THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IT is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief.

H. P. BLAVATSKY.

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

THE THEOSOPHY COMPANY,
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If the love of Freedom is yours, then put sensuous things far away from you, like poison. But love, as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honor them forever.—CREST JEWEL OF WISDOM.

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THE PURSUIT OF SELF-KNOWLEDGE

SLEEP, dream, and waking are the three normal transitions of consciousness common to all organic forms of life. The first two are seldom studied except in their relation to waking existence, although anyone can see at a glance of direct perception that waking consciousness itself is but a state of the Soul, the Perceiver. Being itself relative, it is as capable of being compared and related to the other two as they are to it. And being relative, waking consciousness is necessarily as undependable a basis for comparison or conduct as the others, for though to us more ample it is nevertheless inherently partial and incomplete.

In the pursuit of Self-knowledge one has to look beyond any and all states, known, partially known, or unknown, if he is to find an all-inclusive and therefore unchanging foundation for "grave experiment and experience." That impregnable substratum and support can only be in consciousness itself, pure and simple, as distinguished from any or all of its states. All states are but definitions, *i.e.,* limitations imposed by consciousness upon itself, directly or indirectly. It is the same Soul or Perceiver in any and every state, but what the Soul sees in any given state must necessarily differ from what it sees in other states—or there would be only the one state. To act upon what is seen in any state, to make what is seen in one state the basis for comparison or action in other states, is to fall at once into "ignorance"—that is to say, into misconception and misapprehension of the Soul, of its powers, of their use. This is unwisdom as opposed to Wisdom, and Soul, the eternal sower and reaper as well as perceiver, cannot avoid

the results to itself of its actions whether based on Wisdom or on unwisdom.

All men have Self-perception in degree, no matter in what state they may find themselves. It is this fact which is meant or implied in the term "man." Being actually Self-consciousness, man cannot lose the sense of self, but that sense must vary enormously according to the state in which Soul exists at any given moment or period. "Mind" in a spiritual valuation is never any other than the sense of Self, whether as exercised in any given state, or as the sum of all possible states; just as the word "state" itself refers and relates to the sum-total of Soul-experiences possible from any given basis of perception and action. In the West, our best psychologists go no further than to group these various remembered or imaginable states of Soul-limitation under the hazy terms of Thought, Will, and Feeling, and call the combination the Mind. Nor do any of them distinguish the Soul from the mind, Self from the *sense* of self.

Whether regarded as the powers of Soul, or merely as the results achieved from the exercise of its powers by the Soul, it soon becomes evident that there are many more transitions than our waking, dreaming, and sleeping; many more states than thought, will, and feeling; and that all are inter-related, inter-active, and equally or relatively unstable and therefore impermanent.

All understanding springs primarily from action, and all action is based primarily on Soul-knowledge or Soul-memory. The activity of the one is will in some guise, and of the other is tendency in some disguise. Their interaction is thought, the psychic principle, which covers every range of feeling. As powers, nothing can be more self-evident, once the power of perception, of which all three are but aspects, is turned upon them, than that they *are* the primary directions of Soul-energy. As results achieved, effects perceived, they constitute the Mind in nature and in man.

Mind, then, has an universal, a hierarchical, and an individual meaning and application. In man as a hierarchy or order of being, the "Universal mind" wells up as Egoic self-consciousness, and in the individual Soul as its own unique sense of Self. The natural order of evolution could only be from the Universal to the individual on one arc of manifestation; from the individual to the universal on the other. On the one arc the sense of Self is gradually defined through an ever-narrowing constriction in the radius of action; on the opposite arc the definition of self is as gradually expanded until the sense of self is perfected by the conscious iden-

tification of the individual with the universal manifestation of SELF. The process during the first half must necessarily be wholly unconscious or only partly conscious to the Souls so involved; it must as necessarily become a more and more conscious process during the latter half if the purpose of all manifestation is to be achieved by the individual Soul in any given cycle of its evolution. In any event or eventuality, all manifestation is the manifestation of Soul; all evolution begins in Self, is maintained by Self, ends in Self. That is the finality of all existence and existences.

Any particular hierarchy or order of beings is thus, in plain matter of fact, a fraternity of Souls in a given stage of evolution common to them all. All these hierarchies together constitute the universal brotherhood of all Souls, whether awake, asleep, or dreaming with respect to the fact. So regarded, the real "purpose of life" is easily seen to transcend all human imagination and action, no matter how sanctified, as it includes all men, no matter how degraded, all beings, no matter how low in the scale of evolution as defined by us. So regarded, the three Objects of the Theosophical Movement of all time transcend, as completely as they include, all that is realized, all that is imagined, by the noblest and most devoted conceptions and applications of morality, ethics, religion, science, and philosophy. All alike are but translations and adaptations, where they are not perversions and degradations, by the man we know, the human being, of the Wisdom and Example transmitted by the providence of the Elder Brothers who have preceded us on the highway of Soul we name evolution. How few are awake to this spiritual and intellectual fact. How many do but gain momentary dream apperceptions of it. How vast the number of human Souls asleep to it!

With what else could Occultism concern itself, on any plane and in any form, than with the evolution of Soul, with the purpose of Life, universally, hierarchically, individually? The true pursuit of Self-knowledge is in the study and practice of Universal Brotherhood. Attempts to practice brotherhood are common throughout the whole vast extent of nature, not merely among men—among the worst and the lowest quite as apparently as among the highest and best. Attempts to study the fraternity of natures and in nature are everywhere in evidence, as are the fruits of such assiduities. Surely they cannot represent right study and right practice, for in every direction any man can perceive evil as well as good, disease as well as health, disorder as well as law and order, and all con-

stantly being transformed, the one into the other. The strongest and noblest has no more sense of stability and security than have others: "birth, death, decay, sickness, and error" afflict all alike. They are the evidence of the fraternity of Souls supplied by the dark side of existence, which enforces Life's great lesson as universally as Life's bright side teaches how to apply it. From this comprehensive perception of Universal Brotherhood only is it possible to appreciate two statements by H. P. Blavatsky in her "Secret Doctrine": that "neither Buddhas nor Christs can escape" Karma and Reincarnation; and that Nature sets apart "woe to those who live without suffering." There is enough of the radiation of the spiritual life in the most depraved and selfish heart to appreciate the compassion and the self-sacrifice shown toward it in its own hour of failure, if not of the Divine will to emulate the example set. And often, as is well-known, the very worst of men according to our canons of proportion will not merely go out of their way but will be at risk and pains themselves to show consideration and kindness toward the helpless. Whereas, by the same canon of ethics, the wealthy in possessions, in intellect, in strength, go unrebuked while they manifest the callousness of indifference to the woes of those whose only sin is poverty and privation. If the wicked among men are to stand condemned in our sight for the violation of the rights of others, what is the moral status of those whose sin is none the less grievous for being that of omission—the failure to do what they might for the alleviation of the sufferings of the innocent?

The abstract and impersonal discussion of ethics and morality offends no one, but it awakens no one; rather, it lulls to sleep the Souls that left to themselves could not blind their eyes and deafen their ears to the cry for succor which everywhere appeals for human providence. But let a man proclaim that universal tolerance, charity, *brotherhood,* is the very law of laws, the *sine qua non* condition precedent to all true Soul-evolution—and he is regarded as a fool, as insane, as a nuisance and menace to Society as it is constituted among men. The very expression "self-*sacrifice*" shows how natural morality, natural charity, natural common participation in life's good and evil fortunes, have come to be regarded. In his earliest efforts, as in his continued struggles, the aspirant in pursuit of Self-knowledge comes to realize that he has long misread human nature in himself as well as in his fellows. He finds, at his own cost directly that the selfishness of the personality has so strongly infected the real *inner* man with its lethal *virus* that

the upward attraction has lost all its power on the thinking reasonable man—a terrible discovery truly. And this, while yet he is aware that in sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution. Among civilized nations men have succeeded in making of the vice of selfishness an ethical characteristic, and of wickedness an art. The deliberate, premeditated, sustained study and practice of universal ethics is the sole criterion of Soul-evolution. All else is subordinate to it, mere ways and means to its fulfillment. The Spiritual status has to be regained here on earth in a human body—here where it was lost by the reincarnating Ego.

The Beneficent Attitude

Question: If one affected by the action of another has no desire to injure that other, does that mitigate the action for that other?

Answer: Of course it does. But there are two propositions there. The one who has been injured is reaping what he has sown, or he could not have been injured. But he may by his change of nature and attitude and his desire to cease injuring others, refuse to do any evil in return. But the one who inflicts or still holds the injury gets all the reactions that flow from that attitude. He has not changed; he is still the same nature; still has the same desire. Oftentimes when one does injury to another and gets no return in kind, he is more incensed than ever. You cannot make another feel differently unless he wants to. So, while we may be thinking kindly of another, we cannot change his feelings. He alone can do that. So we might help him and we might not; but at all events we get the benefit of the effect of our own beneficent attitude. If we do not affect the other favorably, it is because he is so infected (not affected) that we cannot help him. It all depends on the nature of the recipient; on the "nature of the beast." Take a rattlesnake. No man, however kind his feelings, could change that snake's nature.—R. C.

"WHAT" AND "WHY"?

WHAT is driving men to search for something better, truer, more enduring than anything our modern "civilization" is able to give us? No doubt, it is a feeling of dissatisfaction with present conditions and circumstances, whether in the life of the individual, or in the world at large. Yet this feeling of dissatisfaction is merely the negative aspect of something far deeper, the outer manifestation of an unconscious urge of the inner man—an unrecognized soul-perception that there must be a true, unchanging basis from which to view life, from which to understand life, from which to live life.

If, however, we are to be successful in our search, it is absolutely necessary that we should ask ourselves two questions at the very outset: *what* is it that we are looking for, and *why?* Is it Truth itself that we want, or merely a confirmation of our present beliefs and ideas? Are we determined to seek for that which will enable us to lift, were it ever so little, the common burden of human selfishness and ignorance, or are we trying to find something which will deliver us from evil?

Our minds, being of the race, filled with race-ideas, are imbued with all kinds of misconceptions in regard to the nature of our troubles. There are so many ever-changing and conflicting theories as to what we are, whence we come, where we are going, how we should live, that it is hard for us to believe in anything for any length of time, hardest of all, perhaps, to believe that there *is* an eternal, unchanging, universal basis from which to view and understand our troubles, and solve any and all problems.

Theosophy is said to be that basis—the rational explanation of all things, an all-inclusive, scientific and soul-satisfying system of Knowledge in regard to the whole of Life. But, even if we think of or believe that this is so—do we *know* it to be a fact? If not, the benefit which we shall derive from the teachings of Theosophy will necessarily be a limited one, limited acording to the capacity of our mind and our capacity to believe.

