seed of Truth, however small and soon obscured.

A Movement, therefore, which does not exhibit any marked degree of that urge to universalize itself, is dying spiritually, and its decay and disappearance is only a matter of time. The Theosophical Movement, as a Movement, still exhibits many a healthy sign of that inner urge. Can that much be said with regard to many an individual Lodge or group of Lodges in more than one metropolis of the land?

What is needed today more than anything else in the Theosophical Movement, we feel, is faith in this aggressive universalism of Truth; it is our only escape from smallness, parochialism, querulousness and stagnation.

The spiritual passion for Truth demands for its Apostles men and women who feel its urge, who can interpret its message and lay bare its imperatives. Among free men, always

new leaders arise to meet the challenge of great emergencies. These are the men who deny the don'ts and can'ts of conservative years, who go out and dare the impossible.

Our clamant need, as a Movement, is for leaders of thought. Every member—a leader! Was this not the injunction of Dr. de Purucker to the membership? *Workers* are wanted, not mere well-wishers. Active centers of spiritual light, not mere names on the rostrum. Men and women who are possessed by the aggressive universalism of Truth and are prepared to 'damn the consequences.' The choice between self-complacent intellectual gratification and an intelligent, aggressive, but kindly, self-sacrificing work for the Cause of Theosophy, is the difference between a sad wreck cast out on the sandbanks of thought in years to come, and a Society whose every fiber responds with a quickened fire to the key-note of the Incoming Age. It is up to you!

## WHY A THEOSOPHICAL SOCIETY?

Sven Eck

*President, Lodge No. 60, Theosophical Society*

The original founders of the Theosophical Movement who are known as Masters M. and K.H. decided well over a century ago to start a Society for the promulgation of certain aims and purposes along religious, philosophical and scientific lines. Throughout the entire period of the last century they were able to find only one person psychologically and spiritually fit to carry out the work they were planning. That person's rôle in history is yet to be fully established; she was Helena Petrovna Blavatsky.

It is not difficult to trace the outpourings of at least a hundred reli-

gious and pseudo-religious bodies to her teachings, or more correctly to the teachings which the Masters permitted her to give out. In the hierarchical structure to which M. and K.H. belonged there were superiors to them who issued solemn warnings against the giving out of India's sacred teachings to the as yet spiritually untutored minds of the white races beyond the waters of Kalapani (black waters). But the die was cast, and these men accepted the responsibility for The Theosophical Movement which has affected the lives of literally millions of people. The simple teachings of Karman (as thou

sowest, so shalt thou also reap) and Reincarnation have again been brought to the Western world. Commonplace in the East, and during the first centuries of nascent Christianity, they have since been forgotten or obscured by dogmatic accretions of organized religions. The deeper teachings, the Yoga of living, the why's and wherefore's of existence, have cautiously been taught those willing and ready to listen.

In the curious skein of the evolution of races, nations and individual men, we can discern the historical rôle played by greater and lesser teachers, the 'Saviors of Mankind.' All races and all cyclic time-periods have had them. These 'Saviors' had their disciples to whom certain teachings were entrusted. The Vedas of India, The Egyptian Book of the Dead, the Bible, the Koran, The Scandinavian Eddas constitute their written records. Strong religious bodies have been founded to spread the teachings, not always gently, and later generations decided that their revelation was the only one ever to have been presented to the world. As a result, the teachers have been deified and the masses crucified.

A spiritual inertia has been fostered by churches which claimed to

be the mediators between their deities or God and the faithful. *An impotent waiting for a new Christ or a mightier Buddha, for a Messiah who is going to turn the trick of leading man to salvation has been setting the clock back.* People do not seem to trust their own intuitions or their own spiritual strength; somebody else must do the job for them. They have not studied their own teachings exhorting them to look within for their 'immanent Christos' or 'inner Buddha.' The God within is not concerned with niceties of doctrine, but looks at the knowledge of man as more or as less complete. Religions are different facets of the same truth, but adapted to different peoples and civilizations. Like science they are being revealed or veiled as circumstances demand.

Do we need a Theosophical Society? One answer could be: 'In unity there is strength.' Let us remember that there is neither a religion nor any science higher than Truth. In essence they are one, as all men are one. Let us study the teachings of all Sacred Writings with an open mind. Let our Christ within be the Monitor, and let us work for knowledge and wisdom and thereby for a happier world.

## SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, 2772 Fourth Ave., San Diego 3; 'phone: Jackson 1740

Public Meetings — Sunday Afternoons — 3:00 O'Clock

GENERAL TOPIC: THEOSOPHY FOR THE ASKING

Chairman—Dr. Louis Van Norman

March 4th—Dorothy Friend and Dan Peterson, Discussion.

March 11th—Claire Wesner (Covina)—"Occultism and the Occult Arts."

March 18th—Mora Forbes and Jean Palfey, Discussion.

March 25th—Dr. Joseph Fox and T. T. Clemesha—"Religious Unity."

Every Discussion will take the form of question and answer by the speakers of the afternoon.

For information on all Theosophical activities in San Diego, consult Harold W. Dempster, Regional Vice-President, 3131 McColl St., San Diego 6, Calif; 'phone: Bayview 6839 (or Franklin 3151).

## OUR FORGOTTEN PAST

Elizabeth M. Geiger

In any discussion of the doctrine of Reincarnation there is one question which inevitably arises, for someone is certain to ask: "If Reincarnation is a fact, why do we not remember our past lives?" While those who put this question will usually admit that Reincarnation is the most logical explanation of life with its inequalities, its injustices, its tragedies and bitter sorrows, they nevertheless maintain that all theories regarding the soul of man are based upon premises which cannot be established by actual experiences in human consciousness, and that in the absence of proof in actual facts, all reasoning based on the doctrine of Reincarnation is unreliable.

The statement that some people do remember their past lives, while many have flashes of memory, does not convince those who demand physical proof in the form of concrete facts as the only basis for truth. Yet these people unhesitatingly accept many things which cannot be physically demonstrated; for our deepest, most profound and most precious experiences, the things we really *know* because they are part of our inmost being, are precisely those which we cannot demonstrate or prove to others. What, for example, is the mathematical, the chemical, or even the intellectual demonstration as expressible in language, of that deepest quality of life which we call Love? It can be understood only by those who have experienced this emotion in some of its phases. And so must it be with the language of the soul.

We may therefore ask whether the fact that the majority of people have no recollection of their past lives is proof that they did not formerly exist? Have they any recollection of the events of their infancy, or can they recall much, if anything, of their early childhood? How few of us remember the events of even re-

cent years, outside of a few scattered instances, most of which are recalled only in connection with some other more important event. Are not the ordinary occurrences of our past rather unimportant after all, and like those of our present life completely forgotten? In fact, memory of the details of even our recent past is impossible, according to Prof. Knight, who says:

"The power of the conservative faculty, though relatively great, is extremely limited. We forget the larger portion of our experience soon after we have passed through it, and we should be able to recall the particulars of all our past years, filling in all the missing links of consciousness since we entered on our present life, before we could be in a position to remember our pre-natal experience. Birth must necessarily be preceded by crossing the river of oblivion, while the capacity for fresh acquisition survives, and the garnered wealth of old experience determines the character of the new."

We may say with confidence that there is an excellent reason why most people do not remember their past lives, for this absence of memory is in harmony with the principle of the evolution of the soul, and in most cases the very nature of the evolutionary work which requires reincarnation necessitates a loss of memory, for it is of great importance that the mind should be concentrated on the evolutionary work required at the present time. If memory persisted from incarnation to incarnation, the mind would wander over the events of thousands of past years, and would encompass a vast drama of tragedy and of comedy in which we played our parts, not always with credit to ourselves. For we would recall not only our triumphs, but our failures and humiliations. And who could endure the memory of all the blunders of which we were guilty in those past lives? Is it not enough that we should have to recall with much mortification the many mistakes we have made in this present

life? But consider the crushing humiliation that would be ours if we could remember the stupid, even evil acts of our past lives. Most of us will agree that the remembrance of the follies of which we have been guilty in this incarnation constitutes a sufficiently heavy burden for us to bear, without the added weight of painful recollections of what may have been very inglorious existences. No, let us be grateful that we forget, and let us realize that it is a merciful provision that veils the past, for if we would master the lessons of this life we must not take other lives into the field of our consciousness.

