THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XX—No. 9 **JULY, 1932**

MASTERS *say we think in grooves, and but few have the courage to fill those up and go on other lines. Let us who are willing to make the attempt try to fill up those grooves, and make new and better ones.* —WILLIAM Q. JUDGE.

CONTENTS

SIGNS OF THE CYCLE 385
DEATH AND REBIRTH 389
OBSTACLES AND OPPORTUNITIES 394
ALONE AGAINST PROTEUS 396
STUDIES IN KARMA 399
BROTHERHOOD IN ACTU 403
PROPOSITIONS 406
YOUTH-COMPANIONS' FORUM 409
ON THE MEANING OF DUTY 412
THE VALLEY OF WAITING 414
THE SECRET OF LIFE 415
THE MEMOIRS OF HUMANITY 417
ON THE LOOKOUT 419

Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles, California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single and back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price, $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

An Important New Publication

THE ATTENTION of readers of this Magazine is invited to an important new publication, bearing the title: "THE LAWS OF HEALING, PHYSICAL AND METAPHYSICAL." Such a treatise has long been needed, for although H. P. Blavatsky and Wm. Q. Judge made many profoundly instructive and prescriptive statements on bodily as well as mental healing methods, treatments, and practices, no attempt has hitherto been made to bring Theosophical knowledge on these subjects into compact and accessible form. "Physician, heal thyself," is the fundamental diagnosis and prescription of True Occultism, and this booklet affords the ways and means of self-healing for every needy as well as every thoughtful Student.

The booklet contains 40 pages, handsomely gotten out, and as clear in text as in meaning. Postpaid to any address: 25 Cents.

THE THEOSOPHY COMPANY,
245 West 33rd St.,
Los Angeles, California, U. S. A.

𝔄 𝔘 𝔐

Sensuous things are dear for the sake of the self, and not for their own sake; and therefore the Self itself is dearest of all. —CREST JEWEL OF WISDOM.

THEOSOPHY

Vol. XX **July, 1932** **No. 9**

SIGNS OF THE CYCLE

THE various systematized states of human society and human efforts have ultimately taken final shape under the influence of far-descended tradition and racial reminiscence. But proximately it is apparent that such coagulations arose from concurrences of human needs. Small families or groups of men, emerged from the night of time as broken fragments of lost orders, themselves forgetting the greater racial wholes to which they belonged, have built communal fires in the wilderness; they formed loosely constructed tribes held by common interests and in course of time arose among them leaders benevolent or malevolent according to the past Karma of the Egos concerned. These leaders have done more or less to shape the actions and ideals of the tribes according to their own inherent tendencies, conditioned by the impact of other wills among those with whom they dealt. At last there came about a state of Karmic balance for the time being, and the customs and informal decrees under which the tribe came to live, were crystallized, assumed a semi-sacred nature hazily identified with respect for the ruling power or powers of the tribe. With passage of time legalism appears; urged by a passion for regularity and formalism, the customs are codified, and constitutions are born.

Upon occasion, at critical stages in history, such a national framework springs full-grown like Minerva, from the brow of intelligent foresight. The United States, set free, were not left to themselves to arrive gradually through conflict and custom at a state of internal balance. They had from the first a Constitution which is still some few hundreds years in advance of any contemporary human practice. Such a phenomenon is as *outré* as the

conscious planned creation of a new species of animal by human beings. *In point of fact the phenomena are parallel.* The American Constitution was an experiment on human nature originating in minds superior to human minds as we know them, however mundane may seem the actual visible actors therein.

But whether, as in such rare cases, an order of society springs forth codified from the beginning, or acquires codification through custom and balance of internal wills, the ultimate aspect is hierarchal and caste-formed. The last men in the world to take seriously the idea that "all men are born free and equal" in its material and dead-letter sense, were the astute politicians and deep students of man who were—visibly or invisibly—back of the Declaration and Constitution. From the manifest inequalities in all human traits—to say nothing of the greater and more fundamental ones exposed by the Theosophical doctrines—the intention could only have been to have the true Karmic leaderships blossom out under more favorable circumstances; to give an ideal pattern of society for those leaderships to work to. That this did work largely as planned, even though imperfectly and with much heart-burning, is evident up to the time of Lincoln. Since then, the spirit has altered, and the future of the great social experiment—as great an innovation in its time as that of the new Russia—hangs very much in the balance. New Karmic leaders *are* blossoming out; but their complexion is often too dark to be reassuring.

But all deeds done by the "men on earth" who are the visible aspects and tentacles of an equal number of "Gods in Heaven"—our Divine Egos—are necessarily the blurred, distorted, or inverted pictures of natural divine realities. The passion for order and formalism is generated by the forgotten though immanent fact that all the Powers of Nature are divided into orderly hierarchies according to the immutable mathematical laws by which consciousness first manifested out of "Non-Being." The sundry, now much mixed, natural castes in men are due to the predominance in various classes of one or another of the *seven* basic grades of consciousness. Left to themselves any group of men, any two men, will arrive at a balance through the internal-external adjustment of wills, desires, aptitudes and capacities.

All this has a special application to the Theosophical Movement. The original Society was formalistic and legalistic in the extreme, as construed by its "President-Founder," with as little play as possible given to individual differences. All offices and duties were as rigidly specified as possible, with a very apparent idea that the

machine was the thing, that rigidly placing men in their places as parts of a complete whole would automatically ensure the working of the entire affair. It was, more than anything else in it, the worship of place, regularity, and precedence, which gave rise to the "Judge Case." The spiritual specific gravity of the various components of the Society was not at all that contemplated by the President-Founder, not at all to his liking—particularly when as time went on it was evident that William Q. Judge was gravitating to a very high place in the regard of the earnest working members as compared with that held by himself.

The evil feature of a formalistic organization is that in itself it has no morals and no discrimination; it works as well for the foe who captures it by stealth and turns it against its erstwhile creators, as for the creators themselves—better, perhaps. Such a capture is being desperately attempted in the case of the governmental system of the United States; such a capture was long ago contemplated, planned, accomplished and consummated in the case of the Theosophical Society.

The United Lodge of Theosophists was founded and is carried on by a very simple principle and in a very simple faith. It was inaugurated by the principle and faith that a seed, sown in the spring-time, by autumn will become a viable *organism*. The seed was simple Theosophical truth watered by the stimulus of an unflinching sacrifice. It was held that a sufficiency of individuals would be drawn to a living center by natural Karmic affinity, and in turn would draw others by contact, precept, example—and birth. It was held that each component would find his place, his natural relation with his predecessors, by degrees, by slow and natural aggregation, selection, and fusion. It was held that in course of time a *natural* organism would grow up in which every cell was there by individual consent and natural aptitude; moreover that by this process, affiliation being possible only through labor and loyalty, it would be impossible for any dead wood, any inactive or self-seeking units to be included in the fiber of the plant. All stimuli toward weedy growth were excluded by the rigid principle of so-called "anonymity," and of adherence to plain straight-forward exposition without flamboyance, invention, or sensation. Tendency toward a codified organization is excluded by distribution of work, and by incessant self-watchfulness against the incipient formation of cliques or personal preferences—always the groundwork for the erection of formal and personal "leaders" or "teachers."

The mark of the true " U. L. T. 'er" is not kept on the member-

ship rolls; it is carried in the attitude of the member himself; and what he carries there is the criterion of the responsibilities he becomes entrusted with, and of his place in the living body.

THE INTUITION

Question: How can we arouse Intuition?

Answer: Intuition means "Direct cognition and comprehension," without reasoning from premises to conclusions; it is a power that every human being has, either latent, or operative in some degree. It is beyond or above the reasoning faculty; the bar to its operation is our tendency to depend upon our reasoning powers, based as they are upon our superficial and incomplete common knowledge. This common knowledge is based upon our personalities in their relation to the external world, and does not take into account the spiritual nature of Man, who is the real Seer and Thinker. To arouse the Intuition, the false views of Man and Nature so generally held have to be replaced by the knowledge of these that Theosophy imparts. Not only has the mental perception to be gained, but *all our thinking* must be based upon this right knowledge. We will then stand as the Immortal, changeless Thinker, who witnesses all appearances as *changing expressions of conscious beings,* and can see beyond any and all expressions to the essential spiritual nature of every entity. Each and every manifestation, physical, psychical or otherwise, is an expression from within outwards. The "eye of Spirit" is not limited to, nor deceived by, the manifestation, appearance or expression; but with that "inner sight" turned upon the whole nature, within and without, of the being gazed upon, has a full comprehension of the purpose and value of the appearance or expression. This is not a reasoning from premises to conclusions, but is a direct and instantaneous cognition of all the facts and factors as well as their contingent expressions on all planes. The perfection of this divine faculty can only be attained when the aspirant is neither attached to, nor disturbed by, any externalities whatever; and when he has that additional knowledge that living the higher life implants. A Master once wrote, "The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from Maya and the nearer he approaches Divinity."—*R. C.*

DEATH AND REBIRTH

THE newcomer to Theosophy comprehends readily the exposition of the Law of Compensation, or Karma, as its truth is a matter of daily experience and its justice, a matter of direct inner perception. The same newcomer's response is not so immediate when the Theosophical Teachings on Death and Rebirth are expounded. He is suspicious of teachings which demand a recognition of preternatural realms, and may be inclined to regard such doctrines as resting on no securer foundation than do the blind beliefs of many creeds. He is content to go about his business, and to leave all such questions to the scholastic—the theologian, speculative philosopher, or hypothesizing scientist. The Scholastic, especially the theological variety, flattered by the deference thus shown him by unthinking humanity, is only too anxious not to upset the idea that philosophy and metaphysics are only for such as he and dangerous for the people at large.

The Keynote of the Message of Theosophy down the ages has been that it is a message and teaching for ALL. It was never intended to confer upon anybody a privileged position, but rather an added responsibility. Theosophy proclaims boldly that a knowledge of the pre-natal and post-mortem states involves no tax on the reason or strain on the common sense but is just as easily within the comprehension of the average person as is the teaching of the incessant operation of the law which tends to readjust disturbed equilibrium—is, in fact, a logical corollary of that very law. The Theosophical Teachings and the theological dogmas regarding the after-death states rest on diametrically opposed ideas. Sectarian religion holds that the soul came into existence for the first time with the birth of the body, and that man will continue to live in the sempiternity after the death of the body. His sempiternal existence will be either one of unalloyed bliss or unalloyed woe; bliss, if the dogmas of a particular creed are blindly believed and obeyed; woe, otherwise. This religious concept does violence to the reason as it implies and rests upon a double hiatus in the uniformity of Nature's changeless laws. Before birth there is a complete blankness; after death, eternal sameness, which, allowing for no progress, brings to a permanent halt Nature's known evolutionary processes.

What is that faculty by the aid of which even the new student sees at once the axiomatic character of the Law of Compensation?

