THEOSOPHY

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THE BROTHERHOOD OF HUMANITY



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WE must give up the idea *that we are poor, weak, miserable creatures who can never do anything for ourselves, for as long as we hold that idea, so long will we never do anything.* —ROBERT CROSBIE.

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

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A U M

The supreme, that no word can reach, but that is reached by the eye of awakening, pure of stain, the pure reality of consciousness and mind together,—this is the Eternal, THAT THOU ART; become it in the Self. —CREST JEWEL OF WISDOM.

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THE PURSUIT OF SELF-KNOWLEDGE

THOSE superficially attracted to Theosophy and thence to Occultism are becoming with every day more numerous. In every one of these inquirers is the potency if not the promise of genuine spiritual evolution. Remembering always the source and sustainer of the Theosophical Movement throughout the ages, the Masters of Wisdom, the humblest searcher will never be utterly discouraged either by the growing sense of his own shortcomings or by the perception of the immensity of the difficulties which confront him at every step on his journey in the direction of the Unknown.

The Mahatmas themselves set up no barriers against any one's approach. They make no distinctions of race, creed, sex, condition, or organization. Their philosophy and their efforts are not limited to adepts, saints, and the "pure in heart." Among them it is literally true that "there is more joy in heaven over one sinner that repenteth than over ninety and nine just men made perfect." It was the characteristic quality of H. P. Blavatsky, of William Q. Judge, of Robert Crosbie, as it must ever be of every true disciple of the Wisdom-Religion, that they met each newcomer as a long-lost brother, as one new-born, not as a prodigal son who needed reminding of his past mistakes and consequent wanderings.

If we could forget, utterly and completely, our own past sins of omission and commission, then would Chelaship become for all of us, in the quaint phrase of Patanjali, a "posture easy and pleasant." The Masters are able to do this because they have no interest in our past, not, indeed, in our present nor our future. Their interest is in us as Souls, in each of whom is the indestructible possibility of

becoming what they themselves are, Great of Soul. They are beyond Karma in the human sense of that term, as all men are beyond Karma in its still lower meanings and restrictions.

It is Karma in its spiritual value that brings every man to Theosophy, or shuts him out from its radiation; that sustains him through all his efforts to come again in contact with that knowledge which was his in former lives, or that defeats those efforts. Knowledge and memory both are to the individual Soul its own acquisitions. They are the very roots of all Karma, whether spiritual, intellectual, psychic, astral, or their existing combination in the presently living human being. They are the real embodiment, the real vehicle, the real environment, of all manifested life and hence of every being, great or small. The Soul cannot act without a basis and through an instrument. The basis is Soul knowledge, the instrument, Soul memory. To the degree that any being has Soul-knowledge it is its own master, and hence is "pure, bright, bodiless, and free." To the extent that it lacks Soul-knowledge, it is its own creature and victim, imprisoned in Soul memory. The two words, Spirit and Matter, freed alike from their theological and scientific definitions and perversions, represent the ideal and impersonal Principles of all action, or Karma, as the words Soul-knowledge and Soul-memory represent those principles individualized. Immortality, whether conscious or unconscious, which is to say, immortality in Spirit or immortality in Matter, are both alike the everlasting fact of all Life irrespective of its changing forms. No wonder, then, that H. P. Blavatsky in her *Secret Doctrine* takes such pains to make clear the fundamental propositions of the Wisdom-Religion; that she continually repeats and reiterates them throughout all her recorded teachings in order to impress them durably on our memory.

Her method could only be to deal with the mind of the race as she found it, and that mind is based on Soul-memory, not on Soul-knowledge. This is the distinction between the higher and the lower *Manas,* or Mind; the "Individuality" and the "Personality;" the "Higher Self" and the "Lower Self," and many other similar contrasting terms applied to the Ego in man the human being. In the same way, the fruits of our actions proceeding from one or other of these sources in us, necessarily yield the "pairs of opposites" that we name good and evil and so on, and that constitute our definitions of Karma.

Constantly and consistently her efforts are directed to encouraging and assisting us to look behind the veil of this *maya* or illusion

which sees Spirit and Matter, Individuality and Personality, Life and Death, Good and Evil, as differences instead of distinctions, as separate realities instead of contrasted states in Soul-evolution. The whole of *Isis Unveiled,* her first work, in all its discussion of "Science" and "Theology," is a dealing with this pair of opposites which embody the fixed conclusions beyond which the human mind unaided can find "no thoroughfare." Over against these two *culs de sac* she places again and again the evidences of history and tradition accessible to any and every man, which verify and buttress her declaration of the unbroken existence and continuity of a Secret Doctrine, which treats of Life in all its manifestations from another basis altogether than that of any religion or science—the basis of Soul-knowledge. She takes at all times the position of an investigator, a student, not that of a revealer or discoverer whose claims are to be either accepted or rejected out of hand on her *ipse dixit.* Her direct, arduous, long-continued personal relations with Spiritualists and Spiritualism show the same method and modulus. The formation of the Parent theosophical society with its three Objects was the third concurrent channel of the policy initiated by her and pursued to the very end of her mission. Her long antecedent wanderings; her journeying to America, to Asia, to Europe; the establishment of her two magazines, the foundation of the "Esoteric Section of the Theosophical Society"—all testify the same unflagging devotion to one aim, one purpose, one teaching throughout her entire career. Her personal conduct toward family or stranger, friend or foe, follower or antagonist to her teachings and herself, bear witness to one thought, one will, one feeling inspiring her every word and act. Whether regarded from the standpoint of precept or example, her human actions and her writings alike evidence the more as they are more studied that she was herself the embodiment of what she taught, as of the great Objects of the Theosophical Movement.

The course pursued by her, no less than her writings and her life, contains a great lesson. Indeed her method is the key to her teachings, as both are the key to her life as well as to our own. Many are those who have read the cryptic sayings in *Light on the Path*:

> Each man is to himself absolutely the way, the truth, and the life. . . .The way and the truth come first, then follows the life.

The whole history of the Theosophical Movement, in our own no less than in all former times, shows how many are "called,"

and how few are "chosen" in any generation. The many are called, or attracted, by the restoration among men of that "Light which lighteth every man who cometh into the world," but which is soon lost in the prevailing darkness of human credulities and scepticisms. The chosen are those who elect of themselves to hold fast to the new-old Light according to the precept and the example set, by following in the way of the Teacher. Thus they follow a line and not a leader. That way or method, no less than the teaching and example provided them, does in fact give them their first direct realization of the meaning of "universal brotherhood" in its spiritual value and efficacy. They see for themselves something of the "undisclosed *Veda*," and they commence to deal with themselves, with their fellow men, in all the relations and complexities of human existence, on the basis of things as they are, not as they have been or as they may become. They do this on the same principles that actuate the Masters of Wisdom, and with the same great Objects in view. To do this is to constitute one's self a Chela whose probation is in his own hands. To do this is to set up of one's own volition something very much more than formal alliance with or allegiance to any society or leader; something far transcending any intellectual or psychic interest in Theosophy and Occultism. To do this is to establish of one's own Spiritual Will a communal tie with the Lodge of Masters on their own basis. The "three objects" of the Theosophical Movement become one's own, not by persuasion or adoption, but by direct perception and deliberated choice. One is pledged to them in a sense and with an intelligence and a will unknown to those who have yet to find the Way. He seeks his instruction on the hidden meaning, the occult significance, in all things by following as best he can the Path of self-knowledge pursued by the Predecessors.

STUDIES IN THE OCEAN OF THEOSOPHY

I

TRUTH always agrees with Truth. True Teachings are complementary and correspondential throughout. This is markedly evident in the writings of the great Messengers of Theosophy in this age. *The Ocean of Theosophy,* by William Q. Judge—as can not be too often reiterated—constitutes an epitome of *The Secret Doctrine,* by H. P. Blavatsky. The "Ocean", in its succinct tracing of the Thread-Thought, step by step, in natural sequence, summarizes the doctrine and obviates risk of confusion in its manifold ramifications. The general scheme of manifestation once clearly grasped, details can be seen in proper place and relationship. Not interpretation, but correlative presentation of the Teaching was the task undertaken by Mr. Judge.

In the progress of time earnest perusal will reveal that the "Ocean"—more subtilely perhaps, but just as surely as any other pure occult treatise—makes its chief appeal to the *heart.* The Line so comprehensively indicated bespeaks the actual inherent Order in which evolution is taking place, now as always. Thought directed to this is really following the motion of Creative Intelligence at work throughout the Cosmos. Further, the statements made carry the spiritual force of the Teacher. Cyclic effort to comprehend the processes depicted tends to quicken in the student himself the identical energies engaged; while constant brooding on the ethical aspects involved must meet its reward in increasing attunement with the living mind of the author. The magic of this little book can not only synthesize the doctrine in the student's mind but has power to synthesize his consciousness with the whole of Nature. As Theosophy becomes the study of *Consciousness,* the "heart's small ebb" will be felt increasingly as one with the mighty tides of All-Being, the Universe perceived as a living, throbbing Unit, and Man regarded as a spiritual sea-farer voyaging in quest of knowledge.

"Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet shallow enough at its shores, it will not overwhelm the understanding of a child". This initial statement at once sweeps away the validity of "belief or dogma formulated or invented by man"

in its "bold" declaration of the fact of knowledge, of Knowers, and of eternal Truth to be known; thus launching the seeker upon serious consideration of life and its meaning and purpose.

In the first three paragraphs of this work, the triune fundamental basis of the philosophy is indicated: the first presents the true conception of Deity or "wisdom about God"; the second "hails the reign of law in every thing and every circumstance"; while the third elevates Man from possessor of soul to the dignity of Soul Itself, linking him with vast *sentient* Nature, since "down to the smallest atom all is soul and spirit ever evolving under the rule of law inherent in the whole."

Aimlessness and despair must vanish before such vision of the "drama of the soul" and thought that the universe exists "for the soul's experience". Then, by the light of confidence in the Teachers, the significance of a ladder of Being is gradually apprehended and seen to involve as a logical necessity the existence of Beings transcending mere human understanding, yet one in Essence with all others and evolving under the same Law and processes. Correlative with this, dawns conception of individual experience in "an immeasurable course of activity and intelligent perception", stretching back to "other systems of globes, some of which were destroyed ages before the solar system condensed". Follows the inescapable conclusion that this Identity now playing upon the Stage of Existence has enacted many roles in the Great Drama, on other planets and even under other suns. The mind reels before the vistas of its own past and stands in awe before the winding steeps in prospect. From such perspective, sense of immortal Individuality must begin to arise; the Doctrine of Reincarnation be transmuted from speculation to profound conviction; and the universality of Brotherhood become evident, excluding nothing from "smallest atom" to stellar host. Lofty aspiration can but quicken in the heart when the glittering galaxies of Night's sky are beheld as habitations of fellow beings circling with Earth's inhabitants upon a common Path; and when it is remembered that entities on some of the brighter planets of our own system, such as Venus, now progressed to "a pitch of glory incomprehensible to our intellects", were yet once "as low as ourselves".