But it should not be supposed that loss of memory includes loss of the knowledge we had acquired in this or previous lives. The gist of knowledge gained in past ages represents skill which has no dependence whatever on memory; and in this connection reference to the not infrequent cases of amnesia brought to our attention may properly be made. We are all familiar with well authenticated cases in which perfectly healthy, normal people have completely lost the thread of their personality, forgetting their own names and every detail of their lives, even the very existence of those they dearly loved. These persons disappear from their homes, and often take up life in a new environment where they form new relationships, and frequently embark on successful business ventures, for their intelligence is in no way impaired. They remain in this state for months, and sometimes for years, until something occurs which brings back a restoration of memory; then in a flash, the past in all its details comes back to them. In illustration of this phenomenon here is the story of a young officer in the British forces in World War I.

On New Year's Eve of 1916-17 this man was seated with about a dozen other officers in a dugout on the Western Front, when he heard the warning sound of an imminent

mine explosion. He quickly grasped what he thought was his coat, and as he was thrusting his arms into the sleeves he was thrown to the ground by a terrific explosion. He awoke to consciousness in a war hospital far behind the front, his mind a blank concerning his identity, for he could remember neither his name nor that of anyone he had ever known. The doctors and nurses in the hospital told him that he was Captain de Montalt, a Canadian officer, and showed him letters found in the pocket of the coat he was putting on at the time of the explosion. Lacking the names and addresses of relatives or friends, as well as any conflicting evidence, and remembering nothing of his life before the explosion, he accepted the name. When he recovered from his injuries, he transferred to the Royal Air Force, and received a commission as Second Lieutenant. A crash while flying over the lines invalidated him out of service, and he finally received a 100% disablement pension from the British Government. Shortly before this, a young officer who had been fatally wounded, died in de Montalt's arms, with a last request that de Montalt should visit his sister when he returned to London. This de Montalt did, with the result that he fell in love with the girl and married her. They lived for years in a marital happiness that was marred only by de Montalt's lost memory of his past. One day nearly ten years after his marriage, de Montalt, while waiting for a bus on a street corner, overheard a couple of men talking in a foreign language, which, to his great astonishment he understood perfectly, although up to that moment he supposed that he knew no language but English. Now he discovered that he also knew Swedish, and he began to have doubts of his identity as a Canadian, but there was nothing he could do about it. Some time after this, while waiting in a government office to interview an official about a pension, he

picked up a copy of the Swedish Statskalendern which listed the names of all the important officers in the Swedish army. Glancing through the book, his eye lighted on a name that seemed strangely familiar — Gustaf Duner, an officer in the Swedish army. Suddenly he realized that this name was his own, that he was Gustaf Duner, and immediately memories of Sweden flooded his mind. He at once wrote to the address given in the Statskalendern, and received a reply which informed him that: "Herr Gustaf Duner was unfortunately killed on the Western Front at the end of 1916. I am his brother." De Montalt went at once to Sweden where he was reunited with his joyous mother and brother. Gustaf Duner had earned a commission in the Swedish army, from which he resigned to fight with the British Forces. The coat he was wearing on that eventful New Year's Eve belonged to a Captain de Montalt who was killed in the explosion, and for ten years afterward, to all the world, de Montalt lived, and Gustaf Duner was dead.

No one would think of asserting that Gustaf Duner had not lived before the explosion, because he could remember nothing whatever of his life before the mine exploded. Yet that is the argument that is continually being urged against Reincarnation, and this illogical attitude will doubtless continue unless people realize and are willing to admit that they remember very little of their present existences.

The failure to remember past incarnations will be more clearly understood if we bear in mind one important fact: that the personality here on the physical plane is only a fragment of the entire consciousness of the soul. Our true and permanent life exists in the Ego, and the Ego merely sends out a ray from itself. This ray, which is only a tiny particle of the Ego, is what we know as the personality, which, when it has gathered experience and finished its work,

is drawn back and incorporated into the Ego whence it came. During incarnation the personality is animated by only a very little of the Ego's vast intelligence, and this explains why we make so many mistakes.