In order to *know,* we must make of Theosophy far more than a belief or a theory—we must make it "a living power in our life." Truth becomes a power only to the extent that we *consciously* search for it, and are willing to follow it wherever it may lead, without reserve and whatever its cost, in order to lay it on the altar of service to our fellow-men. Is that "what" we are searching, and "why"?

ON TECHNIC

WHAT feeling of vigor it gives one to realize that in these times the mind of man is more open to truth than ever before. Old doors may be slamming shut—but new ones are opening. And as the cycle progresses, it is to be noticed that there is a search going forward for *causes;* man has been forced to turn aside from that upon which his heart was set—aside from his erstwhile leaders—and he is now looking earnestly about him for that which may shed light upon the era he is now facing. From the libraries the land over come reports that they are being used as never before and by all classes, for though hands are idle, the mind must be fed. College presidents have been speaking to graduates in terms of soul and spirituality, of service, sacrifice, and brotherhood, never so markedly before.

But in order that constructive work for the future may be done in this period of disillusionment, the Theosophist will do well to analyze carefully the processes which have developed and moulded the present race mind. Then may the opportunities which are now opening for spiritual effort be wisely used for the dissemination of truth. Otherwise the mind will tend to fall back into the old bottomless rut—that of an overworked technic which has proved itself useless when new fields of effort are needed. It is to be noted that the *Secret Doctrine* gives no technic, but deals with life itself in all its occult realms.

The far-reaching and disastrous results of the technic of materialism, divorced from a moral basis for action, are to-day all too evident, but what unspeakable woe would come upon the race were the technic of occultism to fall into unclean hands. Let us take warning, then, from the plight of these generations now under the heavy hand of the depression, for they have been largely trained in the universities and preparatory schools devoted almost entirely to technic—technic in arts, sciences, religions, social work, finance, and even in the noble science of psychology. The inevitable result has followed—life within the race is sick, and the era it has learned to love—and to worship—is fast closing its doors with a correspondingly final technic.

In all walks of life, in all professions, technic must be learned. The memory of the countless lives that go to make up the human instrument needs training, needs coordination in order that the tasks of life may be rightly performed. Right performance is man's

duty. But the Deity within each individual seeks to express itself through talent, or in other words, by means of the reflection of soul reminiscence brought forward from past lives by the reincarnating Ego. Shall we, then, permit the finer aspirations to be rendered impotent by an instrument trained but to the automatic thinking and acting prescribed by a mass-mould? Precisely this has been achieved by a race-mind bent upon the worship of the machine.

But before proceeding let us be clear in our understanding that true talent impels technic to adapt itself to the fluctuating waves of soul reminiscence, plus new experiences. Alas not so in education to-day. Mass education such as youth has received for many decades fixes the mind in technic before it has awakened to its soul reminiscence. In fact, our present day technic takes little or no cognizance of soul, and in consequence talent is directed almost wholly to materialistic efforts.

Every individual has some degree of talent. It may manifest only as an inherent aptitude, but, given the right soil, the smallest of seeds may reach abundant fruition. That our educational systems have been firmly based upon the assumption that man is his body cannot be denied. The result is superb technic on one hand, and a starved inner man on the other. Have we not been repeating that which we did in Atlantean days when the height of intellectualism was reached? But now such materialistic development is not our natural course, the race being already upon the upward curve toward spirit.

Who then are they who have followed the true lead of talent? They are among those who, despite exigencies of environment, have escaped the stifling effects of "the system," or have inherently known how to take from it that which they need. They are those who tend toward one purpose from youth to age, gleaning knowledge from every experience, and in some cases coloring the use of that knowledge with altruism. Many pass through the humblest walks of life; others stand out as great philosophers, statesmen, philanthropists, musicians or artists. Why, then, have we not modeled our methods upon the proven lives of such as these? Is it not strange to recall that we are hardly finished with very extensive celebrations given over to the life of Washington, who in all his grandeur, refutes our present methods of training youth? As much and more may be said of Lincoln, of Edison, and above all of Thomas Paine, whose *Age of Reason* has had the astonishing record of increasing sales and new editions down through

a hundred and fifty years since its writing. And yet with these great examples of the true course of talent kept always before us, we continue to endow vast universities with uncounted millions largely devoted to splendid buildings and equipment which are the means for instilling little but technic into youth.

There is, however, a system that approaches a true method in educating—that of the non-commercial art schools the world over. Students entering these schools are brought there by the urge of inherent talent, and develop as the plant grows. These institutions, in the race for wealth, have been largely overlooked, and seldom have more than insignificant buildings and equipment. There are no degrees given, there are no arbitrary examinations, and the student is allowed to remain for as short or long a time as need be. He, however, contacts masters in the profession, not teachers drilled as such.

But Theosophy tells of a perfected school—the school of the inner man. It does away with institutions and dogmatism, but down through the ages its Great Teachers have come to call those who are ready for its classes, and to prepare others who are willing to learn. From this great school came H. P. Blavatsky and once more laid before the world its immemorial teachings—teachings which fit no man to gain power or knowledge to be used for selfish purposes. The disciple of this school automatically expels himself when his motive falls short of altruism. It is well to recall the following lines, for they take the place, as it were, of an entrance examination, and were given to us by one who had passed the gates: "Before the eyes can see, they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart."

But, one asks, can such transcendental philosophy be applied to education in our schools to-day? Certainly it can, for its principle is simple enough, and practical. It tells us to lay stress upon moulding aright the inner character through which the Deity within each one may express itself.

In contrast to such an ideal the whole period that we are passing through is a stalemate of soulless technic, and being soulless there is naught to adjust it to ever-changing conditions. How necessary and how vital the teachings of the inner school are to-day, when the wheels of this great technic, clogged by selfish motives, have

ceased to revolve, and man is forced to search for help in the long forgotten truths. Such conditions must always ensue when the race is trained to mass ideas, mass effort, and when those ideas and the effort expended relate to one plane only—that of the body. It is a fact that man must wait for sorrow before he will even make the effort to seek out the cause of his troubles, just as the dyspeptic must await his most acute pains before he will go on a diet. If man could but take the position that he is not his body, and that his nature is that of the immortal soul, insight into the true purpose of life would be as normal to him as his present capacity for making money—and losing it—is abnormal. It is only in the human kingdom that the creature seeks and attempts to hold far more than is needed for his normal, healthy existence. Analyze the present race mind, or the race mind of any of the greater or lesser periods of civilization, and the root idea, the basic urge for action is found to be an insatiable passion to accumulate—if needs be at the expense of others. Much more dangerous is this same tendency in an age when education is universal, and when the amassing of fortune and the gaining of power for self-advancement is openly sanctioned and taught.

Now, however, we have reached a period when the mind is more open to truth, and the *Gita* graciously tells us that even "a little of this practice delivereth a man from great risk." Those, then, who are not blinded by the present great illusion and have the welfare of humanity at heart will be fired by the thought that even the little they may accomplish in the dissemination of truth will bring its weighty effect.

A BASIS FOR ALTRUISM

In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.—*H. P. B.*

UPON WHAT DEPEND?

BEFORE the eyes of the student of human nature are now spread daily such numbers and varieties of easily discernible lessons as would require life-times of assiduous effort to seek out and master during more normal times than this of world-wide depression. Men in all walks of life are being compelled to look their own natures in the face; they are being forced to take stock not only of themselves but of their fellowmen as never before. Personal ease and comfort, luxurious and selfish living which for long have stupefied and stultified their souls is in countless cases no longer possible. The thick veneer with which the Ego has been surrounded is either burst asunder at one blow, leaving the soul naked and alone, or else is being gradually eroded by the impact of events. The innermost citadel of the human nature is exposed to view that all who have eyes to see may see of what stuff it is made.

Events daily and unmistakably show us what that is upon which most men depend for their happiness, their amiability, their honesty, and in many cases their very life and reason. When we see men of culture, intelligence, and high attainment in the business world so dependent upon their material wealth that upon its loss they no longer wish to live, it is time for all men to stop, look, and learn. For it is only too evident what the life-motive of all such must have been, and upon what shifting sands they have builded. Is it not time that men began to lose faith in *human* nature and seek for something less fallible upon which to build?

That the great mass of poor, and, in most cases, good people are suffering greatly, there can be no question. How many of them have prayed to their God long and earnestly, yet their prayers are not heard, or if heard, are not heeded! When the God upon whom they have depended fails them utterly, they too die in one way or another. Perhaps they live on physically, mere shells, from which all hope and faith have departed, seeming like lamps in which the light has been extinguished. But, fortunately, there is also the brighter side of the picture. There are those who in losing all find themselves. We see innumerable examples of unheralded daily heroism, unflinching self-immolation, patient and persevering effort in the face of what seems insuperable obstacles. All such who carry on confidently, even cheerfully, have found more than was lost. Such exemplars sustain and inspire, who shall say how many strug-

gling units of the great human family. It is they who give us hope for man.

How fares it with the Theosophist? Is he any different from other men? Is he immune from the anxieties, the vicissitudes, the failures and losses which beset his brothers? Not so, nor would he desire to claim immunity from the common lot, even were he able to do so. He finds his daily way along the roughest and most tortuous paths perhaps. Does he waver and complain? Does he blame the government, the political system, his business associates, when all that men hold dear is swept from him? Not if he *is* a Theosophist. Does he look to Masters or Adepts to help him pay his debts and restore his possessions? Not if he *is* a Theosophist in anything but the name. What then *is* a Theosophist, and in what way does he differ from all these others? these hosts of human souls which "exhausted, bleeding, broken-winged, drop one after other on the swelling waves."

The true Theosophist is one who, first of all, knows the utter hopelessness of depending upon any outside God or Gods. He knows that he cannot depend upon human nature, nor any of those things which it cherishes. He knows that he cannot rely upon wealth, health, fame, nor yet upon his learning and intellectual attainments, should he possess such. He has learned in a hard school that to depend upon any emotion, however exalted, is like leaning upon a broken and ever-shifting reed. He dare not even depend upon the love of his nearest and dearest. In short, he knows there is no earthly thing upon which he may safely rely. Yet the human heart must have food and comfort; the human nature must find place of anchorage. Is there nothing, then, amid all the storms that rage within and without, upon which he may place dependence? The answer is very simple. If he is to survive long as a Theosophist, he *must* depend upon himself—his real Self. No outside God will sustain him. Not even a knowledge of Masters as ideals and facts in nature can keep him upright, unless he finds and rests upon That in himself which is like unto Them. For an Adept becomes, he is not made. In the final analysis he has only himself to rely upon; himself and the deep, unshaken and unshakable resolve to follow the Path which the Predecessors have shown him.

This resolve and this motive lies at the very core of his being—the out-breathing of his inmost Self. It is this which is his only staff and shield, but it is all sufficing, being above and beyond any earthly thing whatever. It is untouched by works, fruits of works,

or desires. In it alone he finds proof of his own divinity and the potential divinity of all other beings.