Thus the *Ocean of Theosophy* is the ocean of Self; and each self a drop in its boundless expanse. The mysteries hidden in its depths are those of Selfhood. Self is the mystery of mysteries, the solution of which is Humanity's quest and sole purpose in existence.

PSYCHIC NORMALITY

CLEAN as the life and pure as the heart to walk successfully through the mazes of this terrestrial sphere, cleaner by far and purer by many degrees must be he who would walk through the Hall of Learning by way of the psychic nature. Many are the warnings beforehand of the dangers to be encountered by each one; many are the wrecks seen here of too bold walking on that hither shore, so that the great body of Theosophists, no matter what their affiliation as such, are divided into two classes—those who hunger still to "know" that mysterious realm where things unlawful to hear or tell are seen and heard; and on the other hand, those who are so fearful of the very word "psychic" that even the philosophical discussion set forth by the *Ocean of Theosophy* on the psychic nature and its powers seems abnormal, something to be shunned as one would the plague. To neither one of these two classes does it appear that since the psychic is just as much a part of Nature as their quite apparent bodily existence, it is neither a matter for exploitation nor aversion, but a matter of study, and grave study in the light of philosophy—not that of either their "hankering" or their horror.

That H. P. Blavatsky arrived on the world-scene at the very time when spiritualistic and psychic phenomena were claiming the attention of most of the open-minded of the time; that she straightway began to battle for the recognition of the phenomena as facts; that she went dead against the opinions and prejudices of the public wedded to her by her championship, in order to *explain* these phenomena—should give all to pause and ask themselves if the subject may not have even now a very direct and immediate bearing on their own daily, *normal* life. That it is an important subject to the race as a whole can indeed be indicated no more clearly than by the fact that it forms the basis of the Third Object of the original Theosophical Society. When that states as a corollary to the principle of Universal Brotherhood—itself demonstrated by the Second Object—that the next subject in importance to these two is "The investigation of the unexplained laws of nature and the psychical powers latent in man," it would naturally behoove any student of life to ask himself why, and wherefore, this attention to the hidden mysteries of Nature and of Man; to ask himself why such study as is recommended may not be a lawful and productive one, rather than a dangerous and insidious pursuit. Cer-

tainly, the Masters of Wisdom are not harmed by their study of the psychic powers latent in Man and Nature, albeit the record of countless wrecks in the world is clear—wrecks of those who pursued—Ah, not the *study,* but the pleasures and intoxications of unknown psychic realms! who sought not to know the *laws,* but only their appearances, their sounds, their influences, devoid of reason and of relation.

To be sure, many are the shallow-minded who say that H.P.B. made "a mistake" in herself demonstrating the existence of the psychical powers in Man by phenomena; that phenomena have been the ruin of the Theosophical Movement. They have not thought to ask themselves which were more liable to error—that brave Soul who suffered the contumely of two continents to transmit to the world the Teachings of the ages—or those who themselves unable to produce an *Isis Unveiled* or a *Secret Doctrine* were mad for the thrill and exhilaration which their own stunted creative natures were unable to supply. They have not asked themselves if Masters know or do not know what and when to act; or if it be true, as They said, that H.P.B. was Their direct Agent, acting under Their immediate instruction. There is no half way in this: either there are Masters, and They *know,* or They do not exist and H.P.B. was a fraud!

Let it be granted for the moment that They know; that all done by H.P.B. was done in Their name and with Their help for the helping and emancipation of the Race, in consonance with the Law of Cycles, demanded by Karmic behest. What other can be imagined than that They are *natural* Beings? And how could one be wholly "natural" who knew not Nature's domains, and the laws of them, the use of them? Suppose we turn our eyes away for the time from the countless wrecks who sailed without chart or compass into unknown seas, greedy for unearned treasure, who were tossed and blown about by their passions and their lusts, to Those who are able to walk anywhere in Nature as "at home"—on sea or land, within, without—passionless, purposeful, benignant. Must it not be from Them we are to inquire what is psychic normality?

Even though all Nature is open to Them, even though They have all powers at Their bidding, can we imagine They would use either Nature or Their powers for "exhibition" purposes, or for the gratification of Their vanity and pride? Would They be wasteful of those powers, or use them other than at the insistency of lawful need? They do not transcend Law, but fulfill it, and only

that They comprehend it in its universal working are Their acts altogether beneficent. Alas for the one ardent to gain such powers quickly and for himself: he fails of the first key thereto in failing of the perception of the One Vital Principle pervading all things and demanding consideration of all life, of which he is a part—a part which he must *act* as well as be.

Yet, the Masters have not one power which every man however humble has not in usance, either limited or misdirected. The psychic or middle nature of each man is just as viable, just as potential as Theirs is potent. The loves and hates of ordinary men are the powers of beneficence and compassion in Them; the sensations of ordinary men are Their sensibilities, pointing as by a compass to exact certitude of knowledge on that plane. The normal psychic world is the world of dreams. Men dream a-plenty, but remember little of that psychic state in which they experience nightly. Masters dream not, but visit the dreamers in that state, not for Their own benefit, but that dreamers may "remember" and awaken here.

Nor is the psychic world encountered nightly sharply cleft from the world of waking: here in this world must come about the right ordering and regulation of the psychic nature. It is here our contacts are forever made, ties of liking and of hating, ties of sympathy and of repulsion. The psychic nature is our *feelings* nature—the nature that *responds* to joy and pain, to noble or ignoble. It is the nature shared by all the kingdoms, below and above the human: there is a psychic nature enshrined in flint and platinum. Can it be lacking in the flower that responds to rays of sun and nurture of the elements? Response is in the very elements themselves, albeit named exactly by our scientific "wise" chemical affinity. The psychic nature, normally, is our response nature. Would we use it normally, then we shall learn to interpret its responses, and, moreover, by the force of our awakened spiritual nature change its responsiveness to the low, the mean, the selfish for responsiveness to the noble, the high, the selfless.

The psychic nature *we all have,* and is that of us which needs training and regulation: the spiritual nature needs it not. The body of itself is inert and irresponsible; the psychic nature carries the body to degradation or makes of it a worthy shrine of Spirit. Longings for selfish gratification—usually interpreted to mean mere sensuality—are none the less corrosive and destructive when apparently "harmless," in that they are *selfish,* and have wedded mind to matter. Concentration in the psychic principles to the ex-

clusion of all else, and lack of consideration for the welfare of all those within our psychic environment means that the light of the Spiritual being is temporarily eclipsed. Too many such eclipses, and the being may lose entirely that higher light, while the reflected light of matter and separateness seems to him the only light. This spells failure in the evolutionary struggle for the individual, and so may it be for the Race. Failure or success trembles in the balance of the psychic nature.

Normal clairvoyance is the seeing by undimmed light of Spirit on all planes. Psychic normality can only be achieved by discipline and effort through understanding that the Spirit is the true Seer and never the seen; that the psychic plane is as much a battle-field, and more, in very truth, than waking life in the world of men; that only the steadfast Will, devoted to the good of all creatures, can invoke its powers with impunity, and beneficently.

TOWARDS PSYCHIC NORMALITY

The very first step towards being positive and self-centered is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away . . . You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character grows strong. Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after awhile it will be easier. Old age only makes this difference—the machine of body is less strong; for in old age the thoughts are the same if we let them grow without pruning.—*W.Q.J.*

PERCEPTION AND ACTION

THE Teachings of Theosophy are a statement of universal Truths, of facts and laws in regard to the whole of Life, observed, verified, preserved by great perfected beings who have attained to universal self-consciousness. Those teachings were given out to the world at large by "Those who know," for not any benefit of Their own, but with the sole end in view that as many men as possible may become what They are, know what They know, attain what They have attained: a realization of the Self of All—Self-knowledge.

Why is it, then, that although we have Their Message, recorded in as clear and comprehensible a form as possible, in terms of our own understanding—why is it that we fail to realize Life as They realize it; why do we have only partial and distorted glimpses and fail to see the whole Truth? It is because we do not realize the *universality* of Life, the *universal* application of the Teachings, the *universal* nature of Truth. Our conception of Life is a separative conception, our application of the Teachings is but an occasional and personal application, our ideas in regard to Truth are small and limited ideas.

Our failure to derive from Theosophy any but a merely superficial benefit, is due perhaps not so much to intellectual incapacity for assimilating the Teachings, nor to the absence of good will and sincere effort to apply the knowledge acquired, as to a lack of spiritual perception—the perception that Truth in its very nature is universal and can therefore only be seen and known and realized by acting from a universal basis.

Theosophy has been defined as the "Science of Life and the Art of Living." What does this mean in a universal sense? It means that true Wisdom—self-knowledge—is both a perfect understanding of Life and its perfect expression, both universal knowledge and its universal application. As long as our actions are based on a partial application of Truth, as long as we are moved to think and speak and act from a personal basis, all we can reap is imperfect knowledge, imperfect understanding.

"Self-knowledge is of loving deeds the child," says *The Voice of the Silence.* Therefore, to realize the Self of All, to know the *whole* Truth, all our deeds must be loving deeds—our every thought and word and action must be consumed in the fire of Spiritual knowledge, of Compassion, which "is no attribute" but "a shoreless universal essence."

LIFE AND DEATH

> The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.
>
> —*Patanjali.*

WHAT are the ideas held by our race in regard to life and death? It would appear that to the man of the West "life" essentially means existence, and "death," extinction. But western religion speaks of life after death. Seeing no incongruity, the religious man creates for himself an idea of what such a life must be, largely based on his perceptions of physical existence. The materialistically inclined man endeavors to keep before his mind's eye the idea that death ends all; he is annihilated; no glimmer of consciousness survives. Yet, curious fact, both of these men, upon reflection, would probably admit to themselves the inherent reasonableness of Patanjali's proposition, without ever stopping to consider that such admission demanded a complete revision of all their ideas on both subjects.