While the majority of people have no remembrance of past lives, there are certainly some who do remember, and just here we cannot do better than quote what H. P. Blavatsky says about memory: "While *memory* is physical and evanescent and depends on the physiological conditions of the brain . . . we call *reminiscence* the *memory of the soul*. And it is this memory which gives the assurance to almost every human being, whether he understands it or not, of his having lived before and having to live again . . . To get convinced of the fact of reincarnation and past lives, one must put oneself in *rapport* with one's real permanent Ego, not one's evanescent memory." (*The Key to Theosophy*, pp. 125, 128). This means that those who do have positive recollections of past lives have reached a higher state of consciousness, although it is usually only in a minute degree.

There are, however, many people who have fragmentary recollections which flash across the mind bringing a feeling that there is something familiar about a perfectly strange place, a conviction of having been there before, and memory struggles painfully to bring into the field of consciousness the former connection between the scene and the individual. Charles Dickens, in one of his books of foreign travel, tells of a bridge in Italy which produced a weird effect upon him. He says: "If I had been murdered there in some former life, I could not have seemed to remember the place more thoroughly, or with a more emphatic chilling of the blood; and the real remembrance of it acquired in that moment is so strengthened by the imaginary recollection that I can never forget it." Many instances could be given of the ex-

periences of individuals in remembering incidents of their former lives, but they would not supply the proof demanded by those who doubt the truth of reincarnation, and we have no other means of convincing them. But to those who have had glimpses of their past existences, and particularly where they have been clear-cut and vivid, there comes a certainty and conviction that in some cases is as real as the certainty and conviction of their present life, and which is proof against all argument to the contrary. To such people the fact of previous incarnations is as much a matter of consciousness as the existence of last year—yesterday—a moment ago, or even the present moment which slips away while we attempt to consider it. And those who have this consciousness of past lives, even when the details are vague, intuitively accept the teaching regarding the future lives of the soul. The soul that recognizes its oldness also feels the certainty of survival—not as a mere matter of faith, but as a

matter of consciousness, the boundaries of time being transcended.

We must seek what we would find—there is no other law of growth or evolution. To reach the Light, to acquire the power of clear sight, to see things as they are, one must seek the Light persistently and continuously through many lives. The field in which we sow and reap is boundless and eternal. The Sower and the Reaper is the same immortal Self. To one life the sowing, to another the reaping. There is no miracle of growth or transformation either of the inner man or of the outer. The seed must be sown and watered before it can spring up, and whether we sow wheat or tares, the Law is the same.

“Such is the Law which moves to  
righteousness,  
Which none at last can turn aside  
or stay;  
The heart of it is Love; the end of it  
Is Peace and Consummation sweet.  
Obey!”

## KARMIC AGENTS

William Quan Judge

(Reprinted from *The Theosophical Forum*, July, 1893)

*Does an individual when acting as an agent for Karma entail any Karmic consequences upon himself because of the acts thus committed?*

. . . The questioner assumes in the first ten words of the question that a human being sometimes is not an agent of Karma. According to my studies, and as I think inevitable according to the law of Karma, there is no time when a human being is not an agent of Karma, for in every act and thought we are carrying out Karma, making new Karma, suffering old Karma, or producing effects on other people, or all these together . . . I take it that the questioner means to ask whether one is justified in attempting, of his own motion, to administer as judge, jury, and executioner, to another the effects of Karma. This is involved in the question, as well as whether any consequences are entailed upon a person so acting . . . Certainly both the actor in the case and the person to whom the punishment or reward is administered must have consequences entailed upon them, because the “Karmic agent” is the centre from which the action flows, and upon whom it must react, and the other person is the person who receives the present consequences. Merely to say to yourself that you are enforcing a right or administering what you conclude is punishment or reward does not absolve you from the consequences, whatever those may be.