The Theosophist knows what the purpose of life is, and the meaning of its seeming contradictions and vicissitudes, and he is keenly conscious of the fact that he has important business here. Furthermore, he knows that no being, high or low, and no circumstances can prevent him from attending to that business, unless he himself wills it so. Whether he is a beggar in rags, or occupying a place of eminence and power, he knows that his responsibility towards all life is not one whit lessened by the place he occupies. So intent is he upon "his father's business", so determined to fulfil his divine destiny, that nothing which can happen to him outwardly has power to claim his attention for more than a moment. However, the woes and struggles of all those whom he would help, but who presently cannot receive it, hang heavy on his heart continually. It is for them he has taken the vow and made the great resolve.

What if he makes a thousand mistakes, what if he fails a thousand times? His gaze is not fixed upon his mistakes and failures, nor upon what others may think of him. Suppose he is cold, hungry, sick and desolate? What of it? He is not depending upon ease of mind and body. Nor does he keep his eyes fixed upon his seeming successes and accomplishments. He knows only too well that he would be making just as grievous an error were he to depend upon them. Neither his successes nor his failures caused him to make the great resolve; how then, can they affect his determination? He clings only to that which knows no change.

The heart is fed and the mind steadied when the attention is held focussed upon the great choice. It is the one spot he may call his own, yet it is shared equally by all the Great Ones who have made the same great choice, and is proof positive of his identity with Them. Unfailing and ever-renewed is the strength which flows from the divine motive, the great resolve, firmly held and fed by sacrificial action. It can be depended upon when all else fails. Knowing this with a certainty which life nor death nor any earthly happening can shake for a single instant, is it any wonder that the Theosophist works unceasingly to point out this path to other men? It is a path which "wolves and vultures know not of," but it can be found by all. It can be traveled by all, if they but will; if they but *try*. It leads first to deep, inner, wordless, soul-healing communion with the Great Ones, and from there, it is said, to the glorious heights of Adeptship.

STUDIES IN KARMA

X (*In Three Parts*)

DARK BREEDS

III

ARE there evidences other than inferential to substantiate the hybridization theory of immunology? And can hybridization between human and animal substance create maleficent germs? We say yes, to both. Infantile paralysis appeared in 1860 in Germany, reaching the United States in the 90's.[1] *The first compulsory vaccination law was passed in Germany in 1807.*

Though among the newest of diseases, it is among the most intractable. According to the Hooper Foundation, its virus is remarkably resistant to destruction.[2] Says Sun Diet Health Service (Dr. Howard Hay):

"If a true statement of vaccination history were given out in every case it would be found that a very suggestive relationship exists between this rite and the paralytic disease that all dread so much, as also between vaccination and most of the paralytic conditions, but it seems to be omitted always from the history of such cases, for some reason that is not hard to divine."

According to *Time,* Feb. 11, 1929, the American Medical Association itself admitted that a number of children had developed brain infections, encephalitis, shortly after smallpox vaccinations, "which may have affected the brains." But, the Association hastens to add, such risks being much less than those of smallpox, *"vaccination must not be avoided."* And would the Association care to have the books of the serum laboratories thrown open for inspection as to how many of its members are heavy stockholders?

Dr. Edwin G. Conklin remarks[3] that anyone not believing in vaccination is "not only ignorant but a dangerous citizen." In view of the foregoing, we submit that there are ignorances greater and citizens more dangerous.

There is no scientific man in the world who does not regard as abominable the union, *as forms,* of human and animal bodies; yet there are very few scientific men who do not regard with approbation, and forward with all their power, the infinitely more intimate and potent union of the very tissues within the body.

Something has happened to break down in the minds of the race

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[1] *Los Angeles Examiner,* Nov. 2, 1930.
[2] *Science News-Letter,* Nov. 22, 1930.
[3] *Science,* Nov. 16, 1932.

the protective recognition of natural distinctions and the sense of the biological fitness of things. That *something* happened millions of years ago. Man himself printed a lie upon the zoological history of the earth by his miscegenative creation of the ape. Had it not been for the ape, the "animal ancestry" myth could not have arisen. The distinction between man and animal, and the substance of their respective bodies could not have been lost. If man is an animal, why not exchange substances with the animal? Why not? says Science. If man is an animal, why not mate with animals? Why not? said those pseudo-scientists who yesteryear set on foot an expedition to further experiments along that line. Furthermore—if man is an animal, why not so act—each for himself, and the hindmost for the devil? Even so; and the present disintegration of modern civilization needs little other explanation.

But the very physical condition of mankind which incites these destructive medical misdeeds also traces back to the same cause. H. P. Blavatsky states that man in that act "produced in himself a terrible cause which weighs on his descendants to this day." It is that which weighs on all but those few savages "who have just begun to spin out their Karma." It is that which each of us bears in his flesh, fortunately for the most part in latent form. It is that, we think, which is the progenitor of all disease and of which all diseases are probably variations. It is syphilis.

But how did syphilis originate from sin? The real depths of bacteriology have hardly been touched upon. It is probably true now, and was far more likely true in that day of still fluidic species, that sex mating of substance produces not only the microscopic visible form, but unknown breeds of microscopic life, beneficent or malevolent according to the spirit and character of the mating.

The animal union may not only have produced the ape to live in the forest; it may have produced the spirochete to live in the flesh to this day, to hybridize with the tissues of the flesh and produce still other breeds of rapacious germs. Unwholesome breeds have been part of the flesh of man from time immemorial; with what consequence, who knows? It is demonstrated that a hundredth of a gram of certain animal secretions will produce the most violent emotional reactions. Who knows what animalization of the soul may result from the contents of a hypodermic needle; how far the rending warfare between the higher and lower self of man is embittered by the doctor's addition to our internal cellular chaos?

And thus all mankind stands within the ever-lengthening shadow of ancient sin.

REVALUATIONS

"THERE is nothing new under the sun." The phrase is familiar to every ear, but, as is the case with so many other coined expressions in the currency of thought, it passes from mind to mind with no real consideration of its substantial worth. We accept and reissue at merely face valuation many truly *mantramic* utterances that have come down to us through measureless vistas of time—terms representative of the language of the Soul, but translated by us only in their human, and therefore transitory application. Not only do we miss their permanent meaning and usefulness, but our neglect and misuse of their higher values, their spiritual containment, open the doors of the mind to numberless substitutes and counterfeits which pass current with the same facility as the genuine. Words are the mintage of thought, and thought is the carrier of consciousness. Every Soul, high or low in the scale of evolution, is either embodied, enmeshed, or imprisoned in the Vehicle made by itself—its Mind, or the sum-totals of impressions received throughout the long pilgrimage of the reincarnating Ego.

Just as there are the so-called chemical Elements of which all organic and inorganic matter and its forms are composed, so in the world metaphysical are there the psychical Elements out of which all forms of mind are built up. Just as any Being which enters our physical world is dependent on, limited or facilitated by, his body of matter as his instrument of action here, so in the world psychical or intellectual is he aided or hindered by the nature of the body of thought, the mind in use in that world. Each Kingdom of the world physical has its counterpart and counterpoise in the world mental. These worlds are not separate and distinct, the one from the other, in any *substantial* sense, but only as light and darkness, speech and silence, waking and sleep, or the two poles of a single magnet are distinct. They represent a difference in state, not in substance. Together they constitute the third world, which is neither physical nor metaphysical—the world of reason, or relativity, or Causation, the world of Karma in its original and basic sense instead of the secondary and derivative sense in which Theosophists as well as Buddhists and Hindus habitually employ the term. This use of the term Karma goes but little deeper into the substance of things than the popular and scientific use of the word Law or the familiar expression "cause and effect."

Let the student try out for himself, on himself and on anyone he chances to meet, the superficial valuation attached by us all to these expressions of deepest import. Say to a Catholic, a Protestant, a Materialist, a Spiritualist, a man of the Orient or of the Occident: "What we sow, that we reap." Not the faintest ripple of denial, of protest, of question as to the truth of this saying will be aroused in anyone soever. Then engage in self-communion or in conversation with another on no matter what subject or object, and behold how completely this self-evident truth is in practice ignored, denied, derided, in our every feeling, thought, word, and deed. So completely are we absorbed or enmeshed in attaining a desired effect, or in holding on to it, or in avoiding or disembarrassing ourself of an undesired effect, that our only attention to their cause is precisely that of the animal Kingdom. We have vacated the throne of Reason, even in its human aspect, and descended to slavery in the Kingdom of *"Kama,"* caught between the upper and the nether mill-stone of desire and aversion by the "pairs of opposites."

"Were we ever animals?" The question is asked over and over again. We *are* "animals" every time and all the time we are imprisoned in the Kingdom of the metaphysical Elements—the *Elementals.* Whenever and so long as we subordinate reason to desires and dislikes—our own or those of others—we "become in all things like unto" the Elemental Beings, embodied or disembodied. Instead of absorbing their consciousness into our own, what happens is that for the time being our consciousness is submerged in theirs. We do not merely pass *through* all the three Elemental Kingdoms, disembodied and embodied, on the path of our descent from our own Kingdom in nature to the Human Kingdom, but after we are here we live *in* them, identify Self with them, and so experience all the vicissitudes which must attend any being living out of its own Element, or Kingdom. This is one of the meanings of metempsychosis—the series of changes which takes place in the Soul during its migrations and transmigrations from one to another of the seven Kingdoms in nature, throughout the immense cycle which makes up a single period of evolution—or life-time of all Souls.

To what Kingdom *does* the Soul called Man properly belong? To the Kingdom of Self-consciousness, or Spiritual knowledge. Every Kingdom in nature is a kingdom of Knowledge fundamentally, not a kingdom of matter or of mind—terms which really represent forms of experience, not of Knowledge. This can easily be seen by reflecting on the distinction between experience and under-

standing. Every day, every moment, we undergo experiences which we do not understand except in the same sense that an Elemental or an Animal Soul understands them—that is, as translated into terms of liking and disliking. Who sees that every experience of any kind is but an effect—a reaping of what he has sown; therefore to be regarded, considered, weighed in the "light of reason?"

"But what is the 'light of reason?' " This question, too, is often asked. It can be answered in terms of Knowledge, the language of the Soul, but the reply will inevitably be translated into the language of *Kama* by those who live on that plane of thought and action; just as, the other way about, it is always possible to translate the language of *Kama* into the language of the Soul.