Whatever name official science may give to this faculty, occult science declares it to be of the nature of spiritual clairvoyance. Just as the physical eyes with the support of the brain-mind can look directly upon material forms, so the eye of the soul can look directly upon Ideas—the metaphysical and spiritual prototypes of all physical expressions. Thus, without invoking as authority for Theosophical doctrines having to do with life beyond the scope of the outer five senses, the superior, direct, and first-hand knowledge of Adepts, by reason of their having "developed and perfected their physical, mental, psychic and spiritual organisations to the utmost possible degree," (S. D. I, p. 273)—Theosophy maintains that the serious student, through the innate faculty just indicated, acquires convictions of the truth of the teachings on the nature of life on other planes, which are just as sure and more so, as are the convictions of the scientist who swears by his five physical senses. Yea, the Mahatma's vast range of divine *Siddhis* is but the culmination and fruition of that faculty, through which the beginner senses the truth of the Law of Compensation.

At the initial stage, and at further stages also, for that matter, the faculty which looks directly upon ideas may either grow apace or remain stunted, depending upon whether the student courageously applies the Law he has dimly perceived, or whether, frightened by that Law's sweeping scope and remorseless operation, he falls back upon a former convenient belief, if he does not, ostrich-like, take refuge in sheer negation. Once the universal scope of Karma is acknowledged, the meaning of life can no longer be confined to a consideration only of that portion which is bounded by birth on one side and by death on the other. One's purview, perforce, is pushed beyond these known bounds into the invisible but very real spheres through which the Soul passes before it reaches and after it departs from this objective world. As the student's perception of Karma deepens, he realizes more and more the unbroken relationship of thoughts and events here and now with those of the past as far as physical time is concerned, and with states of consciousness and activity hidden from ordinary sight, yet intimately connected with every part of Man's septenary constitution. Nothing on earth can be understood until all the factors involved, both visible and invisible, are taken into account. We have to follow the Soul around the entire cycle from death to rebirth to understand the permanent significance of every thought, word or deed.

It is the Soul alone which completes the entire circuit from death

to rebirth. By Soul we mean the real being. The physical body and prana are confined only to that part of the arc of the Reincarnation-Cycle extending between birth and death; the arc of the astral body is somewhat larger, as the formation of that body is complete before birth and persists as an entity of a kind for a time after death. The Kamic principle has yet a longer cycle of duration. Its lower, coarser aspect disintegrates with the astral body; its higher, nobler aspect continues its circuit right through devachan. The Soul finally divests itself of even this, the subtlest and finest of its transitory vehicles, and for a moment stands alone in all its pristine glory, poised in the One Life in its transit from the side of ascent to the side of descent. Then follows the moment of its real birth and as the Soul continues its descent, it reinvests itself with its various instruments until with the aid of earthly parents it obtains once more a body of flesh and blood.

The passage of the Soul from incarnation to incarnation, may, like other Theosophical truths, be represented by a geometrical figure; and as this passage divides itself naturally into three aspects, a triangle is chosen for our purposes. The base of the triangle may be made to represent that portion of the cycle in which we are now—life on earth in "coats of skin." Pre-natal conditions are represented in our figure by the line to the left; while the opposite line to the right represents the post-mortem states. The line on the left may also be designated as post-natal, if birth is counted from the moment of the descent of the Ego from the apex. The angles represent the transitional points at which the Soul has unclouded visions of its cyclic peregrinations and their final goal. At death it sees all the events of the life it is about to leave, in the minutest details. It evaluates them all dispassionately and with unerring judgment. At birth the Soul has a prospective vision of the general trend and outline of the life upon which it is about to embark. It is determined to overcome its unworthy tendencies, to purify its motives and to energize its actions through its inherent and immortal knowledge and power. At the apex the Soul's vision is of the destiny of a collective humanity, with which for a moment it feels itself identified. With this flash of universal consciousness, the Soul descends, not only to fulfil its own unfinished tasks but to help fulfil the destiny of the Great Race, Humanity, of which it is a member. This destiny was enunciated when, over eighteen million years ago these Egos descended for the first time in this Manvantara. It was to redeem the lower forms of life in Matter and to raise them to the stature and dignity of conscious God-hood.

All this is beautifully expressed on page 268 of the First Volume of the *Secret Doctrine:*

> Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life.* Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last "Kalki Avatar."

The laws governing the death and rebirth of Man and his vehicles do not differ from those governing the death and rebirth of Worlds and Solar Systems; and they must, in fact, be studied conjointly. The evolution and destiny of the microcosmic entity emerges with and is inseparable from that of the Macrocosmic Spirit. The First Volume of the *Secret Doctrine* is devoted to Cosmo-genesis; the Second Volume to Anthropogenesis. An examination of the contents of Volume I will show a considerable portion given over to the origin and evolution of man, while Volume II is also devoted to a consideration of cosmic factors. In every one of the eighteen chapters of the *Bhagavad-Gita* the individual spirit and the Universal Spirit are interblended and shown to be really ONE. The great aim and end of all evolution are the realization of this Oneness. At the apex or crown of the triangle which we have chosen as a symbol, the individual spirit, unencumbered by any of its vehicles stands forth as AJA, the Unborn, and as such, is merged into the Universal Spirit. But the pilgrim is doomed by the necessities of evolution to forced descents until it has learned to carry the power and unity of the Universal Soul down into all the differentiated strata of that Sphere which constitutes the scene of its activity. The vision of unity at the *crown* must be sustained at the base, where it manifests as absolute *altruism.* When this stage is reached Man has conquered death and rebirth. His descents

are no longer obligatory ones, and when he does choose to incarnate he carries the thread of his consciousness unbroken from form to form.

We progress on the Path through the gates of death and rebirth not only in the incarnation-cycle but also as a matter of daily experience and application. "Bestride the Bird of Life if thou would'st know. Give up thy life, if thou would'st live," means "Give up the life of physical *personality* if you would live in spirit." *The Voice of the Silence* bears further on the subject of voluntary death and rebirth: "Kill out desire; but if thou killest it, take heed lest from the dead it should again arise. Kill love of life; but if thou slayest Tanha, let this not be for thirst of life eternal, but to replace the fleeting by the everlasting." "Aye, great is he, who is the slayer of desire. Still greater he, in whom the Self Divine has slain the very knowledge of desire" . . . "No Arhan, Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads towards the field of Battle." In a footnote it is explained: "The 'living' is the Immortal Higher Ego, and the 'dead'—the lower personal Ego."

Plotinus also spoke of a two-fold death: "Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other, peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other." We can paraphrase the words of Plotinus and say: "There is a two-fold birth; the one indeed, universally known in which the Soul is bound to the body; but the other peculiar to philosophers in which the body is bound by the Soul. Nor does the one entirely follow the other."

OBSTACLES AND OPPORTUNITIES

HUMAN existence, according to the average conception, consists in a ceaseless flow of varying events, in a constantly changing array of circumstances, which each man classifies as good or evil, as favorable or unfavorable, as obstacles or as opportunities, according to whether they seemingly further or hinder the attainment of the particular goal upon which his heart is set.

The natural result of such a conception is an incessant struggle to seize opportunities, and to avoid obstacles, and man calls this the "struggle for existence." A struggle it is indeed, and a hopeless one—as long as any distinction is made between favorable and unfavorable events and circumstances, as long as such a basic misconception is held in regard to the meaning and purpose of human existence.

If this is a Universe of Law, then whatever events and circumstances a man is facing, are the exact result of causes set up by him: they are nothing more and nothing less than the means, and the only possible means, for him to consciously experience the nature of his actions, and thus gain first-hand knowledge. Events and circumstances are merely self-created lessons, which make it possible for man to ascend *under Law* the various grades that go to make up that great School of Self-learning which we call human existence.

To recognize that this *must be so* is comparatively easy for any one who has come to see the inherent reasonableness of the teachings of Theosophy in regard to the absolute universality of Law. But to actually *realize* that it is so, implies far more than a mere intellectual understanding of Law—it implies complete self-identification with the Law.

If any events or any circumstances have still the power to affect us as "bad," as "unfavorable," as "obstacles," we have yet to learn the ABC of Life. We may mentally recognize that Law rules the Universe, but we have still to realize its rule within ourselves. If present events appear to be obstacles, if present circumstances seem unfavorable, if the fulfilment of present duties is felt as a hindrance, there is something wrong—not with present duties, but with *our conception* of duty; not with present circumstances, but with *our use* of any circumstances; not with present events, but with *our attitude* towards all events.

Do we believe that some events are favorable and some unfavorable? If so, both favorable and unfavorable events will forever cloud our true Power of Perception. Do we imagine that circumstances are a matter of good or bad luck? If so, we shall ever remain the slaves of circumstances, and fail to realize our Divine Power of Choice. Do we regard duty as something enforced upon us from the outside? If so, our every duty is bound to be an obstacle, preventing us absolutely from arousing the Spiritual Will. Do we think that Life is made up of obstacles and opportunities? If so, we shall go on forever grieving and rejoicing, rejoicing and grieving, instead of *learning* from both—learning to realize the meaning and purpose of human existence.

From the point of view of the Soul, there is only one real obstacle, and that is our failure to see in whatever befalls us a lesson to be learned—and therefore a golden opportunity to grow in strength and understanding. Would we gain knowledge, without dispelling ignorance? Would we acquire strength without overcoming weakness? Would we have opportunities without surmounting obstacles? Weakness overcome *is* strength, ignorance dispelled *is* knowledge, obstacles surmounted *are* opportunities; to learn instead of to enjoy and suffer *is* Wisdom.

The greatest opportunity that we shall ever have is the willing fulfilment of present duties, the right use of present circumstances, the cheerful acceptance of present events, regardless of whether they *seem* favorable or unfavorable. The greater our difficulties—the greater the opportunity to become stronger, wiser, and therefore more useful members of the human family.

Life does not consist in a succession of obstacles *and* opportunities, but whatever comes to pass is either an obstacle *or* an opportunity, according to what we make it. To turn seeming evils into powers for good is the beginning and end of Wisdom.

From The Tao Teh King

There is Being that is all-inclusive and that existed before Heaven and Earth. Calm, indeed, and incorporeal! It is alone and changeless! Everywhere it functions unhindered. It thereby becomes the world's mother. I do not know its nature; if I try to characterize it, I will call it Tao.

ALONE AGAINST PROTEUS

"CONQUER desire?" incredulously ask the psycho-analyst, the man of the world, the ambitious, the doctrinaire scientist, the admirer of "progress." "How conquer that which is the entire stuff of the man, his be-all and end-all?"

In fact, to any animal mind the Path must look like sheer insanity. History shows well enough that some have followed it to the velvet-black curtain marking the end of all that men know or desire; have passed beyond that curtain, and then have returned again intact. Intact, but vital with the hidden springs of unearthly power; immune from the world's vicissitudes, holding an equable balance even on the rack. They cared no longer for anything the world holds dear, yet in them was no dullness and no grief. Many have thought them mad; but that madness held a strange power; and by some anomaly of Nature and History, the world hails them Savior dead, whom living it called insane.