And those consequences will come to you in two ways. First, through your own attitude, and second, from what you set up in the other person. Involved in the first is a seemingly third possibility, which is, a possible violation by you through ignorance of a law of nature. For instance, if you assume to administer punishment, considering yourself a Karmic agent, it is more than possible that you are simply gratifying some old spite or ill-feeling, under the guise of a judicial enforcement of right or punishment for wrong. We see this possibility every day in those cases where a person, declaring himself to be impartial and judicial, administers on the one hand to persons whom he does not particularly like punishment which he considers their just due, and withholds similar punishment from another person for whom he has such a regard that he fails to administer punishment, but exercises instead forgiveness and charity. This being a common human experience, does it not indicate that inasmuch as a person is through old Karmic likes and affinities led to be kind and charitable through what is called partiality, he may on the other hand, through old dislikes and antipathies, be led by a repulsion to administer punishment, when he might as well have exercised forgiveness? Each man, I think, can be left to himself to decide what is his duty in redressing wrong done to another, which redressing involves perhaps the punishment of a third. But in my opinion no one is wise who considers himself a Karmic agent for any purpose. Further . . . the term "Karmic agent" has a technical significance under which only certain persons are so considered; that is, the larger class of men are not Karmic agents, except in the mere sense that they are in the very act of life making or experiencing Karma in the mass. A few persons are what is known as "Karmic agents," that is, human beings who by a certain course of training and previous life have become concentrated agents for the bringing about of certain definite effects which are well foreseen by the trained and initiated seer. This is one of the declarations of the Initiates who are supposed to know about these matters, and therefore any person assuming to be a Karmic agent may possibly be assuming too much altogether, and be bringing himself within the range of laws which will operate upon him with ten-fold force in future lives. It is therefore more charitable, more wise, more kind, more theosophic to follow the words of Jesus, Buddha, and hosts of other Teachers which direct us to forgive our brother seventy times seven times, which tell us that charity covers a multitude of sins, and which warn us against the self-righteousness that might induce us to presume we have been raised up from the foundation of the world to correct abuses in other men's actions rather than to attend to our own duty.

\*                      \*

The human receptacle is always the expression of the Inner attitudes.

The channel for faithful recording of the deep Truths of Inner Being becomes clear, as day by day, little by little, the Consciousness is washed clear of little flotsams and jetsams of self.

The one who becomes a recorder—a channel of records—is the one who, having turned the thought inward—correcting only the little self, with no desire to correct others except by example, waits in Humility for the Voice of the Silence to speak.

The Path is long and arduous. The pitfalls many, but "Arise Strong Heart and try again!" is the message to the one who feels inwardly that he has failed outwardly. The little cares become magnified unless this is done, and the feeling of failure can grow through self-condemnation.

*A Pilgrim.*

# "Theosophy Speaks"

## REINCARNATION

(continued)

Transcribed Radio Broadcast of January 16, 1944  
over Station KMPC, Beverly Hills, California.

Announcer: "Theosophy Speaks!"

"Light for the Mind — Love for the Heart — Understanding for the Intellect"

Last Sunday, in presenting our third discussion on REINCARNATION, "Theosophy Speaks" stated that man is mercifully given other chances to perfect himself, through repeated lives on earth. We said that our Spiritual Self never dies; that when death comes to a man, he casts off his physical garment, which disintegrates. But the higher parts of our Nature go into a period of rest and recuperation, withdrawn for a time from active life on earth. There is nothing mysterious in this—we see it in the way Nature operates. Vegetation sleeps in the winter and awakens in the spring—we sleep at night to awaken in the morning to a new day, a new chance. Death is but a longer, more complete sleep—after which we awaken to a new life, bringing with us the CHARACTERS we have made for ourselves through thoughts, emotions and actions during our previous lives. We concluded by saying that we will all travel the Road of Reincarnation until we have learned life's lessons of self-discipline, self-knowledge and self-mastery through our own *self-directed efforts*. Thus, Reincarnation is Hope—another Chance—and eventual Victory. Today's transcribed discussion will be the last one of the Reincarnation series. *Our Scene*: The home of a Theosophist. He is about to leave town on a business trip and two of his friends just arrived to say goodbye....

BILL: (*sighs*) Been feeling fagged out lately. How about you fellows?

HAL: I do too. I think it's the war. Trouble, confusion, tragedy—especially on a world-wide scale—are bound to affect people that way.

BILL: (*disgusted*) Well, I don't like it! Sometimes I wish I were on another more peaceful planet! How is it all going to end—and *when*!

TOM: Now look here—why be morbid about it? It's during times of stress that people individually, and nations, can make the biggest progress.

BILL: Progress! What progress have we made anyway? We're supposed to be civilized, yet wars, hates and intolerances get worse all the time. Is *that* progress?

TOM: It depends on the point of view. Now, *understand*, I'm not approving wars and intolerances and I don't say that progress depends on them—but, as a Theosophist believing in the Laws of Consequence and Reincarnation, I can see how the world is gradually improving *in spite* of these things.