In the Elemental, the psychic or astral world, nothing, absolutely nothing, is perceived by the Soul but effects. It is there that the identification of the Perceiver with the things perceived is complete. The identification of the Soul with its perceptions, true or false, painful or pleasant is that kind of concentration into which human beings as well as the Souls in the kingdoms below the human go after death. In the pure meaning of the term the human being becomes an Elemental and then a Deva after the separation from the body. He *is* a self-conscious Soul but his consciousness of Self is as dormant during his after-death metempsychoses as the consciousness of Self is absent from the living animal, vegetable, or mineral. Why is this? It is because he is without contrasts. After death existence is not a partial absorption in ever-changing and alternating states due to the compound nature of the instrument used during physical life. Death is the dissolution of that compound, whereupon each Element returns to its own Kingdom, where alone it is Self-existent. The Soul called Man, unable to appraise its experiences by the light of reason while living in the world of unfilled desires, becomes the creature of fulfilled desire in the Devachan. This metempsychosis endures for centuries until the Element of desire is exhausted by satiation. Then only does the reincarnating Ego wake from his long, long dream to find himself once more at home in his own proper Element and form—the Kingdom of Self-consciousness pure and simple, "the world of pure Knowledge."

We can gain a glimpse of what that world must be like by analogy drawn from our experiences here. Here our perception of *effects* is instantaneous, infallible, intuitive, *Buddhic.* We need neither inference nor testimony to inform us or to prove to us

that we are happy or unhappy, in harmony or in disharmony with the life within us and around us. In that world our perception of *causes* is instant, inclusive, immaculate, inerrant. At the moment of birth, and at the moment of death, before entering and at quitting the human state, every Ego sees by the light of pure reason—the Higher Manas. We might equally see by that same Light during human life, as the Masters of Wisdom do—Egos for whom the cycle of metempsychosis is over. That consummation can never arrive for us, any more than it could ever have come about for Them, until we set about emancipating ourselves from our experiences by the determination to understand them.

The first step in that understanding is the deliberate attempt in our hours of equilibrium to set aside our attachment for or revulsion against any experience soever. Before going to sleep at night and at the time of waking in the morning is the natural hour of equilibrium for every human being. The past day's experiences are over, the coming day's experiences are as yet unborn. We are "in the world but not of it" for the time being: we are in the intermediate world of memory and imagination, looking backward or forward. It is possible to do neither, but to take and hold the position of the Spectator of a drama only part way enacted. All are aware how differently the same experiences appear to us when observed with the armor of Time between us and the event, whether years after or years before their occurrence.

From this remove in time, our own successes and failures, our own happiness and unhappiness, our own life-experiences of every kind, appear to us as no other and no different from the same experiences in the lives of all others. We see in very truth that "there is nothing new under the sun," because we are seeing with the eye of Solomon, with the eye of Wisdom. From this plane of perception it is easy to pass to the consideration that the power of any and all experiences of "circumstances" is a fixed, unvarying quality; that the personal element is not in our experiences but in our attitude toward them. Then we can consider our attitude—towards circumstances, towards events, experiences of every nature. If we do this we cannot fail to see that it is our attitude toward the experiences we encounter, our motive in our reaction to them, which either imprison or set us free "from the *bonds* of Karma." Henceforth "the Way has been found," and "Karma" becomes our hand-maiden, not our task-master or our gaoler. Our Will, our Spiritual Will, our Higher Manas or Higher Self is awakened here in the body and circumstances of every day human

life. We do not go forth from this vantage point; we rest in it, dealing with everything that befalls, with all who come within our sphere of action, as we would deal with Self.

This is the meaning of metempsychosis that we all need to search for in the only place it can ever be found—within the unexplored depths of our own inmost Being.

UNIVERSAL METEMPSYCHOSIS

The *Primordial Atom (anu)* cannot be multiplied either in its pregnetic state, or its primogeneity; therefore it is called "SUM TOTAL," figuratively, of course, as that "SUM TOTAL" is boundless. . . . That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine *Plenum* to the Occultist. Among many other objections to the doctrine of an endless evolution and re-involution (or re-absorption) of the Kosmos, a process which, according to the Brahminical and Esoteric Doctrine, is without a beginning or an end, the Occultist is told that it cannot be, since "by all the admissions of modern scientific philosophy it is a necessity of Nature to run down." If the tendency of Nature "to run down" is to be considered so forcible an objection to Occult Cosmogony, "How," we may ask, "do your Positivists and Free-thinkers and Scientists account for the phalanx around us of active stellar systems?" They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet, "run down," and astronomy does not seem to be acquainted with many such dead planets. The query is unanswerable. But apart from this it must be noted that the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun", perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every PRALAYA.—*S. D. I,* pp. 148-149.

YOUTH-COMPANIONS' FORUM

DO *we have to go through all experience ourselves—low as well as high? We can't rise unless we fall.*

(*a*) There are two ways of looking at life, the personal and the impersonal. According to his point of view, then, one's experiences will be regarded as good and evil, low and high, or, as a sequence of events to be observed dispassionately and learned from. No experience has any moral value in itself; it is our attitude which gives it this coloring. The high and low of anything is purely relative. As to the statement: "We can't rise unless we fall," it is open to question. The pearl diver rises from the bottom of the ocean, yet he has wilfully chosen to go down, not fallen, and this for a specific purpose. Just so has man chosen to incarnate in matter to win the pearl of Self-consciousness. This is gained through experience and the field of action where all causes are initiated and effects felt is the mind. One of the powers of the mind is "identification"—the ability to enter into the consciousness of another being or class of beings and know all that they know. This may be termed learning by impersonal observation. The personal point of view does not inhibit the power of identification but it causes us to forget who and what we are, and the identification becomes a reality to us. Then it is that experience seems "high" or "low," because our original purpose of this "identification" process or incarnation has become obscured.

(*b*) No one can learn anything for us, the learning is to be done by ourselves. If that is true, the only way for us to learn is through experience; therefore, in order to know *all,* we have to pass through every experience, low as well as high. Is not that the very reason we undertook Life's Journey? The trouble with us is, that we do not pay close attention to our experiences and regard many of them as a matter of course and unimportant. We do not have to climb on a funeral pyre and get our body burned to ashes in order to learn that fire is hot and burns! We could learn to know the quality of fire by taking note of our contact with fire; but most of us do not take heed unless it is forcibly brought to our attention. We are half asleep most of the time; if we were wide awake, we could learn everything in far less time than it takes us now. In this particular life we can learn from observation and example, because we have gone through those experiences over and over again; so that when we *observe,* the memory comes back

and we *see*. But we have to go through an experience first before we are able to remember anything about it. We learn by comparison, by contacting the pairs of opposites.

Do physical defects carry over from one life to the next? Is there any evidence to be offered in either case?

The continuation or elimination of defects, mental, moral or physical, may be accounted for under the law which states that when the lesson is learned the necessity ceases. How could it be otherwise? If through past actions a man has made it necessary to undergo physical defects in order to learn that all phases of life must be regarded as parts of the Universal Whole, must it not be that until he reaches such a recognition the defects will continue, perhaps intensified? As to evidence, we may regard the physical imperfections sustained by every human being, except the Masters, as defects, more or less pronounced. These have been inherited from past lives and are certainly karmic defects carried over when regarded in that light. Their final elimination will come only when we have achieved the constitutional immunity to all imperfections and disease which is the result of a completely harmonious life, physical and otherwise.

Why is the astral body more visible after death than while the real man is occupying it?

There is no reason to believe that, for the seer, this assumption would be true. To him, the astral form of a living man is quite visible. Mr. Judge, in *Letters That Have Helped Me,* says that in the case of a clairvoyant or untrained seer the physical body is no more an obstruction to the vision than would be a pane of glass. But, for the average man, the astral body is not visible because of its being so entangled in the physical, except in moments of great emotional stress, or in anger, when one is said to be "beside himself." Perhaps we "see" the astral body more often than we are aware of!

When one is born insane, can he learn anything in that birth?

Have you ever been confronted with a duty, recognized it as such and neglected its performance? And then, at a later day, desired to correct this past sin of omission and found yourself as impotent as Prometheus, lashed to the rock? Such, perhaps, is the lesson learned by the soul who finds himself in a body which he is powerless to control. It may be that the soul who is chained to a senseless body in one birth, will, in the next life, greet his fresh opportunities with a fervor unknown to him in the past, full of the joy of being *able* to do his duty.

SCIENCE AND THE SECRET DOCTRINE

XXXVI

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*Secret Doctrine*, 1888, I, 49).
>
> Science is welcome to speculate upon the physiological mechanism of human beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Neveretheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. (*S.D.* I, 133-4).

AND yet, putting together these quotations, it is clear that were science to cease regarding the vehicles as "inorganic," that is to say, *lifeless,* our sensations mental and spiritual could quickly indeed be resolved into functions—*living and conscious functions*—of the vehicles. It is only *cognition* that lies outside their sphere.

One of the strangest of all the various strange scientific self-limitations, is that resulting from the arbitrary division of physical phenomena into living and not-living. No less is the fallacy of ascribing "life," whatever that may be, to "organic" materials only; whereas the difference between the "organic" and "inorganic" as understood by science, is simply one of degree in complexity of constitution. It is as though one were to set a grindstone and a printing press in two utterly different categories of natural phenomena merely because of the great differences in complexity evidenced.

But as predicted by H.P.B., science is being forced over the borderline by her own discoveries. Immediately impending is the breakdown of the idea that the unit of life is distinguished from that of "dead" matter by its *size.*

In *Science* for Nov. 22, 1929, is a table showing from deductive bases the actual overlap of the largest known unit of "inorganic" matter with the smallest known unit of "living" or "organic" matter. The famous "gene," or unit of inheritance, is regarded as of definitely "inorganic" size, although intensely "living" in its functions and qualities. "Life," say the writers, Drs. Jerome Alexander and Calvin Bridges, "must have begun in the molecular (inorganic?) order of complexity with an autocatalytic (Self-generating? Self-reproducing?) molecule of definite structure." They moreover speak of the gene as an "organic molecule;" and while organic molecules have long been studied as constituents of living matter, they have not hitherto been considered to possess in their own right the definite biological powers certainly owned by the gene.

The "filterable" or "ultra-microscopic" viruses have played a leading part in the development of the new thinking; for they act physically like chemical solutions and biologically like living germs. Their evident smallness has led to the view that they are more "chemical" than "living" in their nature. It now happens, however, that discoveries have been made tending to show that the filterable virus is simply an alternative form of the full-sized germ.[1] The famous bacteriophage, or "germ-eater," is so close to the borderline, acting in some ways like a chemical, in others like a "living" thing, that its actual nature is still a subject of controversy.[2] It is now rather suspected also that the apparent germ-killing qualities of the bacteriophage are due to its being, not an entity at all, but some mysteriously epidemic tendency of the germs themselves to shrink into microscopic and harmless size.

Certain globules found in the blood-serum betray a dual nature of motion. They have the well-known "Brownian Movement," ascribed to the inanimate bounding and rebounding of atoms striking one another. But this motion is combined with a longer oscillation like the movements of some known living bacilli.[3] This would seem evidence of overlapping in size and qualitative duality of nature—in other words, the truest kind of "missing link."