In what direction would such a revision lie? Contemplating ourselves as Perceivers pure and simple, unmodified, we see that no matter how many things we perceive, how limited or modified our range of vision, the vision itself—the *Power* to Perceive—is not modified or changed in the slightest. We are, then, immortal here and now. Our intelligence widens or narrows in its scope, our feelings wax and wane, our body and circumstances change, but we as Perceivers observe it all, undiminished, unmodified, changeless, Immortal. For us there is no death nor sleep. To many, there is something terrifying in the first realization that Immortality is a fact, that Life *is* continuous. But once the Vision is had of ourselves as Consciousness perceiving the myriad changes of physical waking life, perceiving the rapid and shifting pictures of dreams, unchanged through it all from birth to death, the Theosophical teaching that we are still conscious Perceivers on all planes of being—in or out of a body—becomes increasingly an actual realization.

Existence consists of perceptions. But what of action? On examination we see it invariably takes place in one or another of our specialized instruments. Further, these instruments are connected; for example thought engenders feeling, which in turn moves the body to action, and obversely; bodily action causes sensation, which stimulates the mind to form ideas. We, the Perceiver, look di-

rectly upon the thought or idea; but indirectly, we also perceive the feeling and sensation. It is our presence as Consciousness that makes the interaction possible. The force or vital energy used in the various motions is "life" considered from another standpoint. The Sanskrit name for it is *Prana,* life-energy or life-force. When we abandon the physical body at death, it is this same life-energy that supplies the moving force which causes it to disintegrate. It is a universally pervasive principle—the power of motion in all our instruments on every plane. None the less, this motion arises from perception. We act as we see, and more important still, all action is the result of perception or apperception by some class of consciousness.

From the standpoint of the Perceiver, this waking existence which we take to be all of life becomes merely a stage of Life, much like the vistas unrolled before our eyes from the windows of the rapidly moving train. Death becomes Life's handmaiden, the continuous destruction of form which provides our field of perception. Change without destruction is impossible, and so it is that the never-ceasing process of death in environment, body, feeling, and mind, is the cause of our sensing the vast moving panorama we call life.

Where in ourselves or the processes of nature can we find facts which would support the idea of extinction? Matter and force are indestructible. Even the forms into which they group tend constantly to repeat. There must be an intelligence either in the matter, the force that guides it, or both. This intelligence is not destroyed when the form is destroyed, as *something* retains a memory of experience had. Repetition of the form from the seed proves this. By observing nature alone, one could hardly fail to come to the conclusion that change goes on constantly, but nowhere can be found the annihilation of any property or power within the range of our vision.

"Ashes to ashes, and dust to dust" has been spoken over many a dead body, but while this more or less rapid descent of the elements composing the body of man to their basic constituents is apparent to all, few, except those looking upon life from the standpoint of the Perceiver, see the re-ascent of these same lives; through mineral to vegetable and animal, and then again into human bodies.

Even our feelings and thoughts are not annihilated when the physical body goes to pieces. Millions of human beings have died even within the scope of our short historical epoch. Can anyone

say that love or hate, or happiness or sadness, or any of the infinite shadings of feeling between, have ceased to exist? And who would be bold enough to say that an idea ever died?

We, Perceivers, march serenely through all this, looking upon the experiences that our environment, our senses, our feelings and our ideas present to us. If we *are* Perceivers, Patanjali's pronouncement holds just as true after that change we call death as before. We lose our physical body, and with it go our senses and touch with the external world. What is left before our vision? Ideas. And since we are no longer distracted by new sensations and the contrast of changing conditions, the ideas tend to separate and group themselves together by mutual attraction. Those ideas influenced by our grosser feelings and desires present themselves before us as a unit, and for the time being that is all we can see. A hell truly, since we have no physical field and instrument to satisfy the uncontrolled desires experienced. But these ideas "dissipate" in their turn, and we shift our vision to a consideration of those thoughts influenced by the higher side of our nature. The Theosophical teaching states that the greater part of the subjective after-death state is spent in this heavenly contemplation, just as the greater part of our nightly rest is spent in what we call deep sleep, and not in the dream states.

Where does all this happen? In the same "place" where we look upon ideas now. An idea does not occupy time and space in our sense of these terms, and yet to the vision of the soul they are tangible objective realities. Where are we when we dream? Certainly we are looking upon ideas—ideas of places, objects, beings, and feelings, just as genuine as the same ideas in regard to the same things in waking life. The only difference is that in a body, awake, we can change our ideas; asleep or dead they re-present themselves as we constructed them.

We come now to what we might call the third great state after physical death. All the ideas generated during our last physical life have been dwelt upon until they dissipated before our gaze. Still we are Perceivers, unmodified, with the eternal power to envision ideas. Where shall we find them? Just where we found the last ones. Using our divine powers, we start down the opposite arc of our periodic cycle. We begin to gather together the *elements* of thought, desire, and sensation. Naturally we are attracted to those things with which we are most familiar, those elements we have used before. The Perceiver once again "draweth together the five senses and the mind in order that it may obtain a body and

may leave it again," and a child is born with a strong predilection toward certain trends of thought and certain tendencies of feeling and action. Under law, the very family and environment is provided which offers the appropriate field for the nature of the incoming Ego.

The body, the feelings, the mind, in fact the entire environment external and internal which each of us uses today are the result of our thinking and acting in countless series of past lives on this earth. True we have changed our ideas since birth, and will change them many times before death. This is our hope for the future. In waking life we contact all degrees of consciousness. We observe and are affected by human and other intelligences, and these contrasts give us the opportunity to modify our ideas, thus changing the quality of the actions flowing therefrom. The quality of our action determines the form and properties of the "lives" we attract to ourselves. This is Karma.

Awake or asleep, alive or dead, we are eternally Perceivers. What we see and do now is the result of our own thoughts and acts in an unimaginable past, as our future states will be the progeny of our thoughts and actions now.

Escape or Emendment?

Question: If we gain full knowledge with regard to this physical existence, should we be able to dwell in some higher sphere?

Answer: The object is not so much to escape this state on earth as to emend it, which should be our duty and our pleasure. Unless we recognize our own nature and the nature of the lower kingdoms, we can not do our duty by our own nature, nor by the nature of the kingdoms below us. When we gain this knowledge, however, we bring about a better instrument for ourselves, and for all other beings, and then there is no escape necessary. As we are, because of our ignorance we are under the necessity of reincarnating. We have to adjust our relations to other beings while in a body, and until that work is done in the body we shall have to return to earth. We are here to help, and we can not help unless we know and learn the nature of the lower kingdoms in which we are embodied, and which we are using either for their good, or for our own selfish purposes.—*R.C.*

THE LAW OF PROGRESS

ACTION, with its consequent reaction, is the one universal Law under which all beings evolve, but of all beings Man alone has the power consciously to choose how to act, and therefore to realize that his reactions are merely the reflection of his own choices. This is what is meant by Spiritual Evolution—an ever greater *realization* of the fact that each man is his own Law, and determines for himself his own Path of Human Progression and Perfection.

The student of Theosophy is, on account of the very nature and intensity of his aspirations, subject to far more powerful "reactions" than those experienced by the average man who seeks only for personal comfort and happiness, and therefore follows merely the line of least resistance. The time comes when the student's long continued efforts to assimilate the Teachings and make them part of his own being culminate in a reaction of his entire nature—in what might be called a "saturation-point" — when all his attempts at further progress seem to become fruitless and to yield no further gain or benefit in the way of greater knowledge and deeper understanding. He has reached the *danger-point* on the path of progress, where all is gained, or lost, under the law of his own being. Then is the time to look deep within his innermost heart, to search for that hidden something which is the true cause of all his reactions—that something which has to be dragged out and examined dispassionately in the pure light of Truth itself: his MOTIVE.

Only in connection with Motive can the Law of Progress, the law of action and reaction, be understood in any real sense, and therefore made use of in any true sense. Why? Because every reaction is but the manifestation of the *nature* of the corresponding action—of the underlying motive. If the reaction experienced is a feeling of "saturation," of having reached the limit of assimilation, what does it mean but that the *nature* of the effort is a limited one? If no further gain seems possible, it is because the motive for gaining knowledge and power, the motive for assimilating the Teachings, is personal, however hidden that motive may be. Motive determines the plane on which the power to act is brought into operation, and on which the corresponding reaction is sooner or later brought into manifestation. The efforts of the personal self are in their very nature limited; any effort for per-

sonal attainment can but bring about a limited result—a saturation of the limited personal nature.

How then is this danger-point to be overpassed? How else than by a change of motive, by a realization that we can never approach the great Ideal of human progression and perfection by trying to become a "storehouse" of knowledge. This is a selfish effort, centered in the personal nature, springing from a desire to get something for oneself. Such a motive is the cause of all personal reactions and limitations. It must be eradicated and replaced by a desire not to get anything for self, but to give all for Self—not to become a storehouse of knowledge, but a channel for Truth to flow through.

This is what the Great Ones have done; this is why They *are* great. They have attained to Perfection by understanding the Law of Progress, by working with it, by becoming that Law itself. It is the same Law for all, but each one has to make it *his* law by striving to become an impersonal power for good. Does it seem too difficult? This is what One of Them said:

"Forget Self in working for others—and the task will become an easy and a light one for you."

"Thought" and "Intellect"

Question: Are not "thought" and "intellect" one and the same?

Answer: It depends upon what we consider to be the meaning of the words. Everybody thinks and therefore uses "thought," but we would not consider everybody to be intellectual. From a theosophical point of view "intellectuality" pertains to the brain-mind and denotes a facility in mental technique, rather than a soul perception and understanding. Intellectuality *per se* is hard, cold and mechanical, but as an instrument used by the real Man within, it is of the greatest value; in the former case it is a prideful expression of the personality; in the latter an instrument of the soul subserving the highest interests of humanity. In the *Gita,* a footnote describes *Buddhi* as the highest intellection, in other words "divine intellection"; its opposite would be *Kama,* the lowest intellection, or that which is based upon personal desires and physical existence. The word "thought" is abstract and universal, and therefore has not the conditioned meanings that the word "intellect" presents.—*R.C.*

SCIENCE AND THE SECRET DOCTRINE

XXXV

PART III

THE wonderful but misused art of symbology has its counterpart in Nature—every human idea and predilection being a constricted edition of some plan embedded in Universal Ideation. Students of that art realize for themselves what Madame Blavatsky said of it—namely, that ideas which would take infinite time and energy to unfold in common language can be contained in a few characters on a palm leaf. Though in truth it is not the ideas which are contained in the characters, but the characters which act as arousers of infinite, though unrecognized memories. Those who do not have channels in their minds partly open already to the mysterious storehouse of those memories, can read no true symbology; can read no symbology truly, albeit anyone whose interest is caught by a hodge-podge of strange signs can read into them some meaning or other—as note the astonishingly contradictory but very self-confident interpretations made of prehistoric scripts. Desire being the father of thought with the man who has not become proficient in the Divine Discipline, the wording of the transliteration follows the mold in which it is *hoped* that the truth may be cast.