BILL: Well, I don't. Civilization either improves and outlaws wars—or—civilization is breaking up be-

cause of all the wars. It's got to be one or the other.

HAL: It seems I heard of civilizations cracking up before—and still the world goes on. Look at the Egyptian, the great Chinese eras—the Greek. Not to mention the Roman.

BILL: That's true enough.

HAL: The trouble is that too few of us know history. We're too inclined to base our opinions on what has happened in the past few hundred years.

TOM: I think so too. The human race is millions of years old. Civilizations have come and gone. There have been Golden Ages and Dark Ages. And as pilgrims, you and I have contributed for better or for worse to both golden and dark ages. We've all been here many times before. Dr. de Purucker, late Leader of the Point Loma Theosophical Society, put it this way in one of his books: "Growth is eternal. Evolution is without beginning and is endless. We pass through all the *mansions of life*, as the ages of Eternity slowly stream by into the limitless ocean of the Past."

HAL: I like that. The way he puts it, and what he says.

**BILL:** Are you saying that perhaps I am responsible for the present conditions in the world?

**TOM:** Yes. Not you alone, of course—all of us. We've contributed in some measure or we wouldn't be here now to help work out these conditions to a more satisfactory conclusion than we did before. We're being given another chance.

**BILL:** Tom, I don't see how a Dark Age can follow a Golden Age.

**HAL:** That's right. I thought evolution meant *progress*.

**TOM:** It does. But the important thing is that evolution or growth doesn't proceed in a straight line, like railroad tracks from Los Angeles to New York... A fairly good explanation of the process of evolution is an ordinary spring—like the one on your screen door. It is a spiral—and in an upright position, each curve progresses at a slightly higher level than the last.

**HAL:** Then evolution proceeds slowly—but always at a higher level. So that no matter how slight the progress may seem—still progress *has* been made. Is that right, Tom?

**TOM:** Yes. Because all evolution—all growth—is slow and gradual—and it includes spiritual, moral and intellectual progress, as well as physical. Therefore, we must have a long-range view of evolution. And though Bill here seems to think the human race has not made any progress because we still have wars and hates—in the larger sense, nothing can stop evolution. As Dr. de Purucker said, "The ages of Eternity slowly stream by."

**BILL:** But we ought to be improving as people, as the ages stream by, shouldn't we? And why aren't we?

**TOM:** The matter of wars, hates, injustices, and so forth, is concerned with Karman and Reincarnation. Let me try to explain. In our long evolutionary journey, we live many times. And in those many lives we make many mistakes, such as greed, injustice, ignoring duties or obliga-

tions and hurting someone—we may ruin someone's reputation and life through gossip—we may be very selfish—we may inflict our will upon others to make them do wrong. These are all mistakes we've made. And all must be rectified. Nature is harmony and balance—and when we distort that balance, make discord of the harmony, we must some day set it right. And we don't make it right in heaven or hell. We make it right in the **VERY PLACE** the mistakes were made.

**BILL:** But why?

**TOM:** Let me answer that with a question. When a farmer sows seeds, doesn't he harvest his crops where the seeds were sown? He doesn't move to another farm in another state to do it. It just isn't logical. And let me give you a word of advice... In logic there is strength. Don't accept as Truth anything that seems illogical to you. Question it. By questioning and pondering, sometimes illogical things bring out wonderful facts and truths. But don't necessarily believe a thing just because someone says it is so. We have minds to **THINK** with—and we should use them.

**BILL:** But how can we know how far along in evolution we are?

**HAL:** I think you've reached the **HUMAN** stage, Bill.

*(Laughs)*

**BILL:** Sometimes I wonder. What I mean is: How do I know how much of a worm I am?

*(Laughs)*

**TOM:** Well, Bill, you're a bit stubborn about Reincarnation—but I've known you long enough to know you're a good guy—you don't have to worry anyway. However, if you want to find out about yourself, **STUDY** yourself. We all should do more of it. You can measure yourself, Bill, by your character. Analyze your faults and virtues, your weaknesses and strengths, your sense of duty and obligation, your degree of tolerance and sympathetic understand-

ing of your fellowmen. When you get the answer—that will give you some idea of your stage of evolution—just how much you've accomplished in your many lives.