Such missing links, says Madame Blavatsky, once abounded in nature, but now are few. Nevertheless, modern science is beginning to turn them up. Thus Dr. F. Rinne, of the University of Freiburg, has concluded that there is no actual gap between the organic and inorganic. Hitherto crystals have been regarded as the highest

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[1]*Science*, Jan. 1, 1932; Dec. 11, 1931. [2]Do. Jan. 3, 1930. [3]Do. July 11, 1930.

form of inorganic matter and the cell as the lowest form of life; but the sperm cell, certainly living, he says, is a "liquid crystal."[4]

N. Rashevsky[5] thinks that some of the qualities of "mind" may exist in "dead matter." Extraordinary that they cannot see that either *all* the qualities of mind must there exist, or else "mind" be a supernatural entity violently injected into organic matter at some period of its evolution!

Drs. Funaoka and Ogata, Imperial University of Kyoto,[6] consider that such simple minerals as potassium and magnesium play an inmost part in the processes of life and especially in inheritance. The germ chromosomes, they think, carry the construction plans of the creature to whose seed they belong. Who then made the plans and who reads them?

The vital connection between certain forms of matter and the processes of intelligence is shown by a new remedy for insanity discovered by Cornell University.[7] The colloid form of substance is the very basis of "living" matter. A colloid is solid substance so finely divided in a liquid that it floats permanently. Obviously such a combination of matter lends itself *par excellence* to the greatest possible fluidity of interchange; physical and chemical to the scientist; both these plus the *psychic* to the Theosophist. Insanity is found to be partly due to the brain colloids becoming either too watery or too viscous. Taking the Theosophic point of view, if manifestation of intelligence depends upon a regulated interchange of contacts between these living substances, acting as messengers in part, summing up their intelligences to a greater whole in part, then a too thick condition of the liquids of suspension means a clogging of motion and interchange; a too thin condition would mean loss of communication through separation. The most remarkable feature of all these discoveries is that schizophrenia, or split personality, is due to overdispersion of the colloid substances, while depressive and epileptic patients are in the coagulated state. Could any clearer proof of our position be desired?[8] It is found that sodium amytal thickens the liquids, and sodium rhodanate thins them.

To our mind the very basis of the manifestation of intelligence through the lower forms of matter is this infinite flexibility and complexity of the life-connections possible through a colloid state. It is this condition which allows an atom of carbon in the human

[4]*New York Times*, Sept. 26, 1930.
[5]American Journal of Psychology.
[6]*The Week's Science*, March 31, 1930.
[7]*Los Angeles Times*, Nov. 18, 1931.
[8]*Science*, Dec. 4, 1931.

brain to transmit intelligence while the same atom in a lump of coal is inert.

Yet through these interchanges permanent *qualititative* differences arise, owing to the infinite impressibility of all life, its ability to take, retain, and transmit any impression given. This is shown in the queer experiments of Dr. Crile, who found that brain ash—purely inorganic so far as chemical research goes—will under favorable conditions act as the basis for quasi-living cells.[9]

In fact the permanence of such impressions—education, evolution, or what-not—is the whole basis of evolution, of *karma*. To which must be added that there are many forms of matter on many planes not yet guessed by science.

Man is in fact not a mind of sorts inhabiting a semi-inanimate machine; he is an invisible but potent king, ruling—or being ruled by—a gigantic colony of lives, varying physcially, emotionally, and mentally.

Physically this is being discovered. The lymphocytes which live in the body, forming an essential part of it, move there exactly as amebas move in ditch water, having an independent life of their own but essential to the body.[10] Biologists, it is said, interpret this to mean that complex creatures like man have been built up of lower and simpler forms of life. Exactly. Those forms have rallied for experience, interchange, evolution, about the magnetic, invisible life—and light-giver, the eternal Ego of man.

> Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria. (*S.D.* I, 225).

One of the most remarkable of all discoveries points to the origin of sex in the molecule itself.[11] There are two classes of molecules; those tending to build up structures in right spirals, and those which tend to the left. Right spirals are correlated with the production of equal numbers of each sex. Left spirals with absence of sex, unequal numbers of the sexes, or hermaphroditism. It is also found that sex does not depend, as had been thought, upon the junction of a certain two chromosomes, but that it is distributed

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[9] *Los Angeles Times*, Dec. 30, 1930. [10] *The Week's Science*, Feb. 29, 1932.
[11] *Science*, July 10, 1931; *Science News Letter*, Nov. 1, 1930.

throughout, and is in an organized body a matter of degree rather than of difference, very evidently owing to a general diffusion of molecules of both sexes through the body. This in turn explains a paradox: the fact that while sex in the form of polarity, is universal throughout material or manifested nature, the "soul," according to Theosophy, is sexless. This is because "soul" is an evolution so old and well-rounded as to contain equally all elements and polarities, besides being energized by Spirit itself which is beyond the planes of differences.

If the truth were known, there can be traced in every lowest manifestation of nature every highest spiritual and mental power and quality; residing in germ but *symbolically* expressed in form or in mode of motion.

It is the seemingly mechanical attractions and repulsions of the atom, for instance, which foreshadow human loves and hates; those mechanical symbols are the spelling out of cosmic messages in the only terms available to the dumb and locked life in all matter; life nevertheless as *vital* as our very own—to which it gave rise.

And when it becomes recognized, as it is being recognized by many scientists, that all matter but consists of waves or vibrations in Great Space, then indeed will that Space be seen as transparent, translucent Life, essence of our very being: Nature, Man, God, Space, and Spirit all in one and one in all.

Thus to the immemorial truth doth the wand of Modern Magic point, agreeably to prophecy:

> Chemistry and physiology are the two great magicians of the future, who are destined to open the eye sof mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown . . . Each particle—whether you call it organic or inorganic—*is a life* . . . It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being. (*S.D.* I, 261).

PROGRESS

TO one finally determined, and with high aspiration—or perhaps unconscious ambition—to enter the Path, the oft-repeated warnings and advice about failure seem meant for weaklings. He is very likely filled with the scholastic idea of learning; it is not impossible, and frequently happens, that the entrant upon academic study learns and records each lesson in turn by measure and rote, marching steadfastly up the stairway of preference under the unabated smiles of preceptors with never a falter.

The "first abyss" is the discovery that true Occultism is another kind of school; the first perceptible measure of his progress is the measure of his length upon the ground. Shocked and sickened, he picks himself up and perceives a stumbling block which he will not overlook again. Perhaps he doesn't fall over that *particular* one again; but there are plenty more, and each takes his measure in turn; until, after some time, retrospection seems to show his "progress" to have consisted principally of a collection of scars—a rather negative acquisition.

But little by little the scars make their true value felt. At the approach of danger they begin to ache. Among the varying temptations of life he begins to see a prevailing principle, and the successive disguises which they take on cease to deceive and begin to remind; until, quite likely aided by disgust at having been so easily taken in so many times, he finds himself able to diagnose the Karma of a given step before he takes it. Even then he is apt to take it often—for a while. Then comes a time when the anticipatory pangs overbalance desire, and he turns from temptation with relief and no longer with reluctance.

With this stage there comes a great and real joy; here at last is solid, substantial learning made a very part of his being and a constituent of his instinct! Along with it has grown up memory of the various zenith arcs of his vicissitudes; periods of time when he had indeed gone straight and true, been self-master for a space, and had nothing to goad his conscience. Thus he learns the real lesson of the "pairs of opposites;" he diminishes the areas of his dark times and increases the bright, until the state is at last comprehensible where the only cloud on the horizon of his spiritual serenity will be the sorrows of others: he wills to enter upon that *self-chosen* suffering which is as different from the karma and shame of iniquity as night from day.

MYSTERY OF THE SELF

EVERY man comes, sooner or later, face to face with the question of immortality. "What am I?" "How long have I been that 'I'?" "How long shall I remain the same?"

It is not alone the difficulty inherent in the question that presents such an obstacle to the solving of the problem, but the very human habit of looking on the physical plane for the answer to a spiritual question. It is like going into a dark room to find out "What is light?"

The physical eye, limited to the plane of matter, sees but a vast spectacle of impermanence, change, continuous construction and destruction going on endlessly—not only in the butterfly and fragile flower whose life is spent in a few brief hours, but also in those great structures of stone and steel which seem so enduring but which must one day fall to earth and crumble away like all the rest.

With this our field of search we may ask ourselves through eternity and receive no answer to the question, "What am I?" For what can there possibly be left after all this change and destruction has taken place that can come again into incarnation an individual, thinking being? If we are to answer our question, we have to lift ourselves above the plane of impermanence, go deep within ourselves beyond the physical body and then we will come to that "something" which transcends change. However little we may understand this "something," we may know when we reach it that we have come to the real Self in man.

In a general sense man may be said to be composed of two parts—a divine, immortal part, and a mortal, physical vehicle used for the purpose of incarnation by the divine principle or Ego. When the Ego, the Thinker, the Perceiver comes into a body the principle of mind becomes dual, mind being the connecting link between the mortal body and the immortal incarnating entity. Or, we may say that mind is the point at which the fusion takes place for the period of that incarnation of the mortal and the immortal.

Mind, coming in direct contact with the lower principles, throws into them the light of intelligence; but these lower principles in turn reflect a light which in one degree or another discolors that pure light of mind. Mind, then, has two aspects—the one colored by the lower principles, and the other which remains lit up by the pure light coming from the higher principles alone.

Thus, Man is in a position to realize his immortality by raising his consciousness to function in the pure light of his spiritual nature, his difficulty arising from the fact that the Ego in incarnation is functioning on a plane entirely strange to it, entirely incompatible with its spiritual nature: it is in the position of a man who having walked out of the brilliant sunlight into a pitch-dark room is forced to live there, to work in that blackness, to learn how to get about in the totally alien environment.

Finding himself at "the incarnation" in strange territory, working through a limiting and limited vehicle which was a new thing for him to manipulate, man stumbled in the blackness and made mistakes. As time went on he transferred his consciousness more and more to this plane, identified himself, more and more with his vehicle. He developed reason—cold, unspiritual reason—and with this new development he began to think as a human being instead of a divine being. He reasoned that what was tangible to his physical senses must be real and that which he could not test with these senses must be illusion. He became the reflection instead of the reality.

This side of the picture is only too well known. Let us try to lift ourselves above time and space and get a glimpse of the other side of the picture—a glimpse of the Ego on its own plane.

The Ego is an immortal being living where time does not exist. For the sake of further evolution, for the further gaining of knowledge, it goes through incarnation after incarnation, taking on body after body. It is born in different countries, different civilizations, different races. It comes into contact with other Egos and learns from them. Through the process of reincarnation it comes in contact with every degree of development, every experience offered in the human kingdom. And as it goes on it learns from these experiences, ever adding to itself Knowledge, the fruit of experience. It continues through endless cycles for what purpose? Surely not to become man as we know him today! But to become man as personified by those Great Beings and Great Teachers such as Buddha, Krishna, Christ and many others whose very names and glory have been lost in the dim recesses of time.