In nature every object when seeingly regarded bears on its front its whole history recorded in a few brief and simple figurations. All Nature therefore, while furnishing an ever-fresh and unfailing library of historical wisdom to those taught to read aright, furnishes likewise a never-drying fountain of fallacies for those whose desires lead their ideas by the nose. Among the latter are to be found all men whose views of causation are materialistic.

No more remarkable palimpsest of this kind is to be found, than that recorded in the bone-shapes, the muscle-anchorages, the pulsating inwards of the living man. Its right reading unfolds the most arcane periods of creative history, and unseals the story of a buried crime which must be exhumed, understood, and knowingly expiated before the soul of man ever finds mastery in its own house. Its wrong reading, because of the deceptive twist given it by that same crime, places man on a level with the beasts, empties his sky, sets a period to his eternal future, and bids him grovel for the ephemeral husks of life trampled by his Atlantean predecessors.

The *frame* of man bears everywhere the marks of his kinship with the Great Apes. With those marks we need not deal in detail,

since that has long been done by hands assiduous to magnify the putative ancestral tale. No word of that story has failed to be dressed up *ad infinitum* and *ad nauseum* by those whose delight it is to tickle the clerical nose with the Adamic caudal appendage. It is the vital misconception as to man's *destiny,* resulting from misunderstanding of his origin, which needs clarification.

It is deeply significant, and in time must bring its compelling message, that the more the ape is found like unto man, the less is he found like the other animal species. For instance, Dr. Carl Landsteiner,[1] experimenting with various classes of blood, found that the ape has blood almost identical with that of man—a far closer relationship than exists between ape and monkey. But the real "missing link," is the jump from direct or simple intelligence to "symbolic" intelligence. The latter is defined as the ability to recognize an object by a symbol thereof, as a man recognizes a given thing by the printed name of it, which in no way resembles the original. Now a little reflection will show not only that a transitional stage between these two types of intelligence is unknown; but also will show that it is unthinkable. Symbolic intelligence implies a wholly new factor in the ladder of evolution; an intrusion or invasion of a foreign element into the simple animal consciousness. Theosophists, knowing well the story of the Reincarnating Ego, find no difficulty in understanding how symbolic intelligence entered into human nature.

Verily, the occluded egos of that mysterious race which was lost to human evolution in the night of prehistory, are still able to shine from time to time through their hairy shells! And perhaps not so hairy, either. Dr. Adolph Schultz, of Johns Hopkins Medical School, shows that the "hairy ape" need not turn ashamed away from the face of man. For the latter has on his head more hairs than thirteen varieties of ape. Gorillas are less hairy-chested than many men, while chimpanzees practically suffer from pectoral baldness. Peculiarly enough, the Hawaiian human is far less hairy than the Caucasian and the Chinaman least hairy of all.[2] If, agreeably to theory, these types of man are more "primitive" than we, and therefore closer to the ape, advancing evolution is marked by increasing hairiness!

Dr. Schultz concludes that man's relative hairlessness is merely an expression of the tendency toward hair reduction in all the highest primates. This is his interpretation, since there is no evidence of any kind that either fossil apes or fossil men were more

[1] *Los Angeles Times,* Nov. 1, 1930. [2] *Science,* Oct. 16, 1931.

hairy than the present varieties. The presentments met in museums are, as regards such details, demonstrably the products of the loving fancies of those engagingly childlike and most incurable romancers, the reconstructors of fossil relics.

The logical deduction would be that man and ape are more closely related than man and other species. Dr. Schultz has said that upon the evidence of extensive studies, the African gorilla was becoming more like man than it formerly was; therefore the similarity may be partly accidental.[3]

This tendency on the part of the ape is deeply significant to the Theosophist, who has weighed the *Secret Doctrine* statements on the subject:

> . . . the anthropoids of our day have not existed at any time since the middle of the Miocene period; when, like all cross breeds, they began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the black and yellow gigantic Lemuro-Atlantean. To search for the "Missing Link" is useless. (*Secret Doctrine*, 1888, I, 184).

The vanished Egos caught in this bastard Race, it is taught, will reappear again in mankind at the close of the present cycle of evolution. It is fitting that their forms as presented during this particular period should exhibit this atavism. As they become more and more human during future times, will that phenomenon be recognized in its true light? Or will the scientists of the future point it out as a replaying of the drama supposed to have been staged by Man himself?

In the *Scientific Monthly* for November, 1931, Dr. Schultz goes into the ape-man relationships in further detail. In the absence of tail, man ranks with the Gibbons and the Anthropoids. He is close to them in hairiness; the difference between his smooth back and the back of the anthropoid is less than that between the latter and many monkeys. In early development the nasal cartilages of man and the apes are much alike, differentiation appearing during growth. This is regarded by Theosophy and science alike as a sign of common origin later diverged from. The free ear lobe is found only in man and a large part of the chimpanzees and gorillas.

Man's spine most closely resembles that of the anthropoids, and there are many similarities in the trunk of man and those of the three large apes. The gorilla and man are distinguished for stubby hands—though the arboreal habits of the gorilla would indicate that it should be otherwise.

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[3] *The Week's Science*, October 6, 1930.

A striking diagram is given showing the foot of the adult male negro and the adult male of Australian Aborigine. This is especially significant in view of the Theosophic teaching that the former is an Atlantean, or true human, while the latter is half-animal stock.

But it is through the *differences* recorded by Dr. Schultz that light emerges. The chest shape of the apes changes but little during growth, while in man that portion grows more intensively in width than in depth. Most significant of all is the fact that *the heads of the apes appear more human in their early stages than in their later stages of growth.* The high forehead, prominent in both at birth, recedes in the ape but remains through life in man: sure evidence that both tribes originally enjoyed a cognate stage of development, and afterwards separated in their respective directions.

> "It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to his own. . . . Consequently, in accordance with these principles *man cannot be considered as the descendant of any simian type whatever.*" (de Quatrefages, "The Human Species," quoted in *S.D.* II, 646).
>
> The respective developments of the human and Simian brains are referred to. "In the ape the temporo-spheroidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, the frontal convolutions are, on the contrary, the first to appear, and those of the middle lobe are formed later."
>
> Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of Man and the Anthropoids, is fairly discussed by Schmidt (*"Doctrine of Descent and Darwinism,"* p. 290). He admits that *"the ape as he grows becomes more bestial; man . . . more human,"* . . .). The writer evidently is not a little disquieted at the argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and anthropoid having had a common—though, so far, an absolutely theoretical—ancestor?

What of the fact, stated by Sir Arthur Thomson, that man is a "museum of the past" full of vestigial relics of organs once needed in animal stages but now useless?[4] H.P.B. disposes of all this succinctly:

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[4] *The Week's Science*, Sept. 21, 1931.

> Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man of the early Atlantean period. (*S.D.* II, 185).
>
> . . . the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless *Man,* who desecrated his human dignity by putting himself physically on the level of an animal.
>
> The above accounts for some of the alleged physiological proofs, brought forward by the anthropologists as a demonstration of the descent of man from the animals.
>
> The point most insisted upon by the Evolutionists is that "The history of the embryo is an epitome of that of the race." That "every organism, in its development from the egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of Earth's history. The history of the embryo . . . is a picture in little, and outline of that of race. . . . "
>
> This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest ages.
>
> The summary alluded to is, however, only that of the *store of types* hoarded up in man, the microcosm. This simple explanation meets all such objections, as the presence of the rudimentary tail in the foetus—a fact triumphantly paraded by Hæckel and Darwin as conclusively in favor of the Ape-Ancestor theory. *It may also be pointed out that the presence of a vegetable with leaflets* in the embryonic stages is *not explained* on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. *Why then this feature in the embryo,* and how do the former explain it? (*S.D.* II, 187).

This will appear absurd enough to science now, perhaps. But a time will come when the necessity of an *archetypal basis* for all evolutionary development of the heterogeneous from the homogeneous will be recognized, and with it the equal necessity of a succession of *living transmitters in all stages, from the highest to the lowest*—transmitters metaphysical in nature, but whose functions can be recognized by some in the material world through the symbology of the various organisms in which consciousness is cased from age to age. And the arch-transmitter for the world as we know it is that mysterious phase of Being known collectively as Mankind.

HOW DO THEY WORK?

> Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow. (*The Voice of the Silence*, p 71).

WHAT is it that is held off from man by those powerful hands? Without much doubt, the words raise in the minds of many Theosophists the vision of vast clouds of amorphous cosmic ill; of hoofed and horned shapes out of some mystic Gehenna; powers of evil which man has called to himself from the deeps of space. Is it so?

In truth no power which is not in man can be a subject for his cognizance; he can reap no Karma that lies not latent, waiting opportunity, within his own substance and construction. Do we imagine that Mahatmas draw some wall about us against the enmities of Nature? That They are ever by magical processes altering and dissipating the pollutions of the Akasha which man is pouring forth day and night? That indeed would be vicarious atonement!

To alter the surroundings of man by spiritual or psychic force, when we are taught that the surroundings of man were all generated by himself—what then would be left of freedom of choice? Such ideas are the shadow of the great illusion of the materialist—that man is a creature of environment, to be moulded by its alteration, could some Power be found equal to the task. Thoughts of Masters couched in such terms are in fact *prayers* in the wrong and religious sense.

What then, do They do?

Ah! Were They not part and parcel of Mankind—were They not indissoluble part of each individual man—They could do *nothing* without miracle!

As it is—have we ever sat vigilant within our own souls watching for, longing for, new and stronger impulses for the better, avid to shelter each tender spark, to blow it into flame? Then we have known the manner in which the Mahatma Spirit is related to the true Self of Man—the manner in which It keeps watch and guard.

YOUTH-COMPANIONS' FORUM

WHAT *would you consider to be the moral causes for the present state of chaos throughout the world?*

Chaos, whatever the circumstances, is caused by inharmony, and the qualities of harmony and inharmony deal with relations of parts. A well-ordered family is one in which each member does his proper duty. A family in which the husband refuses to support his wife, in which the children "talk back," is inharmonious. The same is true of a nation. The state in which the rulers refuse to relieve the suffering of the lower classes, in which the lower classes are rebellious and revengeful, is not a well-ordered state. A group of countries, once trading peacefully with each other, now breaking out in war, may cause a universal chaos. It must be noted that in each of these examples, the ideal of harmony may vary with individual opinion. It is conceivable that a family in which both husband and wife support themselves independently may be satisfactory. Yet in all these cases the best relationships, conducive to the greatest well-being of each part in the whole, ought to be sought out. Carrying this argument to the present financial chaos, what is the financial ideal, the financial harmony, we are working for? It is certainly not an over-balancing of resources, control resting with a powerful few: that is dangerous and has proved fatal. Neither is it equal distribution of wealth in the socialistic sense, for all do not equally deserve the same means of control. Somewhere there is a happy medium in which each man enjoys the opportunities necessary to his capacities. But financial soundness is not an ideal in itself. It belongs to a far greater harmony, the well-being of humanity. So we must consider it also as an element which works with other elements to form an harmonious whole. Far too much attention has been paid to it. An ever-increasing possession of money has been the desire of too many people. There are other social factors—emotional training, thought life, spiritual growth. The moral cause has been a lack of discrimination, and discrimination is absent when desire and small-mindedness are present. We have wanted the part in place of the whole, and of that part we have wanted *all.*

Do Theosophists do anything to better these conditions?