The most solid truth throws for shadow the blackest lie. Suppression of desire is to the psycho-analyst the one sin; yet even he admits that to give rein to *some* desires inherent in all of us would rend man from man and limb from limb. So what does he then? He speaks of "sublimation"—the conversion of a lower desire into a higher; and thus unwittingly exposes the muddiness of his preference. For if one desire can be "sublimated" so can all of them; if any desire can be converted into one a finger's-breadth higher, all desires can be converted into the highest possible exhibition of human will bent to selfless ends. Desire they are still; it may be said. Truly; because all manifestation arises from desire. *It is recognizing the possibility of impersonal desire that marks off Theosophy from all other schools: it is the determination to impersonalize his own desires, that marks off the chela-aspirant from all other Theosophists.*

So far from suppression of desires being death, in fact every living form exists by virtue of it. The body of man is a complex constriction of free-moving matter, held against its will. His mind itself functions by restraint of the wild picture-making elemental life that forms its stuff. The one example of uninhibited mind is the idiot. Does not the coldest reason, then, show that individuality itself depends upon rigid restraint of desire in all its phases?

But there is more. Men from the beginning of time have turned of their own will from the world of animal satisfactions, turned

from the pleasant sunlight to the unknown darkness, from everything attractive, to a blank void; and they have pursued that course with a determination which nothing could withstand. Are we to suppose that such determination could rise out of matter, or out of man at all were he such as either religion or materialism depicts? No; it is the voiceless, soundless, viewless magnetic indrawing of that in man which is more than man; the intangible power infinitely stronger than all tangibilities put together.

It is this which bids the Theosophist agree to the idea of conquering all desire and transcending all satisfactions, even though desires, satisfactions, disappointment, are all he has ever known in life.

He has only to go a little way to begin the sensing of a new existence entirely. Every abnegation brings in the very pain itself a faint, far echo of joy and beauty never detected in the notes of any human song, never shaded in the colors of the most glorious earthly scene. One taste of this proves a realm where pain and pleasure blend into a reality that is neither of them nor both put together.

Thereupon he finds himself at grips, fighting the most savage battle in which the Universe can rend itself. For every imaginable human pleasure is the far, weak echo of that Bliss, the Ananda, which is an inherent in pure Spirit as is wetness in water. And Spirit is equally inherent in matter and all its desires. Thus to attempt the great renunciation is to stir up the spiritual power hidden in passion, that which lends to every desire the aroma of the Supernal. It is almost literally the irresistible force against the immovable body; a conflict of powers making small a wreck of matter and a crash of worlds.

All our lost and unrealized loves; our smothered aspirations for peace, and love, and beauty; every forgotten echo of romantic longings; all the idealized, transcendent objects of desire ever pictured upon our mental screen—they become living and real within the heart of the man, calling to him with a poignant, piercing sweetness.

Nor is this all. The lowest, the basest, the worst in all his nature, leaps to the attack; not in honest repellency giving warning, but inserting itself subtly into all those fair forms of sweet romance, lending to their faery glamor the tremendous attraction of the illicit, of forbidden fruit. The whole universe of desires has woven itself into a cable about the man's heart; a twisted cable in which the best of him joins the worst to give strength a thousand-fold

greater than the summation of both. The glories of Devachan, reinforced by the vitality of the most powerful animalism, stand there seemingly within reach and realization here and now. The personal self, facing death, shrieks that it must and shall have all those things, shall perish in a blaze of glorious satisfactions. If the man yield—eftsoons he will find the enticing form of the fairy queen who has called him to her arms but a drapery, the fruits of her realm bitter ashes.

It is no use for men to try abnegation merely because of powers and desires faded, ruined, by the license of a lifetime. The great leap from the material to the spiritual life has to be made from peak to peak; from full vision of what matter can offer must man reach comprehension of spirit. It is the supreme effort; and for a moment of time there is vacancy. The face has turned away from matter with an effort that ripped the heart-strings, and nothing beyond has yet been reached. The passage through space proceeds on spiritual momentum. But—that breathless instant lived through, foot is set in the Pure Land. The victory complete, it is as impossible for the man to return to lesser regions as it erstwhile seemed to go on. But seldom does anyone essay the flight with a sufficiency of stored will, winning clean victory by first intention.

Again and again the decision, in varying degrees of intensity and terror, comes to every true striver. Again and again he falls lame-winged short of the mark, caught mercifully above the abyss upon some ledge of duty, of training, of conventional fear, of wholesome habit: and so by degrees creeps back to try again. Some slight delusion remained, that he might by a miraculous exception to Universal Law stay in one spot while going to another. It will never be easier than the first time; his salvation lies in that after many trials he will see that it will never be easier; and when he sees that clearly enough, he will end his own tortures.

STUDIES IN KARMA

VII

Disease

THERE are diseases due to mass thought and action—the great epidemics; the weaknesses of bad popular habits of diet and behavior; the atmosphere and noise amid which moderns live. There are diseases brought directly by patently bad physical and mental habits. Worry, hatred, anxiety, greed, loose into the blood streams of toxins which poison the man as obviously as poison drained from a tumbler. To these are to be added the "social diseases." Then there are those diseases, disabilities, deformities, for which Theosophy alone sets forth an explanation—the troubles often pursuing those of high aspirations, blameless lives, and correct habits; diseases inherited through the mental planes from past lifetimes.

Yet an examination of the cross-connections, the odd bars sinister which unite in brotherhood these sundry branches of the uneaseful family of pests, shows that the hard-and-fast categories are as useful in relationship as in contrast and comparison. For the epidemic cannot touch the man whose body is pure and whose resistance is normal; in many cases, for reasons unknown as yet to science, it fails to make its selection even from those who seem most fitted to be its victims. Those who are taught bad physical habits from birth—as many of us, sealed behind windows nailed shut, were taught to fear "night-air"—derive their bane from race-karma often acting for ages on many planes, mental as well as physical. This fear of the night air, for instance, is an inherited echo of the old times when evil spirits were thought to move amid the shadows; this superstition in turn is the perversion of a fact into which dread was introduced by loss of its *rationale* through the disintegration of the Mysteries as the dark ages came upon mankind. And so with many, many other ancient superstitions—vaccination for instance, derived from ancient truth poisoned by religious divagations. Here the individual sufferer must look for the root of his woes back to times when his own intellectual and spiritual laziness, or his own treason, permitted or aided in the disintegration of race wisdom.

The diseases due to wrong thought reach far beyond obvious manifestations into troubles whose causation might never be sus-

pected—are the direct Karma of mental transgressions. For every one of them is founded on greed, which is spiritual theft; on fear, which is the reflection of intimidation exercised upon others in past times; on worry, which is distrust of Law arising from its breach in this or other lives; and so on and so on. The diseases of gluttony, of vice, of strained and careless living, are the manifestations of mental vices descended to a lower plane. The human Ego is in matter to master and spiritualize it, not to yield to it. To become the victim of any depraving physical habit is to break the ancient troth, to turn traitor to our kind, and to thrust downward the teeming life of the Universe whose elevation is our true aim. What else than evil Karma could result?

Those who suffer physically—particularly those who tend to periodic illness—might, if they would study themselves, find odd mental infections, mental fevers, running parallel though unseen along with their physical troubles; might find a nexus between their mental and emotional fluctuations and the ills which precede or follow them. Still further discernment might disclose direct Karma following upon ways of thought ordinarily deemed harmless, but which under Universal Law are transgressions of true brotherhood and true duty. Particularly those of blameless lives might find amid the strata of their mental deposits many a fossil betokening the former existence—the still potential latency—of evil aspirations which are now on their way down and out through the body.

There is a tendency to scoff at mental explanations of physical troubles. Fluctile as mercury, light as air, evanescent as moonlit spray, seem the processes of thought to the thoughtless; what relation can such things have to the dour, solid entrenchments of disease, enduring many years the onslaughts of medical science and of hygiene; outlasting, as the cliff outlasts the spray, the changing thoughts of decades?

We mistake the *substantiality* of mentation,—not seen in the passing forms of fancy and idea; it appears in the basic mental habit, with whose color and contour the victim seldom if ever makes himself acquainted. Look not for illnesses in the surface-nature of ideas, but to the dank unrevealed mental pools, stagnating through the years, from which thoughts spring. Let him who thinks his thoughts unsubstantial or easily controlled, seek to eradicate their *basis,* and he will learn new lessons in their stubborn substantiality. He will find indeed that the body is light as gossamer, malleable as tallow, in comparison! For it is these thought-bases which endure unchanged through centuries of dream and

oblivion, where the body lives but three-score years and ten; it is these bases which create unseen, beneath the surface of daily life, the karma of the ages!

For the shallow of thought a further difficulty arises. I can understand, says the mechanical Theosophist, the recompense for a limb shorn by battle-axe, in the flare of agony accompanying dismemberment under a train, or even by the surgeon's knife. But where in the delights of eating and drinking, the keen satisfaction of desire, does one inflict upon any living thing the endless, drear, and complicated pains which follow in a crowding host upon the sunset years of the profligate? Do we think that our body is an inert instrument of sensation, feeling on its own account in no way the passions indulged in by the mind? Or, on the other hand, that the irrepressible Life and Lives composing it share in whole-hearted unity our unholy joys?

For Life—that Life which is at once our field of experience, our vehicle of action, our transmitter and reflector of sensation, is subject to impression, is keenly sensitive. Until it comes into the sphere of sinful Man, it flows pure and uncontaminated from its mother-fount, the spiritual basis of Substance. Do we think that the impurities of man come as congenial to this Substance by nature, or that in acquiring his iniquities it suffers no frictions, no painful alterations of vibration, no jarring changes of sensation and direction? Has it occurred to us that the pulsing agony of the drunkard's brow the morning after, is the return into his sphere of consciousness, translated into terms of *his* feeling, of the deep, inchoate miseries felt in the depths of conscious matter composing his physical and astral nature during the very hour of his joyous transports? Or that the "pleasures" of a still greater sinner, jarring to still deeper profundities his own real nature, require a correspondingly longer time to return to the field of his self-consciousness, plus a correspondingly mightier interest?

It is popularly believed among certain of our "younger generatoin" that "science," having shown the way to avoid either disease or social reprobation as the recompense of self-indulgence, the last barrier to unlimited self-gratification is down. So they thought in Rome; and in universal maladies, particularly in the mental diseases which claim the one-half of our invalids of today, we may trace the delayed and augmented Karma of deliberately avoided effects. And that again traces far, far back to Atlantean animalism.

Pain never is and never can be other than the violent restoration

of disturbed physiological and biological balance. The restoration of disturbed *moral* balance is purification through mental and psychic suffering. What observing man has not noted that a violent illness is often the final clearing off of subdued smoldering annoyances and miseries which perhaps have made life gloomy for years? Who has not noted that a violent illness is often followed fast by an exuberant well-being hitherto unknown? What true aspirant to the Path has not noted that such exuberance is maintained and augmented without stain if the thought be kept pure, undefiled, unselfish; that dire return to the former miseries follows if the new vitality be squandered unworthily?