Even this picture is incomplete, however, for the Ego comes into incarnation over and over again not merely for his own progress but to impel the progress of all those innumerable beings below him in development. In a universe of Life, of Consciousness, a universe composed of beings presenting an infinite variety of degrees of development, it is naturally those beings who have reached

the stage of self-consciousness that must take the lead. If beings below the self-conscious stage are to receive the help and the impulsion they need in their climb up the great ladder of Life to self-consciousness, it is of necessity those now in the human stage who must give that help. For this purpose in truth the Ego comes into incarnation.

Eighteen million years ago, the Teaching is, we as self-conscious Egos came down into incarnation and took on physical bodies for the purpose of lifting those beings still in the lower kingdoms up toward the Godhood that is potential in every one of them as well as in ourselves. We came with a similarity of aim and purpose which was our only bond, but gradually we became enmeshed in the illusions and delusions of matter. Selfishness set in—the sin of separateness. We exchanged our divine individualities for personalities and the original one aim and purpose became as many aims and purposes as there were personalities. Now we find ourselves bound with the meshes that we in our selfishness and ignorance created and which we, each one for himself, will have to surmount.

Perhaps the greatest tragedy of humanity at the present time is the desire of man to place his faith in human nature and the resultant disillusion that follows. We see imperfection all around us. We see our idols tottering and falling off their pedestals with their feet of clay, while we watch with pained eyes and broken hearts. The average man has but two alternatives: either he attempts to keep his illusions, his faith, his high hopes by shutting his eyes to imperfections in his fellow men—which is no better than a dream from which he must some day awaken; or he opens his eyes, sees his idols fall, is crushed by the imperfections of his fellow men and turns hard, cynical, disillusioned.

Theosophy, and Theosophy alone, enables a man to avoid either or both of these tragic experiences. For Theosophy points out that there is in man something in which imperfection does not exist. Theosophy points to that permanent something in man which we call the Self and in which we may place our faith with the security of the knowledge that it can never fail us. Theosophy helps us to lift ourselves above human nature, to believe in divine nature; and, by believing in divine nature, to live and act from that basis.

STUDIES IN THE OCEAN OF THEOSOPHY

II

THEOSOPHY, offered to the world as a "Body of Knowledge," appeals through its inherent reasonableness, yet must rest its authenticity upon the existence of a *Body of Knowers;* for without knowers there could be no knowledge. Master-Knowers are the efflorescence of Soul evolution, harvest of its ever-rolling cycles, those "mighty waves," whose object is the "production of perfect man." Each turn of the wheel witnesses "the increase of the number of Elder Brothers." The Elder Brothers of present Humanity are men perfected in ancient Yesterdays; Humanity of today is destined, if it so chooses, to be the "perfect man" of distant Tomorrows. But perfection is attainable only through aid from those familiar with the intricate way. Man needs the Master; Master needs Man to help Him reach and quicken the sleeping lives of greater Nature. Alone by the direction of those Great Beings, "in cooperation with the whole human family," can the successive periods of manifestation fulfill their appointed purposes. It is for this reason that the Mahatmas and Their "Universal Lodge" are adverted to before unfolding the evolutionary scheme.

The fact of natural Divine Humanity is difficult to present to this materialistic civilization, "based almost wholly on money, fame, glory, and personality." The Westerner is a doubting Thomas who must needs *see* the Master, *touch* Him, *walk and talk* with Him, before deigning to be convinced—of course never distrusting his own twentieth-century worthiness and ability to judge! Sometimes, indeed, these Great Ones do thus commingle with ordinary men, "well known to the people," "when the virtue, and the development of the nations permit it." But to so appear at this time among Western nations would but confound the populace and defeat the very ends of such appearance. The law of economy forbids such waste.

The propagation of true doctrine is always adapted to times and conditions. In lieu of sense testimony, all other possible evidence of Masters' existence has been painstakingly supplied to this age. Truly enough, this precious data is provided by ancient lands: India, Egypt, China, and the hoary Orient in general; but if this stand as reason for repudiation, let us ask ourselves *why*. How can the modern world, destitute of philosophy, exceeding in mendicancy

and crime, presume to belittle the Ancients! What basis has the "lusty and egotistical, the fighting and the trading West" for spurning the testimony of the "quiet unmovable East?" The idea of Perfected Beings would meet with no incredulity or wonderment there. Though materially impoverished, Oriental peoples yet cherish belief in Man's inner nature and spiritual powers. Consequently they have among them "living examples of such powers and capacities"—a boon necessarily denied the Occident. It is denial of Soul life that prevents the latter believing in anyone save, perhaps, a mythical Jehovah possessing mystic powers. Which, then, is paupered: East or West?

Messengers of the Wisdom come unheralded and unthanked. Usually They are reviled and persecuted while present in any land; and centuries roll away before Their true character and mission are recognized. America's history is still too brief to afford much credence to her Benefactors, acclaimed by the very few. Yet, like all countries on the earth, she has been thus favored. Each "complete national history" records these "men of power and compassion," from whose eyes Nature veils no secrets, and who all come relating "the great epic of the human soul." Designations for these Friends of Mankind vary, but the Sanscrit term, "Mahatma" —Great Soul—is the best; for it identifies the Perfected Being with his younger brothers, showing his distinction to lie in *greatness* only .Thus the Christian, reverencing Jesus, can not deny the same greatness of Buddha and Confucius, the other two Units of a "mighty Triad acting on and through ethics." Neither can the tradition of Abraham, Moses, and Solomon—whomsoever the latter may represent—"be brushed aside as folly and devoid of basis."

Other remarkable characters have appeared in more recent periods. The furious opposition aroused against them but bears testimony of their elevation above the common level. Prejudice and superstition among the masses form ready tools when inflamed by those whose interests are vested in the established order of things. Wherever a reformer of past or present is branded "imposter," look for some agent of the Masters, conferring benefits and performing self-sacrifice to the uttermost in order to do "the work of the Great Lodge at the proper time." When libraries, such as the Alexandrian, are burned, rest assured that their records held "historical and ethnological treasures" dreaded by the church because disruptive of the shackles it would place upon the race mind. *Destroy what is feared, condemn that not understood,* has been too

long the policy of religion and the world. Traducers bespeak the merit of their victims; and wanton destruction proclaims the validity of that destroyed. The thoughtful and just hold both as favorable evidence.

Even as literature, tradition, and testimony contribute to this sacred theme, so also do many events of history in lands both old and new—events so strange that the common people, sensing some mysterious guidance, have accounted for them as "special providences," "the interposition of gods," or the "influence of the stars." Serious crises often find someone arising unaccountably able to meet them. These and many other matters are quoted from a letter from one of the Masters, in which he meets some of the criticisms of the "practical" modern man, who feels that *if* the Brotherhood of Masters exists it should accomplish more. This reply shows that mighty hands are behind all that works for righteousness. Always the influence of the Elder Brothers is moving men for the general welfare. Ever They are "moulding events" and "making history," helping in every possible way—but They will not interfere with Karma.

From innumerable sources may be gathered "an irresistible mass of human evidence to prove the proposition laid down: "A Mahatma endowed with power over space, time, mind, and matter, is a possibility just because he is a perfected man. Every human being has the germ of all the powers attributed to these great Initiates, the difference lying solely in the fact that we have not in general developed what we possess the germ of, while the Mahatma has gone through the training and experience which have caused all the unseen human powers to develop in him, and conferred gifts that look god-like to his struggling brother below."

All things are subject to flux and reflux; thus "Periods of mental and moral light and darkness succeed each other as day does night." Not that "mental and moral light" need utterly fade; but following their increase comes waning when, if Humanity be unfaithful, the true philosophy will disappear for awhile. Yet "the same law causes it to reappear as surely as the sun rises and the human mind is present to see it." This present era marks the dawn of a new cycle. In 1875, came two more accredited Messengers of the Wisdom-Teaching: H. P. B. and W. Q. J., to uncover evidence long buried, recall facts long forgotten, and to give out the doctrine in such measure as has never before been granted—an outpouring in volume that breaks the "silence of ages"!

Masters preserve the immemorial teaching and Their Messengers present it; but the "help of the companions is needed" to spread it broadcast. This time the troth shall not be broken with those "bearers of the torch of truth across the ages." Once more "the companions all over the world are engaged," spreading the glad tidings of Man's glorious possibilities, true destiny and present responsibility. No opposition of prelate, potentate or politician, nor influence of a "venal press" can "produce one backward ripple." The hour has struck for the noble undertaking to be carried forward to victory. The race must now begin to learn its part in the drama of evolution enacted upon the seven-fold page of Nature. But in this solemn charge, no one ever lacks the loving, understanding assistance of the Elder Brothers, The Masters of Compassion.

The Hidden Knowledge

There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logogrammical*—the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedas, the "Book of the Dead," or the Bible (to a degree), is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great his erudition in *orthodox* symbolism, so to say—*i.e.,* in that symbolism which can never get out of the old grooves of Solar-myth and sexual-worship—shall penetrate into the arcana behind the veil. One who deals with the husk or shell of the dead letter, and devotes himself to the kaleidoscopic transformation of barren word-symbols, can never expect to get beyond the vagaries of modern mythologists.—*S. D. II, p. 335.*

THE PURPOSE OF LIFE

QUESTION: The trend of the *Bhagavad-Gita* is in the direction of freedom from rebirth. Is not a righteous and happy existence in a body the chief end of Man?

Answer: That would imply that the whole trend of evolution was towards a *material* existence, whereas all the facts point in the direction that the Real Man is in essence Spiritual, and has in the immensity of his past accumulated vast stores of knowledge, by means of which He has contacted and is working with, what is generally called Matter, but which in reality is the intelligence and embodiment of entities of a much lower kind. His object is not to seek and make permanent a perfect physical embodiment for Himself, but by his contact and use of these lower lives to gradually give *them* the impulse towards self-consciousness, which alone can arouse to action the latent spirituality in all these lower intelligences.

The word Spirituality does not mean a hazy, indefinite condition, as many regard it, but "an intimate *knowledge* of the ultimate essence of everything in Nature." The Real Man—the Triad of Atma-Buddhi-Manas—has therefore descended into "matter"—to use a much misunderstood term—in order to contact, understand it as the embodiment and expression of the innumerable intelligences of which it is composed, and give these lives impulse and direction towards self-consciousness. That He has failed to carry out—as He might have done—the initial self-sacrificing purpose, is due to the illusions pertaining to sentient existence, in which He has become involved by setting up causes which inevitably under karma keep Him fluctuating between Birth, Death, Kama-Loka and Devachan in a continuing series.