If this means, do Theosophists as a body open soup-kitchens, provide Thanksgiving and Christmas dinners, knit sweaters and socks for the poor, the answer is *"no."* That is a matter for the

individual to decide. Not that charity work is unnecessary; if it were dependent upon Theosophists alone, undoubtedly they would do all they could. But Theosophists know that their aim is high, and in order to satisfy it they must devote all their energies to it. That aim is no less than changing the mind of the race, and since men like to change their own minds, the task is made more difficult. We must present the material, and show the way, keep in our hearts faith in what we know is true.

Could you suggest from the Theosophical basis some principles of reconstruction as ideals for Theosophists to follow toward that end?

In the *Bhagavad-Gita,* Krishna deals with one of the greatest reconstruction programs—the tearing down of the old, the building on a pure basis; the transforming of a man into a divine being. This divine is no flimsy figment of imagination—it is that which alone is real, permanent, well-defined; it is the perceiver of change and the eternal form. Theosophically speaking, all institutions in the world are the result of man's mental attitudes. Theosophy does not give the place to environment that science does, for Theosophy looks on man as an immortal entity and at environment as the model of his desires and thoughts. Economic theories and conditions, political promises and nations, are the result of Thought and Desire. Krishna tells how damage is first brought about in the mind. We attend to inclinations of the senses and in them have a concern. Concerned about things, we crave them passionately and we are annoyed at interferences. When a boom comes to the stock-market we lose the memory of past depressions, and from loss of memory we lose discrimination—we think "the sky is the limit." But Krishna maintains, "He who free from attachment or repulsion of objects, experiences them through the senses and organs with his heart obedient to his will, attains to tranquility of thought. And this tranquil state attained therefrom shall soon result a freedom from all troubles." So we must make our hearts obedient to our will—and this is done by training and purifying the mind. There is no short cut way to the growth of discrimination, it must be brought about by slow process of education. Cures for depression, government work for the unemployed, starting industry and money moving again, are not ultimate cures. They may bring us out of depression but they will not keep us from going into it again. What is needed is a thorough knowledge of what to do when things are going along smoothly, and by a knowledge of the *principles* of right action.

What constitutes "a successful life" according to Theosophical ideas?

A common definition of success is achievement of one's goal or ideal. Of course, this is modified to some extent by the moral code. Successful criminals are not praised, but over-stuffed bankers are. Yet, here, there is no adequate idea of what constitutes a successful life. Achievements in the arts, professions, and business is one thing; achievement in the art of living is a thing often disregarded. Now, Theosophy is essentially a science of life. Obviously we have to do something to expand our energies or we stagnate, but mere concentration on some mechanical efficiency is a barren thing. Business men say, "Work, get money, enjoy yourself." But few of them know how to enjoy outside of the stimulation from their own fight. Artists say, "Create." But if you analyze their minds you will find that they are more interested in criticizing each other's technique than in advancing any human need. Physicists, astronomers and biologists are analyzing the physical universe but they have left out one important thing—man's spirit, man's quest for the ideal. Of course religion would have us sprout wings, but at the sacrifice of one of man's most essential virtues—self-reliance. Everywhere we are building, criticizing and tearing down a material maze.

How can one live a full life Theosophically? To live to benefit mankind is the first step, to practice the virtues is the second. The Theosophist recognizes the first fundamental law of life—brotherhood. He realizes that he is part of a great evolving system, and that it is his duty to further the progress of mankind to the best of his ability. But in order that he may serve he must know his capacities. There is a great danger both to the individual and his fellows in over-estimation of strength. The Theosophist's duties are not only the support of family and community but are mental and spiritual besides. In fact, material duties only serve as an end to the further advancement of Manas, the principle now to be cultivated by man. Yet these are only suggestions of purpose. The means for attaining one's purpose are very complex. For example, one has to decide how much energy should be devoted to the family, the community, the progress of the arts and sciences in the Theosophical direction, to the Theosophical Lodge itself. Undoubtedly we need Theosophical leaders in the world to help turn men at large to Theosophical ideals; and so we also need them in that quiet, energizing group, the Lodge. It is for the individual to decide what is his duty according to his capacity. There are no

rules of measurement of the successful Theosophical life in material greatness or scope of work. According as a man fits into the great system of life, doing all that he is capable of doing, is he to be judged "succesful." So the most humble worker and the most gifted of public men meet here in service. Like the molecule in the steel girder and the girder itself, they are both an essential part of the building.

The True Modulus for Life

. . . Universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood . . . In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

—*H.P.B.*

TRUE HUMILITY

"Whosoever is greatest among you, let him be your servant."

THERE is a knowledge that is of the mind; there is a knowledge that is of the soul, and there is the knowledge of those souls who know themselves to be One Soul. There is the conceit of learning, the arrogance of authority, and the humility of wisdom. Most, if not all, of the great characters of history have had their greatness acclaimed to a greater degree by posterity than by their contemporaries, and history has never recorded a great soul who proclaimed his own greatness. In whatever field of endeavor men work for the benefit of others, it is the nature and extent of their labors that gain for them the distinction of greatness. In the ascription of greatness to those deemed worthy of memorials, an emphasis upon a correct basis of judgment is in order: *the true service of humanity.*

He who furnishes the means and methods for carrying out a worthy reform may be good; he whose precepts, example and philosophy so affect men's minds that a reform is made necessary is great. It is customary to honor the general and his soldier-heroes returning from the war by demonstrations of public acclaim, and to perpetuate the memory of their deeds and accomplishments for the race by means of marble statues and bronze tablets. In less spectacular times, we do not often know whose presentation of universal truths, coming from the depths of soul, has found its echo within the depths of other men's souls and stirred them to action.

There is no knowledge without knowers, but there is a knowledge which is transitory and a knowledge permanent. The first is such as one may acquire for his needs in dealing with fellow-souls involved in temporary conditions. One may master a language in order to limit the expression of his soul to the mental and environmental circumscriptions of the race in which he finds himself. He may even take pride in his mastery of the language and his facility of limited expression; his knowledge will perish with the dissolution of the organs which give it expression. The second knowledge is such as one may acquire for his needs in dealing with his fellow-beings as souls. This has a universal language; what it symbolizes as such may be expressed in all tongues. He who has acquired this knowledge cannot take pride in its possession; it is

not his individual property. It remains within the depths of Soul when the organs which give it expression to mankind have returned to the Life from which they came.

While honor and gratitude may be due those who give the means of gaining this knowledge to mankind, they can only be properly rendered by the recognition of Knowers and Knowledge as One, and by our own use of this knowledge in thought and action for and as the Self of all creatures. In this we may become truly great and in such greatness is true humility. All other memorials the Great Ones reject.

"But when the King sought out the sage
for honor, he was gone,
And someone saw a hooded snake glide forth—
The gods come ofttimes thus!"
(Light of Asia).

Helping Nature

Question: Should not man strive to make a perfect instrument and so improve the lower kingdoms?

Answer: Man should use whatever instrument he has to its best advantage, and that can only be by growth from within outwards. For instance, if we use our sense of seeing, our sense of hearing, our feeling, in the right way, those senses may be extended, and we can see further, hear further, and feel more deeply. It doesn't require a particular kind of body to do that. Any kind of a body will do, because through it we contact the lower kingdoms. The physical body is made from food, is sustained by food, and returns to the earth when we are through with it. There is a constant coming and going to and from our bodies, in endosmosis and exosmosis, of lives charged by whatever our thoughts or feelings or emotions may have been while they were in our sphere of influence. These lives go into other bodies, and finally, back to the lower kingdoms again, completing the cycle from above to below, and carrying with them the impression they have received, which appears in the mineral, vegetable, or animal kingdom as a beneficent or a maleficent force. So, we may best help nature by our thoughts and feelings.—*R.C.*

STUDIES IN KARMA

X *(In Three Parts)*

DARK BREEDS

II

DOCTOR Manwaring, of Stanford University, is being joined by others. According to him, new theories on immunology which have appeared during the last five years are fated to render inconclusive the literature of the past twenty. 95% of the theories up to date have been discarded anyway, he says.[1]

Previously it has been firmly held that any foreign protein injected into the tissues is as completely digested as though by natural processes. Dr. Manwaring remarks that there is no convincing evidence of this. On the contrary, traces of horse protein have been reported in human blood for several years after the administration of diphtheria antitoxin. Does that mean that so long as this condition lasts there hangs over the victim the menace of fertilization with its consequences of cancer and what-not—to say nothing of *psychic* effects? Just that is implied in what Dr. Manwaring further says—that the so-called protective "antibodies" may be hybridization products between the infectious agent and the host tissues; may be dehumanized human proteins or modified alien entities. The cross-breeding tendency is shown by the fact that when diphtheria toxins were incubated with other serum proteins than those normally used, new toxins of high virulence and changed specificities were produced. Illuminatingly, Dr. Manwaring calls vaccine and serum therapy a "hitherto discouraging field." Certainly not for the serum-factories which have been the most successful of business enterprises.

Later on,[2] Dr. Manwaring goes into the incalculable after-effects of these unnatural juxtapositions. Classic immunology, he says, has been based on the anthropomorphic idea that a serum is a purposefully defensive substance. On the contrary, the defensive trait just happens to be one of a number of very diverse characters. The body is normally full of many factors capable of mutation into unknown types, some possibly injurious. A serum injection occurs into a complex of dynamic protein mixtures of unknown potencies.

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[1] *Science*, July 11, 1930. [2] Do., Oct. 2, 1931.

The elimination or naturalization of a serum during the life of the body is unpredictable. Moreover the body reacts differently to a given serum at different ages, he says. Is it not now clear that a vaccine or serum given a very young child can bide its time for a half-century until the "cancer age" of weakening cellular stability is reached?