BILL: That doesn't tell us though who we've been before—whether a king, a servant, a priest, a musician, or what. And that's what is interesting.

TOM: Bill, what difference does it make who or what you've BEEN? The important thing is what are you NOW. The details are terribly unimportant. Because you're a prince in one life, you won't necessarily be a KING in your next! You may be a pauper—or a gardener. It all depends on what EXPERIENCE you need to improve your real Self—what lessons you require. If you've had an operation, do you want to dwell on how many surgical instruments the doctor used, how many stitches he took, how many days you were in the hospital, and so forth? Of course not. The only worthwhile fact is that NOW you are well, now you have vitality, NOW you want to forget you were ever sick. Isn't that so?

BILL: Sure it is.

HAL: Well, Tom, the most important things to remember, as I see it, are these: That all men are engaged in a tremendously long evolutionary journey that some day will take us to the portals of Divinity—then we won't be men any longer. We will have graduated from the human stage of evolution into a higher grade.

TOM: Yes.

HAL: During that long journey, we live and die many times. All journeys are tiring. And about 70-odd years is about as long a trip as man can take at one time. So he dies, in order to rest and recuperate. Then he comes back, and picks up where he left off. Right?

TOM: Yes.

HAL: During the 70-year journeys he makes many mistakes—some in-

tentional, some because of ignorance. Just the same, all mistakes must be rectified. This results in pain, suffering and troubles. And through these hard knocks he learns the wisdom of honesty, sympathy, forbearance, unselfishness, compassion and self-control.

BILL: And wars, crimes, and things like that are self-imposed mistakes that men make.

TOM: Mistakes that they make, and must rectify. We're all part of the human race, all contributing to the faults and virtues of the world. And it's up to each person to change his own way of life for the better. The desire must come from within the heart of each person. And I must make it clear, that Theosophy's mission is to REMIND men to look within for the truths already there, hidden or ignored. Reincarnation, Evolution and Karman are keys that will unlock the doors to the treasure chest of TRUTH.

HAL: Strikes me it takes courage and honesty to start that search, Tom.

TOM: It does.

BILL: Well, I've decided to stop being an ostrich, burving my head in the sands of fear. I admit I've been afraid of Reincarnation and Karman because they might disturb the serenity of my life.

HAL: Someone once said that contentment, carried to extreme, can become the vice of self-satisfaction.

TOM: Well, I wouldn't put it that way—but it is true that sometimes we have to be aroused from our lethargy.

BILL: I am—and thanks for all you've done, Tom.

HAL: You bet—and you can be sure that from now on I'm going to do some studying of my own.

TOM: It's been a privilege to meet and exchange ideas about the teachings of Theosophy.

HAL: We'll get together again.

(Ad lib goodbyes from all.)

## THOUGHTS BY THE WAYSIDE

Passing through a little country town one day, attention was called to a very heated argument that was going on, in front of the General Store. It was in the days just before the recent National Elections. As Stop, Look and Listen, is the axiom that the *Wayfarer* follows, a halt was called, for a few minutes. Back and forward went the argument, being carried on by two opposing partisans of the two principal Political Parties. Bitter invectives were indulged in by both. Each one contented himself with attacking the other party. Neither had anything Constructive to offer. Both were satisfied with trying to tear to pieces the other fellow's candidate. **INSINCERITY** was depicted on their faces, in their words and by the tone of their voices. Sadly, the *Wayfarer* continued his trek towards a place uncontaminated by Humankind.

Such a place was found beside a gurgling brook, and in the shade of a spreading tree. Pondering over this matter of man's common **INSINCERITY** in all he says and does, attention was called to the teeming non-human life that abounded all around. The brook was full of little fish, the ground was covered with little ants. Insects of winged variety flew about on all sides. Small animals darted here and there. Birds chirped happily in all the trees. There was no **INSINCERITY** here. There was no **PRETENSE**. Only **NATURALNESS**.

Even the varied vegetation was absolutely **SINCERE** in all its actions. The common weed did not ape the beautiful flower; the lowly bush did not pretend to be a tree. The little fishes were content to be just that, and the ants went about their personal affairs with a true **SINCERITY** of Purpose, which was to look after their own kind and not bother to try and make others over to represent ants.