The freedom from rebirth of which the *Gita* speaks, is obtained by setting up causes born from an understanding of Man's real nature and mission, and action on the basis of that understanding *while in a body*. Once the chain of lower causation is broken by Him, He is free to choose, and moreover has brought into play on all planes the sum-total of his knowledge. From then on, His field is the whole of Nature, visible and invisible; He will then live a conscious existence in Spirit, not in Matter, and can, while occupying bodies of temporary duration, maintain and use His spiritual self-consciousness, knowledge and power on that plane of existence, without detriment or hindrance. Such are the results of "freedom from re-birth"; instead of loss, as so many imagine, it means immeasurable gain; the goal is worthy of all effort.—*R.C.*

ON THE LOOKOUT

Disillusion Complete

Of late years there have been many expressions of misgiving regarding the whole worth of what is known as "civilization." Not merely due to present-day economic conditions, but due to uneasiness regarding the whole fundamentals of the structure. The construction of such questionings has to date been much like that of the old-fashioned ghost story. One may concoct the most hair-raising verisimilitude in seeming supernaturalism; but never, *never* must one leave the matter in that state. The prosaic explanation must comfort the reader at the end, even though confined to the last phrase.

Even so, writers have built up the case against civilization but to destroy it. Never, never, must the argument be closed with a *con;* although it is much evident that the writers would sometimes have done so except for editorial pressure. But the clayfooted god is no longer immune from the flung stones of disappointed worshippers. No less a person than Vilhjalmur Stefansson not only builds up the argument but leaves it built. (*Redbook,* September, 1932). And he has good company—perhaps the most intellectually civilized man in the world today—Dr. Einstein:

Faailure of "Civilization"

> Einstein had been living in southern California a month or two when the news dispatches quoted him as thinking that all the stress of our civilization would be justified if it developed a life broader, happier and deeper than that of savages. But he added: "This, I fear, is not the case." . . . a substantial minority has always contended that the savage is really as miserable as he is primitive, that we are the more human, the farther we get from the savage, and that the greatest possibilities of welfare, as well as the highest realization of the noblest faculties, are at the far end of the scale, remote as can be from the beast.
>
> Einstein is said to be not so very religious; but the religions of more than half mankind agree with him in the belief that we were happiest at the beginning, in our state of greatest simplicity. . .
>
> Few Americans would select for their happiest fellow-citizen Rockefeller or Ford, Herbert Hoover or Jimmy

> Walker. Not even Chicago would cast a majority happiness vote for Anton J. Cermak. They might agree that he is happier, and possibly even better, than Big Bill Thompson; but most of them would mark their ballot for a simple and inconspicuous friend or acquaintance, a poet perhaps, a dreamer who makes little use of the tools of our civilization, who is bewildered and annoyed by our strife and traffic, but who gives us, in spite of that, the impression of a more fortunate life and a better-rounded personality than our millionaires or triumphing politicians.

NOT PRIMITIVE AT ALL

Dr. Stefansson has perceived a fact which, if properly followed up, would invert the entire official history of the world and set before man a wholly different conception—the Theosophical conception—of the nature, origin, and true aim of mankind; namely, that "primitive" peoples are often not primitive at all, but merely different. Moreover, that their complex cultures hark back to immemorial antiquity:

> The philosophers assumed that primitive man had ideas which were not only kindly but few and simple; and they believed he expressed them in few and simple words. But we find on actual study that the ideas of the savage may be complicated, if not intricate, and that he frequently uses, to express them, a daily vocabulary larger than the active vocabulary of a college professor.

The complex ceremonial of the modern banquet, he remarks, hardly equals that of the Jewish ceremonial feast or the Babylonian orgies going back to the oldest hieroglyphic records; and some of the most complicated ways of eating and drinking are to be found today among those "called the lowest savages."

PARADOX

> Curiously, however, the scientists who prove to you that the philosophers were wrong about the simplicity of savages, are likely, nevertheless, to arrive at the same conclusion as the philosophers about the happiness of primitive man. To most of them the savage is, despite everything, a fortunate person when compared with a hard-working university professor or even a golfing banker.
>
> It just is a fact that if you spend many years with savages, acquire their language, dwell in their homes, and get their point of view, you begin to feel gradually in spite of all

arguments that they are getting the most possible out of life, or at least more than you are getting.

Deadly Civilization

Still is is equally true, and perhaps equally curious, that the scientist hardly ever considers those savages happy among whom he lives, but rather concludes that they were happy one or several generations ago. It seems to him, in other words, that he finds among them aggravated disease, increasing difficulties, and a growing discontent which he blames on the inroads of the white man's civilization.

The anthropologist nearly always concludes that the least civilized aborigines he meets are most honest and honorable, kinder and in many ways better than the half or wholly civilized. Especially do they agree on this when they go far to study an isolated people, and so do the big-game hunters when they meet remote savages on their hunting expeditions.

You would expect an opposed testimony from the missionaries; for it is their profession to elevate and improve the savages—they could not easily secure funds for the mission work except on that claim. Some of the greatest missionaries have nevertheless joined the scientists and the sportsmen in testifying that the finest natives are those least touched by European ideas. That was what David Livingstone said about the negroes in middle Africa, and he is commonly looked upon by churchmen as the foremost missionary of the Nineteenth Century, just as the scientists are beginning to consider him the greatest of all African explorers. Archdeacon Hudson Stuck said the like about the Alaska Indians, and many rank him among the foremost American missionaries of the last half-century.

Weighed in the Balance

Dr. Stefansson is most unusually able to evaluate and weigh the qualities of varying folk and customs. Certainly he is not emotionally intrigued by the joys of primitive life; he sees very clearly the horrible side also. After giving the idyllically romantic view of the fictionist regarding the joys of South Sea life, he says:

Thus far, the dreamers and the fiction-writers. But the scientists come along to modify the picture with tales of the horrible and complicated taboo systems. Then there were cannibals. In the Marquesas, one of the most beautiful of the South Pacific Island groups, they made early-morning raids on the inhabitants of the neighboring valleys. These

were hunting expeditions rather than wars, and the captives brought home were led around from house to house. Steaks, cutlets, and flagons of blood were distributed from the living victim until he collapsed. Then, probably, the rest of him was soup meat.

The anthropologist proves, then, that it wasn't all beer and skittles all the time in every one of the South Sea Islands. But again perhaps strangely, he nevertheless agrees with the philosophers and the fictionists that life on the whole was probably better there and then than it is here now, or there now.

After all, what of a little human marketing in the Marquesas? A far higher civilization than the Marquesan practiced child-sacrifice, threw prisoners to lions, and crushed victims under the former equivalent of a steam roller. The "highest" ancient civilization known to us from the Western Hemisphere was in Mexico and Yucatan, and was accompanied by a system of human sacrifice so intricate and brutal that the worst Marquesan stories are nothing in comparison.

THE WESTERN MOLOCH

Brutally he brings home what is very likely indeed to be the viewpoint of the historian of the distant future when present times will be telescoped together in the time-perspective with Aztec and Marquesan days.

And what about our own "high" civilization? We killed in the United States in the last year and a half, with motor vehicles alone, more Americans than were killed in battle or died from wounds during the year and a half of American participation in the Great War. Half of these were pedestrians run over by cars and trucks, not a bad substitute for the Juggernaut.

There has probably never been a nation that took in all forms of human sacrifice so high a percentage of its people as we kill with trucks alone. They sacrificed largely to bring about rain, good crops, agricultural prosperity; we do it to speed business and bring about industrial prosperity. Our motor-vehicle death-list is a by-product of the slogan that time is money.

If we can be happy, more or less, even with that and many other forms of callous bloodshed going on, we can perhaps believe the scientists who testify both that the Arcadian simplicity of the philosophers has never been found among savages, and also that savagery is, in their observation

nevertheless on the whole a blessed state when compared with ours.

Mere Comparisons

No doubt could the average citizen of Babylon, of Carthage, of Rome, of ancient Mexico, who lived according to his codes amid an atmosphere of self congratulation over the superiorities of himself and his times, himself and his race—no doubt, could that good average citizen who was one of our very selves, have foreseen our shudders—his shudders of today—over his customs, he would have been both outraged and enraged. But we are fated to go down in history one day as possessing the most insanely callous, bloody and brutal history the world has ever known. For our murders and burnt offerings are not the expression of powerful but perverted devotions and duties; they are the result of casual greeds and mostly of sheer imbecile indifference to human life and human suffering; a sort of lethal idiocy:

> The human ear, tuned to a thousand centuries of quiet or the song of birds, is assailed for the first time this century by squeaks, screeches and continuous din; lungs used to pure air are now filled with dust and fumes; minds, developed to be at rest except when we were occasionally attacked by strange tribesmen or wild beasts, must now be constantly alert. The crashing attack of motorcars, the treachery of live wires and escaping gas, destroy lives faster now than did the weapons of former wars.
>
> There were truces and spells of quiet between battles; there were long years between wars. Now the threat and onset of machinery and chemistry is without truce or peace.

Happiness Is Adaptation

The recipe ever given by Theosophy, is that true happiness is to be found by accepting equably whatever is at hand in the way of circumstance, while ever striving for self-improvement, mental, moral, and spiritual. And in practical fact such an attitude can make an elysium out of any natural environment. Stefansson remarks that if savagery anywhere should be less happy than civilization, it should be among the Eskimos, whose natural environment offers nothing of attraction to other races. But the contrary is the case. He takes up the matter of a tribe whom he calls the Copper Eskimos, people who had never come into contact with white men or their goods before his stay with them. After describing the

manner in which their ways of living are geared harmoniously to the natural conditions of the country, and their supreme content therewith, he sums up:

> If you like your country, your climate, your clothes and houses and food, thinking each the best in the world, and if, with the Copper Eskimo, you carry this point of view to most of the rest of your surroundings, you are well started on the road to a good life. If, in addition, you continue healthy until you begin to grow sleepy and tired with old age—if, like these particular savages, you have a philosophy or a religion which answers all your questions, and are successful according to your ideals in an active life—you have most of what earth can give.
>
> The civilized man is lucky if he can balance these things with the advantages of his mechanized existence.

The white man, on the contrary, is content to adapt himself to nothing in Nature whatsoever; wherever he is, all that is about him must and shall be trampled, smashed, bent, twisted and perverted to fit mental images and standards of fitness of his own, most of which in the view of future generations will be inexplicable except upon the hypothesis of racial insanity. And it just happens that Nature is, was, and always will be too much for him. Each time that he stamps upon her face she fights back savagely in numberless and nameless ways; working most harm through the very physical and mental fibres of his own construction which he has borrowed from her during the aeons.