Moreover Dr. Manwaring states that disease-producing organisms have been known to multiply more rapidly *in an immune serum than in a normal one.* (For the benefit of the non-technical reader, be it explained that serum is a constituent of all blood; the word as commonly used refers to normal animal serum which has been poisoned by a given disease virus for injection into the human body).

According to Prof. E. W. Schultz, of Stanford University,[3] the ultramicroscopic viruses seem to require living cells for their propagation, but are highly selective as to what tissue they will pick out. Planting cowpox in a vaccination scar results in the restoration of tissue by young and rapidly dividing cells. It does not seem to occur to him that this temporary cancer might not always remain temporary; or that the proliferation might result from the *fertilization* of the body cells by the cowpox virus.

Dr. Schultz' revelations are as significant as Dr. Manwaring's. A virus being implanted, it may by cell destruction or other means bring about the proliferation of body cells to meet its demands. Why should not those new cells be its *progeny,* rather than "carriers?" Viruses, says Dr. Schultz, bring about formations in the cells which they attack, called "inclusion bodies." Their nature is disputed, some considering them aggregations of the virus corpuscles themselves. To us they have a most suspicious resemblance to the immediate effects of normal cell fertilization! And if this incipient fertilization occurs in all affected cells, why not viable in some? And in any case what is the effect upon the health of the cell? Dr. Schultz says that "what keeps the virus in check within the host is not clear." Perhaps it isn't kept in check! Significantly, Dr. Schultz admits that the union between a diphtheria poison or toxin, and its counteracting agent the antitoxin, may break up at a later time and both be set free.

The incalculable aftermath of serum injections is shown by experiments with plants, in which the nature of viruses showed a "baffling tendency" to change when transferred from one plant to

[3] *Scientific Monthly,* Nov., 1930.

another. What happens then when a virus is transferred from a horse to a man?[4]

The intense *individuality* of living substances is recognized by Dr. Karl Landsteiner, of the Rockefeller Institute. He says that the proteins in animals and plants are different and specific for each species. Thus plant and animal bodies cannot be successfully built up of tissues from other species.[5] But what of forcing substances across the natural barriers? *Natural* assimilation as against the unnatural and forced is demonstrated by the case of the bacteriophage. This germ-killer is harmless when given by mouth but must never be administered under the skin.[6] Why are medical men so blind to the basic principle involved? Also Dr. Epstein advocates in the case of puerperal infection the use of *bandages* soaked in antivirus prepared from streptococci obtained from the patient.[7] When a foreign protein comes into direct contact with the cells of a normal organism, the latter are irritated (irritation, *nota bene,* is accepted as a prime concomitant of cancer) entering upon a cycle of changes, the first result of which is a hypersensitiveness toward that protein, so that infinitesimal quantities can irritate the cells thereafter.[8] The establishment of immunity, the article states, is bound up with inflammatory reactions which may strike friend and foe alike. The same inflammatory reaction which destroys the microbic enemies may, under other conditions when the cells are enfeebled, turn upon the host.

Further information on this sensitiveness, plus the individuality of tissues, is given in *Science,* April 10th and 24th, 1931. Occasionally the introduction of sera is accompanied by complications and death. The one in 50,000 cases of this nature, it is said, causes the physician to hesitate. (Not counting those who die of results unadmitted!). A certain portion of mankind is "naturally hypersensitive" to horse serum, the injection of which results in collapse and sometimes death. Others become artificially sensitized to it and react similarly. Due to the increasing use of serum, this group is also on the increase, forming a formidable medical problem, inasmuch as almost all commercial sera are derived from horses. In other words, the fact that a patient has survived a serum injection is no sign that another may not kill him; rather the reverse!

That an injection may definitely *weaken* resistance is shown by Dr. Arnold B. Rich, of Johns Hopkins.[9] The tissues become hyper-

[4] *Science,* Aug. 22, 1930.
[5] *Science,* April 17, 1931.
[6] Do., Aug. 1, 1930.
[7] *Scientific Monthly,* Jan., 1929.
[8] *Science,* July 10, 1931.
[9] *Science,* May 22, 1931.

sensitive to the specific germ at the point of inoculation. At the next attack these tissues are damaged or killed by a normally harmless infection, resulting in illness or even death. Methods of obviating this are being proposed. The obvious method does not seem to occur to the profession!

INTELLIGENCES IN AND BEHIND "NATURE"

The essential faculty possessed by all the cosmic and terrestrial elements, of generating within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *extra* or *intra* INTELLIGENCE, or conceal such within or behind the *manifested veil.* Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory. Celestial space, containing matter so attenuated as is Ether, cannot be called on, with or without attraction, to explain the common motion of the sidereal hosts. Although the perfect accord of their mutual revolution indicates clearly the presence of a mechanical cause in Nature, Newton, who of all men had best right to trust to his deductions and views, was nevertheless forced to abandon the idea of ever explaining, by the laws of *known* Nature and its Material forces, the original impulse given to the millions of orbs. He recognised fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action. And if a NEWTON had to renounce such hope, which of the modern materialistic pigmies has the right of saying: "I know better"?—*S.D., I,* 594.

"WHAT AM I TO DO?"

THE Law of Action may be said to form the central theme of the *Bhagavad-Gita*. In his "Antecedent Words," Mr. Judge writes: "The *Bhagavad-Gita* tends to impress upon the individual two things: first, selflessness, and second, action." Selfless action is the *Path* which Krishna indicates throughout the entire dialogue. That a real knowledge and application of the law of action is the most difficult task which confronts the aspiring disciple can be seen from the way Arjuna is puzzled. He keeps reverting to this question again and again, even after Krishna had already imparted to him many of His sublime doctrines. In the eighteenth or the last of Krishna's discourses, Arjuna again importunes his spiritual teacher to instruct him definitely on the nature of this mysterious law of right action: "I wish to learn, O great-armed one, the nature of abstaining from action and of the giving up of the results of action, and also the difference between these two, O slayer of Keshin." Krishna proceeds to set forth his "ultimate and supreme decision" and summarizes his previous exposition of this great subject.

Krishna, himself, in the fourth discourse concedes the difficult nature of the problem of action. "Even sages have been deluded as to what is action and what inaction; therefore I shall explain to thee what is action by a knowledge of which thou shalt be liberated from evil. One must learn well what is action to be performed, what is not to be, and what is inaction. The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee and a perfect performer of all action." It is perhaps no exaggeration to say that the resolution of this problem would make of one an adept. It is also no exaggeration if we declare that the solution of every problem of life is dependent upon an understanding of this mysterious law of action. To have solved this deep-seated central problem is to have reduced to ashes the host of recurring difficulties which assail all mankind. The many and ever multiplying issues which harass man from birth to death are the dark progeny of our ignorance of the true nature of action.

The ordinary conception of action is that of deeds performed on the objective physical plane: to constitute an act something overt must be done, something which can be seen and recognized through one of the physical senses. To a certain extent motive and

speech are also included in the field of action; the law of the State imposes certain limitations on the use of speech and will punish those who abuse action on the plane of speech. But ordinarily, wrongs committed through the irresponsible use of words are considered of far less importance than action which has already precipitated into concrete physical effects. As for "thought," human law does not classify this as action and takes no account of it whatever. One can think murder or any crime under the sun and the laws of man can mete out no punishment or do anything to prevent it. Thought is not regarded as substantial and its power is not acknowledged. In occultism the very reverse of all this is held to be the truth. Thought is considered the true plane of action and transcending in importance by far those actions performed with words or with the body. Speech in its turn is considered more far-reaching in its effects than deeds performed with the senses and organs. This is the first lesson which the aspirant who would resolve the puzzle of action and inaction has to learn.

Why do the *Gita,* the *Voice of the Silence* and, in fact, all devotional treatises lay so much stress on the control of the mind and of the thoughts? Because thought once controlled, it follows as a matter of course that speech and acts will also be controlled. A word is the vehicle of a thought, while a deed is its complete investiture. The problem of overcoming begins on the plane of mind. Says the *Voice* at the very beginning: "Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion. The mind is the great Slayer of the Real. Let the disciple slay the Slayer." Krishna's admonition of the prime necessity of controlling the mind and senses, calls forth a cry of despair from Arjuna: "O slayer of Madhu, on account of the restlessness of the mind, I do not perceive any possibility of steady continuance in this yoga of equanimity which thou hast declared. For indeed, O Krishna, the mind is full of agitation, turbulent, strong, and obstinate. I believe the restraint of it to be as difficult as that of the wind." To this, the Teacher replies: "Without doubt, O thou of mighty arms, the mind is restless and hard to restrain; but it may be restrained, O son of Kunti, by practice and absence of desire. Yet in my opinion this divine discipline called yoga is very difficult for one who hath not his soul in his own control; yet it may be acquired through proper means and by one who is assiduous and controlleth his heart."

Upon what does the control of the thinking principle depend?

On yoga or concentration. Not on the erroneous conception of concentration such as sitting passively and gazing on the tip of the nose; but on the true conception of performing every act, whether with body, speech or mind as a sacrifice to the Supreme Spirit. This implies absolute purity of motive. The taint of a personal motive poisons the stream of action at the very source and the result is adulterated thought, impure speech, and corrupt action: "And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant that rages in the jungle. Mistaking forest-trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks." This is the mental condition not only of humanity at large but even of many aspiring students. Their time is spent in fighting shadows and they know not friend from foe. These shadows are the reflections of their own tainted motives, their own personal fears and desires. As no one can entertain personal desires except at the expense of other beings, the beings affected are magnetically attracted to the one who interfered with their orderly evolution until that one finds himself enmeshed in a dark universe of his own making. When he starts to concentrate, *i.e.*, to purify his motives, he stirs up all these beings, which now become his most serious obstacles to progress on the Path. It is only through the application of the Law of Action that a right relationship is re-established with the "Gods" who then become friends instead of enemies.

Thought, speech and action dominated by pure motive is an aspect of the *divine tetraktis* on the plane of our ordinary living; thought, speech and action tainted by impure motive is the infernal quaternary which has made this earth *Myalba*. Between the divine tetraktis and the infernal quaternary is the Astral Light, the "great Deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue." (*S.D.* I, 60). For what are thought, speech and action when translated into macrocosmic values but the three differentiated aspects of the ONE LIFE with "Its absolute attribute; which is ITSELF, eternal, ceaseless Motion," or Motive in terms of ethical value? Motive or desire in its general sense stands behind, is inseparable from and to the mover of the Will. This pristine tetrad falls into the laps of Maya when the Motive power becomes involved in mixed and impure desire.