**SINCERITY** everywhere, except in the Kingdom of Man. Why? Even the most vicious forms of animal life—

probably the King Cobra and the Scorpion—do not try to conceal their true nature, and do not claim to be anything that they are not. They are all frankly vicious. Even they are **SINCERE**.

As always, Nature gives the answer to the problem. The teeming animal world, and the congested vegetable kingdom, are not possessed of a self-conscious **MIND**. Then if a lack of **MIND** produces **SINCERITY**, and the possession of it produces **INSINCERITY**, we have the key to our solution. At once we remember that very small children are always **SINCERE**—their minds have not yet developed. Even the very primitive peoples of the world are usually animated by absolute **SINCERITY**. Only in our very complex so-called civilized Nations, where **MIND** runs riot, does **INSINCERITY** exist.

Now Nature makes no mistakes, so we cannot blame the marvelous gift of **MIND**. We must blame some obvious misuse of it. Then we remember that all those we know, or read about, who have been dominated more by the **HEART** than the mind, are always found to be sincere people. Lincoln, for instance. We also know that the **HEART** is responsive to **SOUL** impulses, and at once our problem is solved. The **MIND** still needs the "Gentle breezes of **SOUL** wisdom" to govern it; instead of allowing the mind to run wild and concentrate on material things alone. The **MIND** is dual; part is to control the body, and part to aspire upward and so contact the **SOUL**. Whenever it does it, **SINCERITY** follows.

**MORAL:**—**SINCERITY** comes from the heart, and not from the mind. When it dominates the being, the **MIND** becomes **HONEST**. When the mind becomes **HONEST**, the body acts with **JUSTICE**.

And that's just reasonable Theosophy.

*The Wayfarer.*

## *Lodge No. 60 - New Place of Meetings*

We are glad to announce to all our friends that new and larger quarters have now been secured for the various activities of our Lodge. Henceforth our Lodge Meetings and Public Lectures will be held in the KNIGHTS OF PYTHIAS HALL, 265 SOUTH WESTERN AVENUE, easily accessible by Western Ave. Bus and Car Lines R and S. The new quarters are comfortable and well adapted to our work.

On February 2nd, the Lodge had a House-Warming Party at the new location. Close to 150 people were present. We were favored with exquisite guitar selections by our friend-composer, Señor Luis Elorriaga, who also presented his talented pupil Teresita Bererra, who played and sang for us. Mrs. D. W. de Roos, of the Rotterdam Conservatory of Music, inspired us with her beautiful singing. Our good friends from America's Native Races, Whiteflower (Ponca Tribe, Nebraska), Ro Mere (Potawatomi Tribe, Kansas), and Youngplant (Hópi Tribe, Arizona), gave us some remarkable symbolical dances of their Race, accompanied with native music.

In removing our quarters to a new location, the Lodge wishes to express our combined gratitude to Judge Frank G. Finlayson and his gracious wife, Grace Finlayson, for their unusual hospitality over a period of several years. It is in their home that Lodge No. 60 had its inception and grew to its present size. Without their patient and sustained efforts this growth would not have been possible. (See page 2 for schedule of meetings and lectures).

## *"Star Habits and Orbits"*

by

*L. Gordon Plummer & Charles J. Ryan*

We wish to recommend very highly this splendid little book, a valuable addition to our Theosophical library. The average person, which means the average student of Theosophy also, has only a hazy notion regarding the simplest facts of Astronomy. No thorough understanding of the deeper teachings of the Ancient Wisdom can possibly be arrived at without at least some knowledge concerning the visible structure and behavior of planets and stars. This new book fills this need. *It should be studied by every member of our Society.* It is simple, non-technical, yet scientifically correct, and adds the occult backdrop of the whole subject. It combines the usual clarity of Plummer's style, with the unimpeachable scientific accuracy of Dr. Ryan's statements.

This book has another unusual feature. It opens with a *Foreword* by our great friend, Dr. Gustaf Strömberg, the distinguished astronomer of Mount Wilson Observatory. Everyone interested in the correlation of modern Science with the Ancient Wisdom should pay special attention to his words, which are those of one of the most progressive and spiritually minded thinkers in the field of today's Science. It is in the scientific outlook of Strömberg's type that Theosophy finds its greatest ally.