Then let us welcome, not the creation of pain, not the causing of pain, but pain itself, come mercifully to clear us by the collection of its debt. Let us welcome it, make restitution, and by learning its cause in the midst of misery, set the foundation for stainless joys.

KARMA OF THE "LIVES"

Question: The lives of the lower kingdoms go back to their own kingdoms on the dissolution of the body. Would that not be retrogression? What is the Karma of those lives?

Answer: It would be a mistake to suppose that the lives which compose our bodies go back to their respective kingdoms only on the dissolution of the body; there is a constant coming and going during our lifetime, through the food and in other ways. The "lives" are not the same when they go as when they come; they may remain on the human plane or may go to lower kingdoms according to the impress given them by the human being. It is the impress given them that determines their destination; the Karma is that of the human being who gave the impress and impulse; the retrogression—if it may be so-called—is due to the human being. The "lives," having no sense of responsibility nor volition, are not karmically responsible; their nature is action, but action under impulsion; their degree of consciousness is not changed, but their modes of action may be. Retrogression applies to consciousness, not to form; for example, a being in human *form* may ascend to divine heights or descend below the brute in *consciousness*.—*R.C.*

BROTHERHOOD IN ACTU

IF we look around the world of today or look backward through the pages of history to the world of yesterday, that yesterday extending as far back as our recorded history will permit, we find repeated attempts to establish some kind of unity and understanding among the families of the Earth. These efforts may be divided into two classes: efforts emanating from the World of Masters and known as the Theosophical Movement, and efforts emanating from Mankind itself and not deriving its inspiration directly from Theosophy. The difference between these two classes of efforts is almost as great as is the difference between Spirit and Matter—the two aspects into which the whole of manifested life is divided. In fact, it might be even said that the non-Theosophic attempts at Brotherhood are derived from the Matter side of Kosmos; while the Theosophical efforts draw their strength directly from the Spirit pole of the same Universe. The idea of Brotherhood itself can come from no other source than a Spiritual one, it is man's ignorance and egotism which cause him to adulterate the pure, impersonal and compassionate source with his own impure, personal and passionate feelings.

There have been in all ages and there are today efforts at Brotherhood of a political, socialistic and sectarian nature, and these efforts have, for the reason indicated, a certain spiritual stamina. The seeming good upon which they fix their faith is the good which Matter appears to contain. The Socialist bases his ideal of Brotherhood on a purely materialistic philosophy. He interprets history and life in terms of mere economic values—the struggle for food, for shelter and for purely physical security. He would, therefore, rearrange circumstances in such a way that security of the kind coveted be guaranteed to all. By the mere rearrangement of the environment, he hopes to inaugurate millenial conditions. His faith in Brotherhood proceeds from the *sattva* quality; the manner in which he would carry out that faith in practice, is *rajasic* and *tamasic*.

No better than the socialistic mode of realizing Brotherhood is the effort proceeding from the conservative camp of the political and economic arena, namely, that effort known as The League of Nations—offspring of the late War, the product of passion more than of love. Superimposed upon a treaty dictated by victors to vanquished and like similar treaties of the past, full of the germs of future enmities—the League of Nations was doomed to failure

from the start. If socialism rests upon a materialistic philosophy, the League of Nations is the outcome of a theological bias, arising from the idea that we can somehow dissolve individual and social ulcers in a mist of formalistic piety. Let us organize our good intentions, think these deluded ones, and everything will come out all right. Not one of them will disarm, not one of them will surrender a single advantage and yet they expect their League to do away with internecine war!

Theosophy aims at "Brotherhood IN ACTU, and *altruism* not simply in name." (*S. D.* I, p. 644). Its ideal of Brotherhood rests on no external sanction of any kind, whether upon a religious system, a political organization, or an economic and social structure. Theosophy recognizes the distinction between the indwelling Spirit and the embodiments or vehicles of that Spirit from time to time. The spirit is eternal, its embodiments are evanescent and of value so long, *only,* as they truly express their animating Soul. Since the same reverence for organizations and their leaders exists in the world of Theosophy as exists in the world at large, and since such an attitude is the chief impediment to true Brotherhood, among Theosophists as in the World at large, it is both fitting and timely that we heed the warnings of H. P. B. as set forth, among other places, in *The Key to Theosophy.* In the *Conclusion,* H. P. B. draws a sharp distinction between Theosophy and Theosophical organizations.

> ENQ. Tell me, what do you expect for Theosophy in the future?
>
> THEO. If you speak of THEOSOPHY, I answer that, as it existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVERLASTING TRUTH.
>
> ENQ. Pardon me; I meant to ask you rather about the prospects of the Theosophical Society.
>
> THEO. Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

Again on page 56-57 we read:

> The Society can be regarded as the embodiment of Theosophy only in its abstract motives; it can never presume to call itself its concrete vehicle so long as human imper-

> fections and weaknesses are all represented in its body; otherwise the Society would only be repeating the great error and the outflowing sacrileges of the so-called Churches of Christ. If Eastern comparisons may be permitted, Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.

The members of that ideal, imperishable brotherhood, the Masters of the Wisdom have asserted in every age that real union rests upon an inner, spiritual sanction and unless the divine part of man is aroused into activity and becomes guide and ruler, no lasting change for the better can be brought about. They and Their Messengers, have, therefore, worked for a change in the *Buddhi-Manas* of the Race. This is the index by which a true teacher or student of Theosophy may be recognized. Is his appeal to the Spiritual Soul—the truly rational part of man—or is his appeal calculated to focus the mind upon himself or some such authority? The true teacher and student will never, under any circumstances, ask consideration for his tenets on any other ground than their inherent worth. If he cites authorities, which he does in abundance, it is to show that the immemorial existence of the doctrine is evidence of that inherent worth. It is the Ancients who held the Key to the establishment of a successful League of Humanity. That Key has never been lost, but only hidden from view every now and then. The very fact of its preservation is itself evidence of the existence of a practical Brotherhood on this planet which has never died. The undiluted preservation of the Teachings is not possible except among those who live and strive for a Brotherhood which includes every creature throughout the World. Whatever of value Humanity possesses is due to those who have lived sacrificial lives. It is only as the number increases that we can hope for the gradual cessation of the World's turmoil. This is the duty and mission of every Theosophist individually and of every Theosophical Association collectively.

PROPOSITIONS

THE materialist who insists that the soul has no existence, since no one has ever sensed it, serves a useful purpose in pointing the need for a clearer understanding and a more proper use of the terms we employ. The existence of soul may not be proved by one man to another, yet if the means of demonstrating the fact of soul by each one *who is a soul* is not at hand the teachings of Theosophy are vain and useless. How could the fact of soul be made apparent to the senses whose function is to carry messages from the life within to the lives without or to carry the impulse of outside stimuli to the life within? For this the senses need a greater range of cognizance than they now have. They may, however, be used to advantage in the gathering of evidence.

Surely some knowledge of the soul is required before even the fundamentals of the Theosophical philosophy can be understood, and those who really want proof of the existence of soul would do well to study those fundamentals which tend to make each one aware of his true self, in its unconditioned aspect, the One Self—the soul of the universe, the Self of all creatures. Although it may be extremely difficult to gain the awareness of *our existence as soul,* we will be better able to help and teach others when we gain that knowledge and learn to act upon that basis. Now, if Theosophy were to postulate the existence of soul, demand belief in it as a condition precedent to the acquisition of knowledge, and build its teachings upon such foundation, it would be guilty of the same errors of dogmatism as are those philosophies and those religions which, although speaking glibly of "soul," are responsible for the fact that a large part of mankind acts from the false and selfish basis of personality.

The method of Theosophy is to present its fundamentals as *propositions* only. If any materialist or disbeliever, yearning perhaps instinctively for a truer basis for thought and action, really would like to demonstrate the existence of soul, let him accept the existence of soul *as a proposition* and act upon the basis of that proposition even for a short period of time, say of weeks or months. It will not be necessary to closely define the word "soul" —as it is a rather elastic term—but as used in Theosophical contexts referring to fundamental truths its deeper meaning may be increasingly absorbed as these truths are meditated upon.

We had previously been taught that we *had* souls, though just who or what were the possessors of those souls could never be

made clear. Later, perhaps, as we came in contact with more metaphysical ideas, we learned to think of our bodies and our souls as things distinct. It remained for Theosophy to enlarge our views by offering the proposition that *man is a soul* composed of spirit, divinity and mind, functioning through the mediums of desire and vitality and the physical vehicles.

If the existence of soul as above described be accepted as a proposition, it will play havoc with ideas previously held, for it will break through their limitations. To be sure, it will lead to the acceptance of other propositions as propositions, but it may lead beyond them to an error-proof synthesis which will result in the conviction of certainty.

The analogy drawn from daily life can, in the light of soul-knowledge, be made to apply to cycles of greater dimensions until we refuse to limit the self. Yesterday we were awake, thought and acted; last night we were asleep and dreamed; today we are awake again; yet *we* have been through all those states with our essential nature unchanged by the experiences. Whatever be the conditions in which we find ourselves today, they are the results of our actions and thoughts of yesterday. A few years ago we were infants; at present youths or adults; in a few years, old men and women; yet *we* are conscious of our persisting identity after experiencing those conditions. If we reflect carefully, we can realize that our present habits and circumstances are the outcome of all our thoughts and actions leading up to them, regardless of appearances or of the mediums by which the results were accomplished. If this were not so they could not possibly be *our* habits and circumstances.

A thousand years ago, more or less, we were living in human bodies; since the forms that we then occupied died, we have been in a dream state; we are now awake again and once more living in the same sort of bodies, just as we return to the individual bodies we use each morning, after having left them to rest and recuperate while we carry on each night. If we are not yet thinking in terms of continuity and recognizing ourselves *through* those states, the potentiality of such cognizance is with us and can be developed into actuality by the natural process of evolution—which is the purpose of the universe.

We can know by observation that there are beings who are not conscious of their continuity even through a single lifetime. The horse of today does not know that he is the colt of yesterday. Should it reach the point where it can think, "When I was young—," it will no longer be a horse. Man knows himself as an

individual from infancy to the point of death, his hopes of immortality being based upon a continuation of his identity as an individual. This is the form of hope which has been spoken of as "memory reversed." The fact that we have the many axiomatic statements of the teachings of Theosophy, as well as the multitude of correlative and applicational developments which commend themselves to our reason as in line with the fundamental statements, indicate that those who gave the teachings to us have a greater knowledge of the soul than we have, even as our knowledge is greater than that of the horse. Those who have this knowledge say that greater knowledge is possible for all degrees of intelligence.