In the eighteenth chapter of the Gita, wherein Krishna sets forth his "ultimate and supreme decision" on the law of action, He describes action as of three kinds, arising from the three qualities in Nature. "The action which is right to be done, performed with-

out attachment to results, free from pride and selfishness, is of the *sattva* quality. That one is of the *rajas* quality which is done with a view to its consequences, or with great exertion, or with egotism. And that which in consequence of delusion is undertaken without regard to its consequences, or power to carry it out, or the harm it may cause, is of the quality of darkness—*tamas.*" The difference between the three aspects of action, whether of thought, word, or deed, is one of motive. Where the motive is absolutely pure, the action is of *sattva;* where the motive is mixed the action partakes of *rajas;* where the motive is wholly impure and completely selfish the action comes from the quality of *tamas.*

The motives of the vast majority of men fluctuate, depending upon which principle of their natures is for the time being in the ascendant. There are times when the same man is capable of acts of the most exalted self-abnegation and then of the foulest treachery and selfishness. When he is acting one way, he cannot at the same time act in another, the principle that two things cannot occupy the same space at the same time having its application on metaphysical and spiritual planes as well as on the physical one. Hence, as the *Gita* puts it in Chapter Fourteen: "When, O son of Bharata, the qualities of *tamas* and *rajas* are overcome, then that of *sattva* prevaileth; *tamas* is chiefly acting when *sattva* and *rajas* are hidden; and when *sattva* and *tamas* diminish, then *rajas* prevaileth." Overcoming the three qualities means rising above this vibratory swaying between moods, feelings, and personal predilections and reaching the haven of permanent peace—the SELF, which is forever unaffected by the kaleidoscopic movements of life. This is Yoga or true concentration. The same idea is set forth in the seventh aphorism of Book IV of the *Yoga Aphorisms of Patanjali*: "The work of the ascetic is neither pure nor dark, but is peculiar to itself, while that of others is of three kinds." The comment to this is: "The three kinds of work alluded to are (1) pure in action and motive; (2) dark, such as that of infernal beings; (3) that of the general run of men, pure-dark. The 4th is that of the ascetic." It is the fourth mode of action, peculiar to the ascetic, which constitutes the subject matter of the colloquy between Krishna and Arjuna.

ON THE LOOKOUT

Sackcloth

Dr. Robert R. Wilks, of Princeton University, very erroneously hailed as "the first man to think the depression has done the country good," remarked in an address on Jan. 9, 1932, that "hard times have saved the country from continuing on a money-changing course of materialism in which a dollar outweighed a soul." He said in part:

> Here in America we have lived in an artificial age of prosperity. We talked about it, from the President down, as though it were the real test of success. But in the hothouse atmosphere of this unprecedented prosperity we multiplied a type of polished, well-dressed life from which most of the rugged element of self-sacrifice had been ironed out.
>
> The aim of life was to be able at ever-increasing expense to amuse and be amused, and to shine in the artificial light of society. It made no difference what contribution one made to the world as long as he was worth money and had family connections and the right manner . . . We were living a self-sparing life, and it wasn't worth the effort to aim at being anything different from the rubber-stamp type. (*Los Angeles Times*, Jan. 10, 1932).

And Ashes

"Out of the frying-pan into the fire," has been the characteristic fate, from the beginning of time, of those who kicked against the Karmic pricks, rebelled at payment of the scores written up against them in the chalk of nagging circumstance. *Never in the history of the world has rebellion been fruitful in the end except when carried out by those not moved by self-interest.*

In the times of H. P. Blavatsky, and for twenty years thereafter, the material circumstances of women in civilized nations were such as to move everyone possessed of any sense of abstract justice. Embedded in the jurisprudence and customs of such countries everywhere, was the tacit but unmistakable convention that to be born a woman was to be guilty of a misdemeanor.

It is a matter of history that every enslaved segment of society, once liberated, goes into excess. The sudden breaking of current ways of thought changed the status of women with a rapidity which in many cases proved disastrous.

It has been clear to many observers that the new state of women which was signalized by equal suffrage, by the "single standard" of morals—which unfortunately meant a leveling downward instead of upward—and especially the entry of women into the "opportunities" of business and industrial life, often really meant, under the feverish and wholly specious joys of "liberty," far greater burdens, insecurities, loneliness and hardships for women than did the old regime. All this became ten times worse when complicated by the "new license," miscalled the "new freedom" inflicted upon both sexes by the breakdown of conventional religious morality, which failed to be replaced soon enough by Theosophic ethics because of the Great Betrayal of 1896.

But now in many cases the bloom is off the Dead Sea Fruit; women are finding that they have sacrificed their birthright without having in the least destroyed their real curse, which is the perverted view taken of them by men as being primarily sexual and human afterwards. On the contrary, their use of the "New Freedom" has intensified that view a hundred-fold.

The New Freedom

Marian Castle expressed a "New Revolt" which has been intensified apace since, as the effect of the "depression" made itself felt. (*Literary Digest,* August 16, 1930). She says:

> We thought that the battle was not only for liberty, but for license; not only for unconventionality, but for unfaithfulness.
>
> We were inexorable in pouncing upon any furtive vestiges of scruples, restraints, and inhibitions. . .
>
> We could not see a primrose by the river's brim.
>
> No, indeed, we saw only muck and manure supporting an unidentified bit of plant life.
>
> Our new freedom gave us the right to smoke, to drink, to sit up all night, to discuss the hitherto undiscussable, and to work like men with men.
>
> Our mouths tasted like varnish.
>
> Our eyelids dropped over sleep-starved eyes.
>
> Perhaps there were some of us who cheated a little, who pretended to a greater emancipation than we really possest.
>
> But, if that were so, we were desperately anxious not to be found out.
>
> With all the fervor of crusaders we left our comfortable, middle-class homes . . . We wanted nothing of old

parental naggings about our health, our morals, our habits, or our thoughts.

We must be free! . . .

We appropriated our mother's slogan of the single standard of morality, and interpreted it to mean a single standard of immorality. We caught up their cry of "Down with Puritanism," and changed it to: "On with Impuritanism!"

We referred to religion as "soothing sirup."

We thought family life stuffy. Happy endings in matrimony or literature were simply too absurd. . .

Then we grew older.

We married and portaged along with us all our glorious new freedoms.

Strange how these new freedoms were beginning to chafe.

But we dared not complain.

We had to read the same old sodden books of despair. We had to smirk at every man's religion. We had to subscribe to the old creed that husbands and wives inevitably hate each other. . .

THE TRUE FREEDOM

I am tired of pretending that all husbands and wives live in a state of armed neutrality. I shall be honest with myself, even tho I descend to sickening depths of sentimentality.

I may even go so far as to proclaim that there was only one perfect mate in the whole world for me—and that I married him.

As for children, there is no prognosticating the lengths to which I may go in declaring that homes are particularly delightful places to be brought up in, that parental love is deliciously kind and shielding and unquestioning. That a child is not always a biological accident, but may be the deeply-to-be-desired climax of a happy marriage. . .

That so long as I can know that there is an upreaching in humanity, that there are new babies to be bravely borne, old men to die serenely, and young men to live gallantly; so long as there are sunrises and snow-capped peaks and little towns with smoke curling out of chimneys; so long as there are great cities with greater churches and kneeling multitudes —so long as there are all these things, I shall choose my own pattern for the thing called realism.

Of course I shall be lonely. Iconoclasts are.

I am going to believe in the things I want to believe in, and do the things I want to do.

I am going to dare to say: "So sorry, but playing for high

stakes gives me nervous indigestion. I'd rather not!" Or: "I've sworn off bridge. It enrages my husband and bores me. Besides, I have a new book to read. No, not 'The Well of Loneliness.' 'Sense and Sensibility.' "

Civilization— Or Bedlam

You can't laugh this off:

The white race have made a tragic failure of ruling the world.

We have been a failure in every department and phase of life—political, industrial, sociological, mechanical, ethical and scientific.

Political

In Europe there are wide stretches of land with similar climatic conditions inhabited by populations with identical interests and needs.

Anyone with the brain of a peanut vender would realize that one government should regulate all these problems and adjustments.

Instead, the illuminated white race has erected an intricate system of artificial boundary lines and taxes itself to the edge of starvation and ruin to keep groups separated. Imagine the idiocy of people slaughtering each other until the ground is soaked with blood to decide the position of an imaginary line on a map.

Governmental

We tax ourselves to the point of ruin to pass laws which we refuse to obey; then tax ourselves still more cruelly in the attempt to force ourselves to obey our laws.

Industrial

Our industrial system borders on group idiocy.

Nations starving because they have too much food. Voting enormous sums of money to support farmers whose crops have failed; then making bonfires of mountains of superfluous food-stuffs.

Sociological

Even the dumb animals of the jungle have a better knowledge of sociology. They do not jam themselves into cities away from food sources. Or expect the hunter animals to provide food for "middlemen." Also they do not make jungle rules for the mating of the sexes; then erect an elaborate and expensive system for breaking these rules. The law of the jungle is absolute, unchanging; violations are punishable by death.

MECHANICAL

We are enormously proud of having invented machines which deprive men of an opportunity to work; machines that have brought restless discontent instead of placid contemplation.

ETHICAL

We have voted ourselves into a position where we are all criminals—criminals against liquor laws, traffic laws, marriage laws. We have turned ourselves into perjurers and oath-breakers. . .

Brethren, we may mean well (which I very much doubt) but we are too dumb to try to rule the world. (*Los Angeles Times*. July 26, 1931).

OUR "CIVILIZATION" A COLLECTIVE HALLUCINATION

Bitter words—but is the truth of any one of them deniable? And if so, what is the verdict? Not so long ago there appeared an article in a scientific periodical purporting to prove that civilization as we know it is no natural or orderly phenomenon of evolution, but is instead a literal disease, a sort of neurotic disorder—insanity in other words.

But what is insanity? It is a state of mind where all ideas exist as a collection of irreconcilable paradoxes without the patient being aware of the fact. The mind of man first fell into that state when it became concentrated upon Matter to the degree where matter became to it the Real instead of the clothing of the Real. How could human action carried on in ignorance or defiance of the very existence of the only self-sustaining substratum of manifestation, lead to anything other than mass insanity in the fullest sense of the word? It is that insanity—the fruit of physical intelligence developed at the expense of the spiritual—which has been seen in its true light by all the sages, and an occasional thinker before the fane, such as the writer of the quoted remarks. The only hope is in the multiplication of such thought and such thinkers.

"MYSTERIES OF METALS"

Research as to the nature of metals by their sounds has called forth a few statements most interesting from the Theosophical point of view. In a column headed "Resistance Tested by 'Ring' of Metals" it is said that "Sounds reveal properties not otherwise discernible," and goes on to say:

Just as for centuries the ring of a coin has been accepted as a

test of its worth, so today research engineers are utilizing and measuring with the most delicate instruments the ring of metals to find out their fundamental properties, which it is especially necessary to know in the development of new alloys. . .