DIFFERENT—NOT BETTER

Stefansson caustically remarks that certain ways of amusement are held to be "higher" than others because they happen to be the favorites of those who so hold them. And he notes what H. P. Blavatsky pointed out so many years ago—that civilization is the death of art and beauty:

> However, to be in the fashion, we must nowadays, consider "high" certain forms of enjoyment. One is music. But fondness for music appears to decrease steadily as we approach the perfection of our mechanistic type of current civilization. The Eskimos sing more than Sicilians, and the Sicilians more than New Englanders. There is evidence, too, that those who sing most are most thrilled by the singing. Besides, tears of ecstasy have rolled down the cheeks of American composers and musicians as they listened to Eskimo songs. One of them said that it was to him not the music

> which he expected from the remote past of the Stone Age, but rather the music which he dreamed would some day come out of the future.
>
> The technique of music grows more complicated, and in that sense higher, with the development of the machine age; but there are fewer who sing now than ever before and music does not stir the soul as it used to.

And again unconsciously embedded in his very remarks is a fossil which rightly perceived would uncover an unsuspected past. For imagination is but memory reversed; and if to sensitive musicians, Eskimo music is like "something hoped for in a distant future," this is precisely because it is something experienced in an even more distant past. For the Eskimos are one of the remnants of the highest culture the world has yet known; that very culture which is fated to be reborn in America through the rapid and present-day reincarnation of those who built it.

The "Benefits" of Leisure

It is particularly in his appraisal of the results of the much-hoped future achievements that Stefansson makes the cleanest break from blind "progress-worship:"

> . . . the two great dreams of the ages have been wings and leisure, both of them pipe-dreams.
>
> The wings are ours now; and what they are doing for us is to transfer the navies from the seas into the skies, changing war from the cannonading of frontiers to gas-attacks at night upon inland cities. International morals, never high, are today under the strain of the knowledge that the aggressor nation is pretty sure of triumph. Whoever starts an airplane war is going to win it.
>
> The apologists for our civilization tell us that while we are the slaves of our machinery today, we shall be its masters tomorrow; the machine will do our work for us and give us leisure. . .
>
> Then how will leisure help us? If your point of view is scientific, cast your glance back, and you must see that there has been nothing to develop a capacity for leisure or a talent for using it. . .
>
> Even if your point of view is not scientific, you need only to look at the people who have leisure now and see what use they make of it. One of the old sayings is that the devil finds work for idle hands to do. The idle rich, and more particularly the children of the idle rich, have long been a menace and a pest. Let alone benefitting from leisure, few

can even tolerate it. Those who are idle from useful work are, by the test of experience, constantly active in what is useless or harmful.

This, being translated, means the vanity of our dreams concerning the blessing of a human leisure that may come through the work of machines. . .

If leisure ever comes, it will be stranger to the world than wings, more insidiously if less spectacularly destructive.

IS SHAW RIGHT?

Says Dr. Stefansson:

Bernard Shaw forecasts a time when we shall have discovered that our bodies and minds are both incompatible with a mechanistic civilization—a time some twenty thousand or thirty thousand years from now when the English have no bridge across the Thames nor any but the most abstract concern about the history of the time when there were bridges. He pictures a Golden Age of the future in which, as in the Golden Age of the past, the plane is missing with the pterodactyl, the motorbus and the saber-tooth tiger equally gone.

Man, according to Shaw, will not die of the poison gas of his own machinery. He will have the wisdom to return by choice to approximately the outlook and the ways of the Stone Age. He may not be ideally happy then, but he will not be as harassed and befuddled by his universe as he is now.

PARADOXES

Strangely enough, the present-day collapse has forced to an issue the long-pending war between machine and human flesh in America, more rapidly than Shaw ever dreamed. On Government contract work machines are now definitely barred out on certain classes of work normally done by them. The resulting difficulties are a revelation of the manner in which the whole fabric of our structure has become machine-made and machine-dependent. The fallacy is clear. There is something fundamentally immoral about destroying or discarding the results of honest and well-meaning human enterprise; it is a philosophy of defeat, of destruction, of negation; it is like a clumsy chopper who upon cutting his foot with an over-sharp ax, smashes its edge against a stone. *What is needed is not a duller ax but a sharper brain.*

A parallel set of laws in force on the same work, seeking to adjust the results of the machine by shortening labor and thus distributing the effects more justly, meet with as much ease and

approbation in the enforcement as does the abolition of the machine meet with difficulty and disapprobation; throwing light on H.P.B.'s statement that certain forces would not be in their proper time and place until "more needed by the poor than by the rich." Which time is unfortunately yet afar off.

Certainly at the present time there is a great tide of revulsion against mechanized living; a tide being countered by every art, trick, and device in the power of those who make machines for profit and those whose coarse fibre enjoys the racket and madness of modern city life.

The Future

In the end the machine age will be, not ended, but diverted into very different directions than now dreamed of. Many machines will vanish with the outgrowing of the childish ways of life which produced them. As men learn to make the best of their environments through better self-understanding and self-control, human transportation will decrease; an effect to be hastened as neurasthenia, today universal, and the principal producer of running about, decreases with a diminution of greed, fear, and passion. All these effects will necessarily follow and depend upon the spreading of Theosophical ideas.

Wasted leisure will be replaced by entry into the illimitable fields of study, learning, and self-knowledge opened by Theosophy. Machines can be used to *produce* a quiet and peaceful atmosphere rather than the reverse; they can be used to stimulate and better nature instead of destroying her; they can be used to eliminate hurrying to and fro instead of facilitating it; they can be used to make life simpler rather than more complex; safer instead of more dangerous; and mechanized art can be used to elevate and purify minds rather than to debase and sensualize them as is now done.

The present disharmony between man and his machines is but a reflection of the greater disharmony between his higher soul and his lower; between his mind and his body, his cunning and his understanding. "If thine eye offend thee, pluck it out," was never a Theosophical maxim. The true modulus is control, not the defeatism of voluntary destruction.

When shall this Utopia be? The measure of the interval in years we cannot give. Its measure in action we can give all too simply. *It is the distance between that which the individual man knows he should do in all relationships, and that which he actually does do.*

AN INFERNAL GRASSHOPPER

The world is lying under a shadow of fear thrown by the international menace of aerial warfare. For this reason, perhaps, attention has been turned from equally sinister developments on the ground.

According to *Literary Digest,* Aug. 13, 1932, a tractor tank has been developed which can run not only 120 miles per hour on highways and fifty on rough ground, but can make a thirty-five foot leap over an obstacle. Not content with these terrible qualities, it is light enough to hook on to an airplane for transportation from sector to sector.

Many authorities believe that with present-day airplane development, victory in the next war will be a matter of hours only and will come to the nation which strikes first; in other words, to the nation which deliberately, most hypocritically and successfully conspires to murder a fellow-country. The next war between major nations will indeed be a cataclysm beyond imagining. It will be a combat of inhuman mechanical titans, crushing out the lives of whole peoples under their insensate clanking feet. Macerated under the roaring treads of racing tanks, torn to pieces by bombs from the air, flayed and eviscerated by burning gases, and—if any survive long enough—starved to death by the destruction of the lines of communication which science has made vital to modern life, and all this without distinction of sex, age, or condition: such is the fate which our science is preparing for humanity.

And certainly there is little indeed in contemporary events to lead us to hope that this nightmare will not one day be born into reality. The terrible memories of last time yet act as a deterrent; but a new generation is rising whose minds are being carefully and patriotically polluted by fear and hate—and memories fade.

SCIENTIFIC REVOLT?

There are some signs of awakening to two realities: one, the inevitable crisis in economic affairs which follows the recklessly selfish substitution of machines for men; the other, the fearful menace to the very existence of civilization through the development of war machinery.

As to Fact No. 1, the pendulum bids fair to swing to the other extreme. A matter of a few months ago, it dawned upon men that machines had displaced laborers permanently and by the millions; and that somehow these men *must* be accorded a chance to earn

their bread. The first half-hearted and tentative attempts to grapple with this problem raised up such formidable difficulties that the authorities are now recognizing its real magnitude, and almost falling into a panic over it; even going so far as to legislate against the use of machinery. Imagine the reception of such a proposal in 1929! And expressions of bitter resentment and disillusionment over the whole situation are rising from those very technical men most responsible, by the sale of their abilities to interests moved by mere blind greed, for the creation of that situation.

On the other count, let us quote no less a man than Einstein on the application of science:

> In war it serves that we may poison and mutilate one another. In peace it has made our lives hurried and uncertain. Instead of freeing us in great measure from spiritually exhausting labor, it has made men into slaves of machinery, who for the most part complete their monotonous long day's work with disgust, and most continually tremble for their poor rations.

It is as though the Pope were to rise in his place with a blasting denunciation of Catholicism as a delusion, a snare, a gigantic fraud.

A Scientific Schism

Thus, almost overnight, there has risen a vital schism between pure and applied science; between scientific thinkers and mere scientists; and it is spreading. Not least of its odd phenomena is the fact that engineers of national renown are now rushing forward with unsparing denunciations of the results of engineering as they have been applied.

With the seeds of such a revolt now sown among foremost scientists themselves, the next war will almost infallibly bring it to a head. In what guise, who can say? But such an effect is all the more certain, in that the results of the next conflict will reveal to the most stupid that any possible quarrel which nations can have with one another is a poor and childish thing compared with the quarrel which all humanity has with misapplied science; a quarrel which must be carried to a conclusive *finale* unless the whole world-order is to perish. Unless mankind develops more understanding than it has yet shown, the only hope, and the inevitable solution, will be a passage to a new start through a complete obliteration of all that we know as civilization; insofar as concerns the great European nations, at least. Yet there are intellectual madmen who

would "split the atom," develop and popularize this or the other "ray," wherewith insane humanity may destroy itself all the more completely!

PLAIN BUT BITTER TRUTH

We know of few words that have more needed saying than these:

> Now that the veneer of prosperity has been scratched off, now that men are finding that each day's problems demand some sort of honest, unflinching resolution . . . we find that character is an attribute singularly lacking in most of our so-called business leaders. We who are concerned with advertising are consciously or unconsciously reflecting in the copy we write the moral failures and the bankrupt thinking of these men. . .
>
> I claim that we have worshiped greed and profits at any price, to the point that we have established this standard in the minds of the American people, a standard which is gradually infiltrating the political and social life of the country.
>
> The great promotional problem of the country is that of establishing codes of ethics and living up to them. I contend that the most practical consideration before us today is to devise hour by hour, in our business transactions, some way of making the truth pay. (*Literary Digest*, July 9, 1932).

WHY NOT USE IT?

But there is no particular problem involved in making the truth pay. Merely use it, that's all. A trial of this recipe is commended to those responsible for the nauseating contents of too many advertising pages of the great national magazines. Of course, where there isn't any truth to begin with, it is, in the vernacular, "just too bad." And in American business as is, it all too frequently is just too bad.

The United Lodge of Theosophists

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

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

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

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

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

"The true 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.

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

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