If, as stated in the teachings of Theosophy, there is but One Soul—the Self of *all* creatures—it must follow that any concentration upon the development of any individual soul must end in failure. Such is not the natural process of evolution by which Masters become. But he who would learn of the soul in order that its true purpose may be carried out will find his efforts at realization quickened by the knowledge which will spring up within himself spontaneously. This, too, may be accepted as a *proposition.*

"PARENT SPACE"

The "Parent Space" is the eternal, ever present cause of all—the incomprehensible DEITY, whose "invisible robes" are the mystic root of all matter, and of the Universe. Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from THAT, the causeless cause of both Spirit and Matter. It is, as taught in the esoteric catechism, neither limitless void, nor conditioned fulness, but both. It was and ever will be.—*S.D. I, p. 35.*

YOUTH-COMPANIONS' FORUM

IF Thomas Paine is considered to be "one of the Adepts of 1776," why do we not study his works now?

While the right to "consider" Thomas Paine to be an adept by those who so wish cannot be denied, a perusal of the article, "The Adepts in America in 1776," published by H. P. B. in *The Theosophist* and reprinted in THEOSOPHY (Vol. IV, page 145), indicates that Paine was rather an instrument used by the Brothers than one of them himself. Quoting this article, we find: "The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine." Paine's "Age of Reason," is quoted by the writer, disclosing that he saw "a *vast scene opening itself to the world* in the affairs of America;" and that unless the Americans declared themselves independent, they would "shut out the prospect that was *then offering itself to mankind through their means.*" Further on Paine wrote: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord.* I have always made a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have.*" Commenting, the writer of the article states: "These 'voluntary visitors' were injected into his brain by the Adepts, Theosophists." As to studying his works, there is no doubt but that "Common Sense" and the "Age of Reason" are well worth the student's time in thoughtfully reading them, but hardly are they for continuous study in the same degree as Theosophy. The life and works of Thomas Paine are a mile-stone in history and mark the opening of a significant cycle in the Theosophical Movement. Let us remember, however, that the Movement has two aspects; the direct and the indirect. The Adepts of 1776 were concerned with the latter. The duty of present-day Theosophists is to concentrate their powers on the study and application of the *publicly recorded* teachings of Theosophy and to promulgate them *as such.*

It is to be supposed that the Theosophical Adepts who were behind the American Revolution are behind every revolution as well?

It should be understood from the first that adepts are interested only in the welfare of humanity and have no reason to interfere with the tumultuous course of human events unless to bring about

a general and lasting good. The American Revolution was one of the first outward steps in a chain of causes which is to finally bring about a "new order of ages;" a preparation for the birth of the sixth sub race of the great Aryan root. Little wonder that the Theosophical Adepts took a hand! As regards the French Revolution, H.P.B. tells us that "It is that mysterious personage, now conveniently classed with other 'historical charlatans' (*i. e.* great men whose occult knowledge and powers shoot over the heads of the unthinking majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French Kings." She also records that the *Carbonari,* the secret society that laid the foundations of Italian unity, numbered among its members "more than one *Freemason* deeply versed in occult sciences and Rosicrucianism." Adepts may, in times of historic crises, use their wisdom to turn the tide in its direction benefiting humanity, but we may be sure that such scenes as the reign of terror had their inspiration solely from the kamic nature of ignorant men, drawing on the "muddy torrents of Kama Loka" for their sustaining force.

How does it happen that if the Declaration refers to "nature and nature's god," and the preamble to the constitution prohibits the establishment of religion, that all public events open with prayer, and even the president takes his oath upon the Bible?

It was officially once said that "The government of the United States is in no sense founded upon the Christian religion. The United States is not a Christian nation any more than it is a Jewish or Mohammedan nation." True as this is, established in the constitution by law, the fact remains that the race mind of the American people, while having thrown off to a large extent the bigoted theological dogmatism of the Puritan Fathers, is still shackled by a passive adherence to Christian creeds. Religion is practiced today as tradition or etiquette, and oaths taken in court and by the president are "hallowed" more by centuries of use than by a vital opinion of their importance in the minds of those so swearing. Just is the Karma which decrees that the egos now incarnated in America be in thrall to the dogmas of the Jewish religion when it is those same egos who enslaved the Jews of old in Egypt. The opening of public events by prayer may be ascribed to tradition and while the constitution says that "congress shall make no law respecting the establishment of religion," it also provides for "the free exercise thereof." This would indicate that if the man uttering the prayer chose to appeal to the higher self of humanity

instead of an outside deity, no one with justice could say him nay. Theosophists usually ask to be *affirmed* in law courts, rather than "swearing" before "God." We may look forward to the day when Theosophy has caused the tattered remains of outworn creeds to be seen in their true light as mere shells of the truth which formerly inhabited them.

"Revolutions" In Nature

Question: How can the actions of men produce convulsions of nature?

Answer: Through their cumulative effect upon the psychic nature of the elemental beings. Karma is the key-note of all conditions, for it governs the smallest atom as well as the highest spiritual being. The elementals of the mineral kingdom, and the kingdoms below that (the elementals proper) are *"psychic embryos."* Every thought of man upon being evolved passes into the inner world, and becomes an *active entity* by coalescing with an elemental —that is to say, with one of the semi-conscious forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting. Thus a good thought is perpetuated as an active, beneficent power; an evil one as a maleficent demon. The automatically acting brain stores up only brute energies, and begets correlations that are unfruitful of benefit, and at last bring about convulsions in nature. It is analogous to combinations of chemicals produced by scientific minds—antagonistic elements held in leash, which at last a spark suffices to release and bring about terrific explosions. It is man who is the real motive and directing power in this universe, for he is at the head, being self-conscious, with the power of acquiring qualities, of understanding the natures of all beings, and of manipulating the lower natures. It devolves on him so to use those natures as to bring about the best results for all the beings concerned in the stream of evolution which makes up this earth and solar system. Man has produced many combinations and transformations in the lower kingdoms, not possible to them of their unaided powers, which are beneficent.—*R.C.*

ON THE MEANING OF DUTY

ALL Nature has voice; but only Man possesses speech, verbal communication of Soul with Soul. English, language of "the lusty and egotistical, the fighting and the trading West," holds little directly expressive of those finer shadings of meaning felt by the earnest and thoughtful. Yet, under Karma, this tongue is the chosen vehicle for the most profound and extensive exposition of Science, Philosophy, and Religion ever presented to the world. The couching of *Theosophy* in English—far more stupendous task than a Westerner can comprehend, perhaps —must come to dignify and quicken the language as the Doctrine becomes more widely disseminated. Indeed, it has already done so, and notably in the re-instatement of words bearing spiritual and ethical values that have fallen into disfavor in these degenerate days. Such is the word "Duty"—dread of the lazy, pleasure-smotherer for the frivolous, Nemesis of the cowardly and dishonest. How Duty has haunted Humanity! How Humanity has striven to obscure Duty!

H. P. B. defined Duty as "that which is owed;" and Mr. Judge called it the final "panacea," "the royal talisman," "the highest yoga," declaring: "Duty, alone, will lead you to the goal." Duty is thus an aspect of *Law;* and true fulfillment of Law is heartily co-operative. No law-abiding man needs to be hunted down and forced to meet his legitimate debts. Quite the contrary! This, in the world: how much more so with one who adds to native integrity a sound philosophical understanding of life and the scientific basis for ethics practiced. Such an one knows full well that obligations repudiated, payments wilfully deferred, effort to transfer one's legitimate burden to the shoulders of another, mean just so much Karmic de-merit. He comprehends that even from the standpoint of enlightened selfishness, the more quickly duties are embraced, the better.

It could well be that some, yet imbued with worldly prudence, might espouse Theosophy on this very basis. But self-interest is *self-interest* and must ultimately defeat its own ends, unless enlightenment concerning individual welfare gained from the doctrines of Karma and Reincarnation becomes extended to desire for the good of the whole, wherein each shall find his "own" and from which none is excluded. It is a step forward, at least, to apprehend the indwelling justice in events and to perceive that benefits accrue

from obligations cheerfully despatched. Even though only the shell of the doctrine be contacted, leaving the sweet meat of brotherly reciprocity undiscovered, yet the shell of the nut must needs be cracked before its kernel can be seen. How many take no note even of the outer shell of Truth! Would that all the world today could see merely that it pays to be honest, and *why,* and that duty deferred but adds increment unto itself. Even this little perception would work strange and happy changes in society at large.

It might be that all adverse—as we say—or retributive circumstances are the aftermath of former shirking. Suppose that two men upon a certain day borrow each a sum of money: one man is deeply grateful for the accommodation and by frugality finds himself able to repay at the appointed time. Does that date discover him filled with complaint that the debt must be met? Certainly not! ability to keep his word to the one who has extended help affords him grounds for thanksgiving. Further, his attitude warms the heart of his creditor, establishing his faith in human nature. This harmonious relationship may prove a channel for much compensatory Karma for both in the future.

But the other debtor, perchance, is not interested in repayment: the expiration of the agreed upon term finds him unable or unwilling to pay, or, if meeting the obligation, doing so grudgingly. Thus is established a bond of inharmony, possible channel for a series of retributive events capable of marring and embittering the future even beyond the limits of this life-span. In the first instance, the basis was laid for mutual respect and true friendship, productive of Karmic stamina for both; but in the second case, enmity and Karmic disability are established for one and, possibly, for both.

Every duty presents a Karmic debt: every retributive event, a duty neglected. Yet the mere act of performance represents but the letter of the Law; in the attitude resides the Spirit. The Good Law "loveth a cheerful giver," one who dignifies and glorifies Duty by transmuting it from a lash struck by fate to an opportunity for free and hearty rendering of service due. It is of *loving* deeds that Self-knowledge is the child; and the humble duty joyously performed is a "loving deed" and a powerful lever in the occult machinery of the Universe.

THE VALLEY OF WAITING

IT may be due to the constant stress and strain under which we work in this so-called civilized age, with its hectic call of lo here, lo there, but it is a sad reality that we seldom attain to that philosophic calm which we have seen exemplified in the teachers of Theosophy—that calm which is not disturbed by anything which may come to pass. There is a constant grasping after the will-o'-the-wisp; there is an uneasiness, a dissatisfaction with our present lot. Instead of accepting the events of daily life with the assurance that "this is just what I in fact desired," we protest lustily, and bemoan our lot. Especially is this true in the present "depression."

Finding ourselves at a standstill when all that we can do is to hold on and wait, we look defiantly at the blank wall and try to see what caused it. "But," we protest, "this is *not* just what I in fact desired!" We glare at the wall, kick it perhaps, but that only bruises our feet. What are we to do about it? Having come down to plain unbeautiful facts, and having gotten rid of our emotional upheavals, we may be better fitted to see facts calmly and to discover what in truth did cause this cessation of desired progress. True, Theosophy teaches us that we suffer from ourselves, that all that happens to us is due to our own past failures. But the blank wall still stands. Then it is that we realize that duty alone will lead us to the goal. So say those who have gone before and who point the way, the small old path which travels far. Close inspection shows that we have not been doing well and uncomplainingly the small daily duties. How can we hope to go on if we have not learned the lessons here before us? We discover that we are not the only Micawber "waiting for something to turn up;" others all about us are facing their blank walls.