The measure of the fading harmonics . . . provided a first crude estimate of the internal dissipation of viscosity, but with refined measuring instruments knowledge was gained of the properties of the metal not discovered in other ways.

Another attack on the internal mysteries of metals through the study of their magnetic qualities under stress was described. . . . —(*New York Times,* June 26, 1932).

The Theosophist knows that these "mysteries" and more have always been known in Theosophy. In 1877 it was hinted that: "There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant." (*Isis Unveiled,* II, 589) ". . . by Magic is understood the higher study of divine, and yet not supernatural law." (*Modern Panarion,* 203). A little study of *Sound, Elements* and *Metals* as taught in *Isis Unveiled* and *The Secret Doctrine* would show that fundamentally these are all characteristics and emanations of the One Life pulsating through all Space; that Sound stands at the upper rung of a descending and re-ascending scale of hierarchic degrees —a true septenary ladder (S.D. I, 539); that the detection of "properties" of metals by their sounds wonderfully corroborates the teaching that there are "Spirits" of the elements (S.D.I, 218); and finally that the elements themselves are all but aspects of the One Element in nature at the root of which is the Deity. (S.D.I, 460).

Vanquished But Victorious

Of all the queer paradoxes characteristic of Kali-Yuga, none is more intriguing than the spectacle of a general defeated in battle with a great nation, later lifted to a high place in the scientific councils of that nation, and from that seat becoming spiritual Teacher of his erstwhile enemies. General Jan Christian Smuts, beaten by British forces in the Boer war, thereafter to become the leading influence for many years among British, Boers and Blacks alike in South Africa, was in 1931 elected President of the British Association for the Advancement of Science. To that office he brought far more than the mere qualifications of a scientist or a leader of men as the word goes.

MORE WORLDS THAN ONE

In his Presidential address he said in part:

> In the ultimate physical analysis, science reaches a microscopic world of scientific entities, very different in character and behavior from the world of matter, space and time.
>
> The world of atoms, electrons, protons, radiations, and quanta does not seem to conform to natural law in the ordinary sense.
>
> We seem to have passed beyond the definitely physical world into a twilight where space-time does not exist, and where strictly causal law in the old sense does not apply. From this uncertain nebulous underworld there seems to crystallize out, or literally to materialize, the world which is the proper sphere of sensuous observation and of natural laws.
>
> We seem to pass from one level to another in the evolution of the universe, with different units, different behaviours, and calling for different concepts and laws. Similarly, we rise to new levels as later on we pass from the physical to the biological level, and again from the latter to the level of conscious mind.

A GROWING UNIVERSE

> But—and this is the significant fact—all these levels are genetically related and form an evolutionary series; and underlying the differences of the successive levels, there remains a fundamental unity of plan or organization which binds them together as members of a genetic series, as a growing, evolving, creative universe.
>
> . . . Matter, life, and mind thus translate roughly into organization, organism, organizer. Matter, life and mind may be but different stages or levels of the same activity. Materialism has thus gone by the board, and the unintelligible trinity of common sense (matter, life, mind), has been reinterpreted and transformed.
>
> In any case, life through the ages shows clearly a creative advance to ever more complex organization, and ever higher qualities, while mind is responsible for the creation of a whole realm of values. We are thus justified in stressing, along with natural necessity, an increasing measure of freedom and creativeness in the world.
>
> This liberation of life and spirit from the iron rule of necessity is one of the greatest gains from the recent scientific advances.

> From the view-point of physics, life and mind are singular and exceptional phenomena, not in line with the movement of the universe as a whole. Recent astronomical theory has come to strengthen this view of life as exceptional. For the origin of our planetary system is attributed to an unusual accident, and planets such as ours with a favorable environment for life are taken to be rare. (*Literary Digest*, October 31, 1931).

This latter speculation, he remarks, is already being discounted. Even though life and mind as we know them may have only been reached at one point, the entire Universe is on its way to them. (Is it not curious to note how the old religious idea of a single planet as the object of divine solicitude, has reincarnated in the modern materialistic view of the solar system as being the unique locus of "life" and "mind?").

Evolving Soul and Spirit

General Smuts proceeds:

> Besides science we have other forms of this inner relation between the mind and the universe, such as poetry, music, art, and religion.
>
> The human spirit is not a pathetic wandering fantom, but is at home, and meets with spiritual hospitality and response everywhere. So far from the cosmic status of life and mind being degraded by the newer astronomy and physics, are we not, in the emergence of life and mind, witnessing the birth or revelation of a new world?
>
> I suggest that at the present cosmic epoch we are the spectators of what is perhaps the grandest event in the immeasurable history of our universe, and that we must interpret the present phase of the universe as a mother and child universe, still joined together by a placenta, which science, in its divorce from the other great values, has hitherto failed to unravel.
>
> In this universe man is in very truth the offspring of the stars. The world consists not only of electrons and radiations, but also of souls and aspirations. Beauty and holiness are as much aspects of nature as energy and entropy.
>
> An adequate world-view would find them all in their proper context in the framework of the whole; and evolution is perhaps the only way of approach to the framing of a consistent world-picture which would do justice to the immensity, the profundity, and the unutterable mystery of the universe.

The tenor of this respectfully received address, and its significance, can only be appreciated in contrast with the arrogant and gross materialism expressed by another President, Dr. Schaefer, upon a similar occasion only a few years ago. General Smuts' views are expressed at length in his writings on Holism—a scientific attempt at philosophical consideration of nature which is a closer approximation of truth than many or most neo-theosophical books. Not since the Presidential address of the late Professor Crookes has so great an advance been recorded in the direction of H. P. B.'s prediction that in this century the *Secret Doctrine* may become the text-book of Science, as is shown by General Smuts.

An Indian on India's Troubles

Kanhayalal Gauba, who in retaliation for Katherine Mayo's infamously unfair "Mother India," wrote a savage critique on American manners and morals under the title "Uncle Sham," is impartial as well as courageous. In 1931 he issued at Lahore, India, a book entitled "H. H. or the Pathology of Princes," which unsparingly points out the failings of native Indian potentates. Looking over the automobiles gathered at a session of the Chamber of Princes, he finds "all the most expensive makes" represented —with trimmings.

> There are cars which are gold-plated and cars which are silver-plated, cars which have hoods of polished aluminum and bodies of costly woods, cars in purple, lavender, sky-blue, orange, emerald-green, vermilion, cars upholstered in satins, velvets, brocades.
>
> One has mounted on its roof a searchlight as large as those used on destroyers. Another is fitted with steel shutters, presumably to save its owner from assassination. A third has on its running-board a small pipe organ, on which an attendant plays his master's favorite airs.
>
> It would be interesting to compute what a five days' session of the Chamber means in rupees, annas, and pies individually and collectively. (*The Literary Digest*, May 9, 1931).

Native Political Problems

The 562 Indian States, he seems to think, represent a greater Indian problem than British India itself:

> The problem of the States is not the problem of 70,000,000 people or 675,000 square miles of territory; it is the problem of 500 princes, a few Czars; it is little more than

the problem of their lives, their palaces, their women, and their pleasures.

Tremendous Spendings

The royal appropriations in those States, he claims, are the highest in the world:

> If the amounts paid to rulers in other parts of the world are any guide, the Indian Prince appropriates a sum many hundred times what other and more exalted members of the kingly order are permitted to do.
>
> In many instances the civil list of independent and paramount sovereigns, like the Kings of Italy and of England, have been fixt on a surrender of the incomes from private estates. No king in the world today is considered to be worth even one per cent. of the national revenues. . .
>
> The King of England receives roughly one in 1,600 of the national revenues, the King of the Belgians one in 1,000, the King of Italy one in 500, the King of Denmark one in 300, the Emperor of Japan one in 400, the Queen of the Netherlands one in 600, the King of Norway one in 700 . . .
>
> No king receives one in 17 as the Maharani of Travancore, or one in 14 as the Maharaja of Mysore, or one in 13 as the Nizam of Hyderabad or the Maharaja of Baroda, and certainly not one in five as the Maharajas of Kashmir and Bikaner.
>
> The world would be scandalized to know that not a few princes appropriate one in three and one in two of the revenues of their States. . .
>
> Generally each Prince has a pet object on which he lavishes the money and reserves of his State.
>
> Some can never have enough palaces, others can never have enough women, still others can never have enough cars.

The Fundamental Difference

In the fundamental view of the Oriental potentate of the present day, the people's excuse for existence is their usefulness to the ruler; they are his property. In the Occident, though there are and have been many rulers—in the United States as elsewhere—whose intimate personal view was just that, they have always been forced to conceal it. The fundamental Occidental view, despite abuses and corruptions, is that the ruler's existence is justified only by his service to the people.

SYMPTOMS OF DISEASE

India has to thank for her present state, neither British greed nor foreign military tyranny. These are but symptoms of an internal disease; they are only the germ-invasion which follows upon the corruption of weakened internal tissues, and the fate which befalls without exception every nation which disintegrates within. *It is a significant study in Karma to consider that no people, however seemingly weak, ever fell prey to foreigners until internal corruption was well advanced.* India has to thank for her troubles the faithlessness of a priesthood which concealed and corrupted her philosophies out of greed for power, the irresponsible sensualities and insanities of decadent rulers who forgot their duties; above all, the spiritual inertia, sluggishness, timidity, and lack of will in all the people which permitted the fastening upon her of these tyrannies, religious, political, foreign, and commercial. The true remedy must rise from within. Let India direct her attention to self-purification, to the restoration and comprehension of her ancient wisdom, and liberation will follow as inevitably as day follows the rising of the sun. Until then every step must be from bad to worse. India under Britain is pitiable; India under unrestrained native rulership of the type now available would be a thing of horror—the few noble souls like Ghandi notwithstanding.

WEST MUST HELP

But the West must aid in this true, inner arousal of the East. It will not be done until Theosophists of the West, perceiving the greater scope of their duty and privilege, take to heart and inwardly energize the direction given many years ago by that noble friend of India, William Q. Judge:

> . . . concretely there is a certain object for our general work. It is to start up a new force, a new current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices . . . Even in India it is dark, for there, where the truth is hid, the thick veil of theological dogma hides all; and though there is a great hope in it the Masters cannot pierce through to minds below. We have to educate the West so that it may appreciate the possibilities of the East, and thus on the waiting structure in the East may be built up a new order of things for the benefit of the whole. (*Letters That Have Helped Me*, II, 18-19).

The United Lodge of Theosophists

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"The true Theosophist 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.

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