The fresh start comes in fulfilling the seemingly unimportant duties which lie close at hand. We can still work as those who are ambitious, leaving the results to law. We can still fulfill, even in distasteful tasks. Once that attitude of mind is reached, the daily duties no longer seem unpleasant. Behold, the valley of waiting has become a veritable school of experience. We have learned to recognize our fundamental identity with all when we see them bound by the same chains which hold us. The blank wall has been erected by ourselves; it will melt away by our own efforts.

THE SECRET OF LIFE

THE past is known by the present, whether hidden or manifest; and so it is with the future which forever casts its shadow before. Indeed, the whole secret of Life *is* in the unbroken series of its manifestations. What lies hidden in the heart of any being by virtue of which the very life of that being becomes manifest? What is the underlying Theosophical Movement by virtue of which the work of any one in it is made a vital reality in the lives of others in the world? These are not mysteries to be lightly overlooked, however unspeakable they may be. That they are being more and more so regarded is testified to by the inquiries growing louder and louder year by year. Through every changing phase of our waking days and years there is eternally the Watcher and Silent Thinker within who changes not at all—it is our very Self, the Self of all that is. Even a little reflection on the meaning of life from that point of view cannot fail to be of great value in the endeavor to solve its problems as they arise. It is this reflection which makes up the stream of a life's meditation—that upon which the heart was set; while the thread of being running through it all remains forever unbroken. How can there be any claim and just appreciation of life's lessons without some such reflection well regulated? Without real calm no true happiness can ever dawn upon the race. Calm does not in any sense imply the coldness of indifference, however much it may seem to take on that appearance at times. It is simply a well balanced poise and quiet way in the midst of all differences and confusions, a poise from which right seeing and right action may flow at the proper time in any event or circumstance of life.

Involved in the process of life, only now and then is the reality of a truth perceived. Yet the truth ever remains, and some there must be who know it in every phase of life, must lead an unbroken conscious existence in spirit, which is the real meaning of immortality, even while in the body. Else how would the great truths of life have been preserved through the ages, and promulgated again and again by precept and example? Such beings may, perchance, exist even in our midst; who can tell? They would constitute that undying race of silent workers for the enduring good of mankind. As such, the real Theosophical Movement could never die, or it would not reappear from age to age among the masses of mankind. But the basis of that fact has to be inquired into, and

then the practical question may very well arise: How can such a position of immortality be assumed and maintained? There is needed an intimate knowledge of our own nature and its relation to all others as a basis for right action. Such knowledge is lost to the generality of mankind, but must exist somewhere. And even from the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. That intuitional yearning for immortality can never completely die out, on the contrary, it must ever grow stronger, however much it may be obscured at times. The great aim is its realization.

What are the steps on that arduous walk of life by which anyone who truly aspires and wills may walk unfalteringly in the footsteps of his predecessors—our Elder Brothers? It is first to see as clearly as possible a true and straight line of work laid down by Them, not just as a matter of form, but in principle which constitutes the indwelling life in any form, individually or collectively. It is to make sure the motive is to follow that unselfishly and for its own sake. With this there should be a constant endeavor to understand our own true nature so as to rightly deal with it and that of others in keeping to that self-chosen line without a shadow of turning or deviating in unnecessary by-paths. This makes for concentration and a well directed life that becomes ever more purposeful. Keeping constantly and invariably that right inner attitude in all things, the dark ways of life become clearer.

So many difficulties to be encountered on the way! Yet these too may be met one by one. They too are within our own nature, in thought, in will, and in feeling—that is, in the mind. Our chains are through thought, and our release due to nothing else. The obstacles to be fought and conquered are those which are common to the whole human race. Those prevailing tendencies of the mind are to fly off from any point, object or subject; to fly to some pleasant idea, or an unpleasant one, or to remain passive considering naught. To overcome the first calls for some discrimination as to what really is necessary in line with the true aim and purpose to be kept in view, for what is not really necessary is not spiritual. This position assumed and maintained must go far to assist in conquering the desires that cause so many thoughts pleasant or unpleasant in ignorance of the true nature of things. Passivity is at all times to be avoided, as danger lies in that direction.

THE MEMOIRS OF HUMANITY

From the SECRET DOCTRINE

THE human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and intermarriage, almost a race *sui generis,* not only mentally, but also physically.

Thus the Americans have become in only three centuries a "primary race," *pro tem.,* before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. . . . The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races. But the *last*

remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster . . . . The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new race, and many new nations. . .*

Thus it is the mankind of the New world—one by far the senior of our Old one, a fact men had also forgotten—of *Pâtâla* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of KARMIC LAW: of the ever present and the ever-becoming Nature.

—*Secret Doctrine*: II-443-446.

ON THE LOOKOUT

Scientific Religion

Mr. Edward H. Cotton has collected a symposium of scientific religious opinion; as a net result he remarks that "The fact is rather significant that while God is disappearing among certain glib and jaunty writers with a naturalistic tinge, He is reappearing in the scientific mind a far more convincing, majestic reality than ever in the history of human thinking."

A brief perusal of the *Bhagavad-Gita* would lead Mr. Cotton to a sudden revision of his quoted phrase. And, while "God" is indubitably reappearing in the scientific mind, it is not, so far as we can discover, under the guise of a "he," with or without the capital.

Dr. Kirtly F. Mather, one of the contributors to Mr. Cotton's Symposium, states that "the arrogance which characterized so many scientists of preceding generations has given place to a true humility." He says:

> The emergence of personality in the evolutionary process is an event of transcendent importance, the full meaning of which is still unappreciated. It must have occurred, however, in response to personality-producing forces in the universe. It is to these particular portions of cosmic energy that I would apply the term God.
>
> For me, God is the motive power which tends to produce a fine personality in a human being.
>
> Does God, as thus defined, deserve to be called loving or good?
>
> It all depends upon whether the personalities which are produced are kindly and good. If one believes that there are kindly personalities and good human beings, then one must attribute to cosmic energy the qualities which the theologian has in mind when he announces that God is love.
>
> Regardless of the theological implication, it is now apparent, that, as Prof. H. S. Jennings expresses it, "thoughts, ideals, purposes, are among the determining factors for the happenings in nature. Aspirations do influence the course of events." (*Literary Digest*, Nov. 21, 1931).

A Good—and Evil—"God"?

For some strange reason Dr. Mather fails to perceive that one must, under the same reasoning, attribute to "cosmic energy" all evil qualities also.

Dr. Millikan remarks that "the idea that nature is at bottom benevolent has now become well-nigh universal," and goes on:

> It is a contribution of science to religion, and a powerful extension or modification of the idea that Jesus saw so clearly and preached so persistently. He had felt that benevolence, and then preached it among men. Modern science has brought forward evidence for its belief.
>
> True, it has changed somewhat the conception and the emphasis, as was to have been expected, for it is this constant change in conception with the advance of thought and of knowledge that we are here attempting to follow. But the practical teaching of modern science—and it is the most insistent and effective preacher in the world to-day—is extraordinarily like the preaching of Jesus.

As to the question of immortality—which after all is the king-pin of the religious question to the average man—Dr. Millikan remarks that science has added nothing and subtracted nothing.

"Cosmic benevolence," then, has nothing to do with individual immortality? Without immortality, in the face of the ghastly and inescapable injustices in every human relation, there is not only no benevolence; there is no justice, and in fact nothing whatever except cosmic irony.

OTHER SCIENTISTS' VIEWS

Dr. Curtis says:

> The most wonderful phenomenon of one's experience in this supremely wonderful universe is mind and personality, directing, controlling, creating. Even the evidences of purpose or end and gradual development in this universe are not more astonishing.
>
> No theory of this cosmos can be adequate which does not give some theory or hypothesis for the occurrence of these two remarkable factors. I personally can conceive no hypothesis for all this which seems so simple and satisfactory, so adequate, so in accord with existing methods of scientific inference, as those conclusions which we commonly term religion.

Dr. Conklin thinks that "chance has played a large part in evolution," but he "cannot believe that it has played the only part." In other words, "Law" and "Chance" or "Intelligence" and "Chance" are presented to us as the father and mother of organized life! Surely only out of the confused background of modern

science could ever have come such a bizarre mesalliance! Dr. Conklin writes:

> I can not understand how any one can take the long view of nature that science reveals, can follow the course of evolution from the formation of atoms to the development of man and consciousness, and still believe that it is all without plan or purpose.
>
> It seems to me much more probable that matter, energy, life, and mind—that the principles, laws and, in general, the order of nature are evidences of the immanence of some plan in this universal mechanism which we call "nature."
>
> Here is, after all, the point from which one takes the path that leads to hope or to despair. If there is no purpose in the universe, then indeed there is no God and no good.

He then adds the following remarkable phrase:

> Faith alone assures us that there is definite purpose in all experience. This knowledge makes life worth living and service a privilege.

A Scientific Psychologist

Dr. McDougall is conservative:

> Psychology, in my view, affords convincing evidence of the reality and efficacy of Mind in Nature; and it affords strong, tho not conclusive, evidence that mental organization is not wholly dependent upon the physical structure of the human organism. Suppose these indications to be confirmed: What, if any, would be their bearing on the problem of theism?
>
> So far as I can see, the bearing would be what I would call permissive only. Demonstration of the reality and of the causal efficacy in Nature of Mind or Spirit (as we know it in ourselves) and of its relative (at least) independence of the physical realm, would give countenance to the assumption of Mind or Spirit existing and operating on a vaster scale of influence and of efficacy of directive and creative power; and that, I take it, is the fundamental assumption of all theism. But it would not in itself amount to proof or even to evidence of this assumption.

What Does It All Mean?

The sum total of the symposium is a confession of returning "faith" on the part of sceintists. Their forbears having thrown the world into moral chaos through blind faith in *"matter,"* it is

fitting that their sons should now attempt to restore that balance through blind faith in "spirit." Their opinions as such to the Theosophist, however, are worth just the same as the opinions of any other group of representative, intelligent men—they are valuable as sign-posts of the thoughts of the time. There is no more value *per se* in present than in past scientific philosophical speculations—simply because they *are* speculations and no more. But genuine Scientists are *students* of Nature, not bigots or dogmatists, and so are not averse to changing conceptions, as the theologian must be who depends upon some form of "revelation." The momentum of their own knowledge must at last bring advancing Scientists to Theosophy as a *rational explanation of "Nature"—i. e.*, of the facts they know but cannot rationally explain to themselves.

SOVIET WICKEDNESS

C. M. Lloyd kindly concedes that the Communist dictatorship is "not all brutal violence and malevolent cunning." While the Communist party does force its decrees upon the nation, "it would claim that its will is the will of the majority. For the minority who disapprove of its ways it cares nothing." The Communist party itself is organized on lines of strict discipline; candidates are placed on six months probation, during which they have to undergo severe tests. Mr. Lloyd writes:

> Once in, they enjoy various privileges; but they pay for them with heavy sacrifices—sacrifices of liberty, of leisure and of money. None may pocket a salary of more than 300 rubles a month. All must give extra service to the community, and the service may be a difficult or distasteful one imposed by order.
>
> Any one is free to express his own opinion on a policy or a project while it is still under discussion. But once it is settled, it is the party decision, and must be accepted without question.
>
> Plain living and high thinking are enjoined; lechery and habitual drunkenness are grounds for censure, degradation, or expulsion. Corruption may involve the death penalty.
>
> There are, of course, black sheep in the flock. Some join the party with an eye to a career or the benefits they hope to get from it. Some may even be "radishes" as I have heard them called—very red outside and white within. But it is not believable that the bulk of the members are insincere; so gigantic a hypocrisy could not achieve what it does (*Literary Digest*, December 26, 1931).

Mistaken in many ways from the Theosophic point of view, still, it is growingly evident that Communism in Russia is based largely on an appeal to the higher nature of man; an appeal to sacrifice, to duty, to loyalty, and to courage. Russian Communism is a religion—an ardent, burning, fanatical religion, at the hands of which the unblushing hedonism and materialism of the capitalist program has much to fear.

The "Tragic Age."

In a humorous weekly appears the cartoon of a number of ragged men idly watching the contortions of a steam shovel in the distance. It is entitled "The Enemy."

John Steven McGroarty, a noted playwright who conducts a page in the *Los Angeles Times,* has added an unintentional legend to the picture:

> Long ago the assertion was made in our far-flung Synagogue that the trouble the world finds itself in has been caused by the machine.
>
> We said that man has been caught in a trap that he builded for himself in his vanity and overweening conceit and cunning. He made machines to do the work of men, thus throwing men idle.
>
> The State of Kansas, for instance, used to employ thirty thousand men as farm hands. The machine has cut that number down to ten thousand. Banks and mercantile institutions used to employ large numbers of book-keepers. Now a girl with a machine takes their places. Shoemakers are becoming extinct, and blacksmiths almost so. Ditches are dug by machine instead of by men with picks and shovels. Musicians are out of work. A machine now plays the music. And so it goes.
>
> Oh, well, say the cheerful idiots who are more politely called optimists, oh, well, they say, it simply means that men must now engage in other pursuits. What pursuits, pray? Will they please name them?
>
> Mr. Ford and other Misters have accumulated unbelievable wealth from the operation of their machines. But millions of men walk the streets of cities looking in vain for work. At the same time the machines have slacked up in their profits for their owners. But, they should worry—the owners. They got theirs while the getting was good.
>
> We are not wise enough to say how it is all to end. But, we do know that the machine age will go down to history as the most tragic age the world has ever known.

BRILLIANT BUSINESS MINDS

From *The Lancer, Los Angeles Times,* Nov. 29, 1931.

A random remark in the Lancer regarding a steam shovel has called forth a stream of letters—chiefly remarkable for their lack of understanding.

Our "better business minds" would do well to retire into a vast silence. With a country of almost unlimited resources they have made such a mess of it that thousands of people are starving because there is too much food.

A BUSINESS TRIUMPH.

The truth is, the scientist has been too smart for the business man. He has invented marvelous machines and turned them over to little minds.

In Europe, the hope of a desperate people is making cloth. Germany, France, Italy, Czecho-Slovakia, the oriental countries, the United States, Mexico, and South America are all furiously manufacturing textiles.

England and Czecho-Slovakia—just those two alone, can make all the cloth the world can buy; or England and France; Germany and Italy.

HERE'S A BRIGHT IDEA.

Instead of getting together and limiting the output of these terrific machines the business boys have hit upon a bright idea; to wreck each other by high tariffs. In other words, they turn out so much cloth they have to sell to foreign markets; yet they ruin the buying power of these foreign countries.

MASS SUFFOCATION

Prof. Stodieck, of the Charlotteburg Technical School, has been making some investigations of the atmospheric conditions of cities (*The Week's Science,* Nov. 9, 1931). Berlin exhales four million pounds of carbon dioxide gas each day; chimneys and automobiles contribute many times this amount. Thus twenty million tons of the gas have to be disposed of in a very narrow area. Parks form limited "breathing spaces" for its disposal, trees and plants absorbing some of it. In Berlin, however, only two percent can be taken care of in this manner, and wind ventilation, which would require a hundred billion cubic yards of fresh air per day, is altogether inadequate.

Prof. Stodieck concludes that city life is only possible by dint of the fact that the exhalations rise by their own heat into the upper

air like a gigantic fountain, being replaced to some degree by downdrafts of fresher and cooler air. How far is this effective? Actually it is obvious that the dwellers in such an area dispose of a large part of the gases by reabsorption, an insidious suffocation of the most deadly kind, dangerous to mental and moral balance as well as to physical health. If the figures are as given in Berlin, where the concentration of population is relatively very light, what of New York City with its piled-up millions in the sky-scrapers?

In a more enlightened generation the day may come when our great cities—unless Nature does the work for us—will be razed with energetic horror similar to that with which the Soviets are going about the burning of the hideous peasant villages of Old Russia.

Emanations

According to the *New York Times,* Dr. Drysdale Anderson claims to have seen human "emanations" resembling tobacco smoke, visible under certain conditions. This is not new either to Theosophists, or to others who may have studied the investigations of Walter J. Kilmer and Fenn Germer, and to the former it is not mysterious either.

What is interesting is the manner in which Dr. Anderson handles the matter. "These emanations," says he, "are neither the so-called 'aura' nor the 'ectoplasm' of spiritualism. This is a scientific thing, not guesswork, and founded on scientific observation and not on theory. It must have a natural explanation." Laying aside the fact that these emanations, if not "ectoplasm" or "aura," nevertheless are interdependent manifestations of the same thing, it is evident that the above phenomena, however identical with Dr. Anderson's "emanations" *cannot be the same thing because they were not discovered by methods sanctioned by Dr. Anderson and his kind.* It is equally evident that a "natural explanation" means to him a physical one. The time must come when practically the whole range of physical and physiological phenomena, taught by Theosophy, will be scientifically admitted. And at that time it will be claimed that they "have nothing to do with those set forth by Theosophy, which is mere theory and guesswork." Science makes the validity of a fact hang upon the personality and methods of its discoverer; and these in turn must depend upon the possession of a scientific degree and the use of test-tubes and microscope.

A GREAT MAN RETIRES

On January 12, 1932, Justice Oliver Wendell Holmes retired from the Supreme Court of the United States. In former days the concern of the Supreme Court, whose chief function was to have been the interpretation of the Constitution, became largely a matter of protecting vested interests against the dangerous radicalism of the Forefathers of the Republic as expressed in that ill-considered instrument. Justices Holmes and Brandeis exemplified another spirit: "Justices Holmes and Brandeis dissenting" became a standard appendage of decisions. In late years they affected Justices Hughes, Stone, and Roberts, with something of the same spirit. Unfortunately Brandeis is also old, and Justice Hughes not far behind. When the time comes for their replacement much of the future of the purported Constitutional rights of American citizens will be at stake. Justice Holmes' unvarying stand was "for human rights as against property rights."

EUTHANASIA

Dr. Millard, President of a medical society of Great Britain, is working for legislation permitting physicians to kill persons suffering from painful and incurable diseases. Human suffering, he says, would be enormously decreased by such regulations, "without injuring anything except the rapidly vanishing dogma that a man's life is not his own to dispose of." A certain logical inconsistency may be pointed out in the fact that Dr. Millard's profession has never in any way, shape or form, conceded that a man's life is his own to live it as he pleases. Now, it seems, it is his own to dispose of entirely. So-called "mercy murders" of incurable relatives—the mercy being applied to the nerves and pocket-book of the slayer, and not infrequently with the aid of a tidy bequest in the background—have shown a sinister increase in Europe, and have now become known in America as well. The success of the birth-control movement with its accompanying dislocation of the sex morals of America, the consequences of which will only be fully appreciated in the far-distant future, has led on to the inevitable advocacy of the legalization of abortion, already in practice in Russia.

All these things are of course the offspring of the idea that there is nothing more in or to a human being than a lump of protoplasm. They are inevitable concomitants of it; as are the destruction of defective infants and the slaughter of superannuated elders as

practiced in certain places. Should the present trend of thought continue, we may look to see not only the legal slaughter of defective babies, legalized abortion, and medical murder, but also the killing of the aged, ill, or "useless." It is a chain of logic which must go to the bitter end; it is a mode of thought which places the living man on the same plane as any broken-legged horse, fated to be shot and boiled down in a glue-factory.

Few things are more certain than that many of those now being born with defective bodies are suffering—through the images impressed on their "subconscious" minds long ago—the consequences of the slaughter of defective children as practised in ancient Greece —of which we are most certainly a partial reincarnation. Which is better—to have it over with, or to make the coward's exit for ourselves or others, only to return again under similar or worse conditions to pay the compound interest of Karmic evasion?

The Babe in the Woods

The scientific mind, which is above all moved by a sort of curiosity, seems also to possess a large measure of childlike unsophistication in some directions. Dr. Einstein, for instance, cannot be ignorant of the immense amount of discussion and experimentation which has proceeded along lines psychic; he is certainly aware that his own theories have gone far to throw all physical phenomena into the realm of the purely mental. Yet when confronted by a far from common power which happens by one degree to transcend the purely physical, he reacts rather like Alice in Wonderland. According to the *Los Angeles Times* of Jan. 13, 1932, Professor Einstein met Miss Jean Dennis, "a psychic of no mean ability," at Palm Springs, he and Frau Einstein spending "a delightful afternoon" with her. Miss Dennis, it is related, "left the famous scientist highly enthusiastic." Whether the enthusiasm has any connection with the fact that Miss Dennis found Herr Einstein's "aura" "sublime"—"pure electric sparks instead of color"—is not made clear. Said Dr. Einstein:

> She told me things no one possibly could know, things on which I have been working, and she demonstrated to me that she has a power to do things I cannot at this time explain. Now, I must tell some of my associates about this. It was miraculous indeed.

Frau Einstein remarked that—ach—it was too much to explain.

A REFERENCE FOR THE DOCTOR

It is a matter of oblivion to Dr. Einstein—and most certainly anyone trying to bring it to his attention would receive a cold reception—that the entire course of discovery which revolutionized science and made his own work possible, his own theories acceptable, was presaged in a single passage from the *Secret Doctrine* of 1888. (Vol. I, 611). *Secret Doctrine* science does not leave the student to depend upon "revelations" regarding auras—correct or otherwise—and refuses to recognize that anything is "too much to explain." It in fact does explain in ways verifiable to Dr. Einstein as to anyone else, the precise mysteries which have made the older science capitulate to the as yet largely undemonstrable cosmology by himself.

Miss Dennis, be it said to her credit, refused to reveal what she had discussed with the Einsteins. It is hardly likely that any scientists who may become intrigued by the phenomena will be moved by motives equally discreet.

PHOTOGRAPHED MIND-IMAGES

A group of scientists from Mt. Wilson Observatory, the University of California at Los Angeles, and elsewhere, collaborating with Ransome Sutton, science Editor of the *Los Angeles Times,* have carried out an extensive series of experiments with sensitized paper, the results of which are reproduced in *The Times* for Feb. 3, 1932. The illustrations will be of intense and scientific interest to Theosophists who have studied the rationale of precipitation as set forth in the *Ocean of Theosophy,* letters written by the Mahatmas last century, etc. The photographs are striking and indisputable, as are the circumstances of control under which they were taken. Unlike all "psychic researches" of the past, there was no taint of meduimism in the performance, the terms of which were strictly dictated by the scientific group. It was demonstrated beyond dispute that the average human being has the power of projecting on to a sensitized paper a simple image firmly held in the mind, in a form blurred or clear according to the power of concentration used. Thus henceforth one of the phenomena of the early Theosophical Movement about which the most bitter controversy and criticism raged, can no longer be disputed except by mere contemptuous denial and *a priori* rejection. There were no dubious features whatsoever about the experiments.

The fact that in some cases images being thrown by a neighbor appeared on paper possessed by a sitter unaware of the aforesaid images is significant to the Theosophist, having to do with skandhic affinities and "auric" currents. It is merely puzzling to the scientist.

What Radiations?

Prof. Milton Metfessel, of the University of California, who took part, states that it is generally accepted that the brain and nerves do broadcast feeble radiations during thought. However, he does not believe that the mind broadcasts images "because there is no image in the mind itself." "Images are created on the optic nerve by the mind and the nerve might broadcast an image, but not the brain."

What does Dr. Metfessel mean by the mind? How can a definite veridical image exist "on the nerve" which itself is simply a chain of cells, and whose only activities consist in the progressive neural explosions constituting a nerve-impulse, having no more resemblance in itself to an image than does the dot-dash of the Morse code have to the images raised by it in the brain of the receiver? Moreover what sort of "radiation" of the classic kind is it which allows an image to be cast with equal facility on a distant paper, as distinguished from the feeble physical radio-activity of the nerves, which diminishes in intensity with the square of the distance?

A "curious fact" discovered was that the feet or hands *must be crossed during the thinking process.*

Dr. Crause, a principal mover in the experiments, is to continue the work, and invites all scientists to test his discoveries in every possible way. No doubt after a few more years a scientific psychism will have proven and recognized, even partly explained, precipitation, clairaudience, clairvoyance, and the rest; and having raised them to the peerage of scientific respectability by the simple process of applying Graeco-Latin nomenclature, will continue to stigmatize as "a farrago of gross superstitions" the Theosophic rationale; the latter being couched in Sanskrit, smacking uncannily to the academic mind.

Two Too Many

As an instance of the changing spirit of science, two conflicting theories of cosmic construction were frankly and amicably discussed

at a meeting in Pasadena on January 6th, 1932, having as a background still a third. Time was when there would have been many more or less effective attempts to cover the disagreement from the public eye, together with no little personal feeling on th part of the disputants. From the accounts, however (*Los Angeles Times*, Jan. 7, 1932), apparently the general attitude was simply that all such theories are merely tentative and temporary deductions from facts permitting many interpretations; that science, having now ceased to set itself up as infallible authority, has nothing to lose by confessing *non possumus*. What a change since critics of the defunct Laplacian Hypothesis were burned alive in the vitriol of scientific contempt!

As to the present hypotheses themselves: one holds that the universe is expanding—"exploding" is sometimes used—continuously and without end. This is subdivided into two sub-theories. The second is almost new in scientific speculation. It regards the Universe as going through alternate cycles of expansion and contraction; "breathing like a giant lung." The apparent "explosion" phenomenon is laid to a present diastolic condition of things. The second theory is in fact a partial and materialistic recognition of the second Fundamental Proposition of *The Secret Doctrine*.

ANALYSIS

The "explosion" theory is a blood-brother to the "heat-death" or "running-down" idea. It presupposes a created universe of limited past duration; otherwise, having had eternity to explode in, why is it not now diffused through limitless space? Moreover, a consideration of the incredible speed with which the stars are supposed to be fleeing from one another, shows that it was not so long ago, cosmically speaking, that they were all one body! Of the "running down" fallacy, H. P. Blavatsky asked, "Why, if the Universe is running down, has it not run down, having had eternity to do it in?" And thereby disposed of the whole idea—only that no one would listen to a "crack-brained Theosophist!"

She revealed the truth as follows:

> . . . the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that Nature runs down and dis-

> appears from the objective plane, only to re-emerge after a time of rest out of the subjective and to re-ascend once more. (*Secret Doctrine*, 1888, I, 149).

Unconscious Intuition

The surprising "breathing lung" picture is to our mind an unconscious intuition and materialization of the great "Cosmic Breath" thus described. The "explosion" theory appears to be held by the great Dutchman, De Sitter; the "breathing" theory by Einstein; and the "running down" theory by Jeans. And there are no names in astronomy more noted than these three!

The straits in which science finds itself for satisfactory explanations are best shown by the extreme tenuity of the one definite indication that the universe is either "breathing" or "exploding." It is simply that the spectrum of light coming from the stars shows a shift toward the red end as compared with solar or terrestrial light. Merely assume a sidereal medium capable of altering the nature of starlight before it reaches the earth, and the whole problem vanishes like the mists of a dream. But undoubtedly that discovery—which is certainly on its way—will involve some new implications and perplexities worse than those which it solves—to science!

"Our Commonest Enemy"

Not a little humor—albeit frequently of a somewhat grim order—comes the way of *Lookout*. In the cover of a Washington's Birthday number of a prominent weekly, occurs an advertisement of a drug company, featuring a picture of Washington forging his way through a snowstorm. It is captioned "G. Washington was a Victim of our commonest Enemy—" meaning a cold. The advertisement relates that subsequent to catching the cold, "fatal complications set in." The advertiser forgetfully omits the fact that the "fatal complications," at the hands of "our commonest enemy" took the form of copious bleeding operations at the hands of the medical "science" of that day. The advertising firm, which features serums, is serenely oblivious also of the fact that bleeding enjoyed as sacrosanct a prestige then as vaccinations and serums do now; nor were the ancestors of our modern medical men any behind them in inventing subtle ways of diverting attention, even in their own minds, from the dubious results, so parallel in both rituals.

A STARTLING EXCEPTION

The revelation of almost universal corruption, incompetence, and tyranny in the governments of great cities, which has sickened every real American heart during past months, has brought out a surprising example which may form the focus for a regeneration of American civics—when the people at last become pressed hard enough to take action. And oddly enough it goes to the credit, if not of Socialism, of the character of Socialists, who have been laughed at and kicked from pillar to post in American politics for a generation; during later years suffering considerably, not only from the hatred of Communists, but from the red shadow cast upon them by those bloodier-minded brothers whose economics are so similar.

It is now discovered that of all the cities in the Union, Milwaukee is almost alone in having a graft-proof police force—with a corresponding absence of crime—no unpaid bills, the orderly payment of all debts provided for and insured, a tax rate about one-third that of New York, and four million dollars in the bank. Nor have the worst enemies of the city administration been able to throw a shadow of scandal on it. It has not even the safeguard of a City Managership—it operates formally under the old plan of a Mayor and Board of Aldermen.

DUE TO HONEST MEN

It happens that the Mayor, who has held office sixteen years, is a Socialist. The Board, though not controlled by Socialists, is heavily loaded with them, and from them have come most of the proposals which have led to this happy state of affairs.

As some critics remark, this is not due to Socialism—correct, since the City pursues no Socialistic policies—but to *honest men* in the government. But it is a coincidence worth noting that the only large city which has come into prominence for having an honest and efficient government should also be the only one where Socialists hold, and for years have held, the balance of power!

Perhaps it is due, not so much to a saving grace in the socialistic philosophy, as to the fact that Socialists are of necessity rebels against orthodox politics—which latter of late have come to resemble organized thievery much too closely for comfort.

The United Lodge of Theosophists

THE policy of this lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work in hand and the ideal it keeps in view are too absorbing and to duty to leave time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophists belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR

UNITED LODGE OF THEOSOPHISTS

Theosophy Hall, 33rd and Grand Ave. Los Angeles, California, U. S. A.

[ADVERTISEMENT]

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, Centenary Anniversary Edition, cloth, a photographic reprint of the Original Edition, two volumes bound in one ..... $ 7.50

THE SECRET DOCTRINE, Our Own Edition, cloth, a photographic facsimile of the Original Edition, two volumes bound in one ..... $ 7.50

KEY TO THEOSOPHY,
Photographic facsimile of the Original Edition, cloth $2.00

THEOSOPHICAL GLOSSARY,
Photographic facsimile of the Original Edition, ... 2.00

TRANSACTIONS OF THE BLAVATSKY LODGE,
Our Own Edition, cloth 1.00

VOICE OF THE SILENCE, Our Own Edition, Fabricoid 1.00

A MODERN PANARION 7.50

Books by William Q. Judge:

OCEAN OF THEOSOPHY, Our Own Edition, cloth 1.00

ECHOES FROM THE ORIENT, see pamphlets.

LETTERS THAT HAVE HELPED ME, Our Own Edition,
Vols. I and II in one book, cloth 1.00

BHAGAVAD-GITA, Our Own Edition, Fabricoid 1.00

NOTES ON THE BHAGAVAD-GITA, Fabricoid 1.00

PATANJALI'S YOGA APHORISMS, Our Own Edition,
Fabricoid 1.00

Other Books:

THE THEOSOPHICAL MOVEMENT, a History (Net) 3.00

THE ETERNAL VERITIES, for Parents and Teachers, cloth 1.50

BECAUSE—FOR THE CHILDREN WHO ASK WHY, cloth 1.50

THE OCCULT WORLD, by A. P. Sinnett, cloth 1.50

Pamphlets:

CONVERSATIONS ON THEOSOPHY, including the
"Three Fundamental Propositions" of the Secret Doctrine ..... .10

REINCARNATION AND KARMA, containing the
"Aphorisms on Karma" by William Q. Judge ..... .10

THOUGHTS FOR THINKERS, a helpful Essay ..... .10

EXTRACTS FROM A LETTER; for those who mourn ..... .10

THE UNITED LODGE OF THEOSOPHISTS, a statement of its
history, purpose and methods ..... .25

FIVE MESSAGES TO AMERICAN THEOSOPHISTS,
by H. P. Blavatsky ..... .25

EPITOME OF THEOSOPHY, by William Q. Judge ..... .25

MORAL EDUCATION, for Parents and Teachers ..... .25

ECHOES FROM THE ORIENT, by William Q. Judge, 64 pp. ..... .25

THE LAWS OF HEALING, PHYSICAL AND
METAPHYSICAL, 40 pages ..... .25

Prices subject to change without notice
Correspondence invited regarding any Theosophical writings
All orders should be addressed, and all remittances made payable, to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles, California, U. S. A.