THEOSOPHY

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IT is very wise and right to alter if we can the oppressive conditions about the poor or others. But so long as the philosophy, the religion, and the view of life held by the people are wrong, just so long all reforms will be temporary. The people must be altered in thought and heart, and then conditions will right themselves.

—WILLIAM Q. JUDGE.

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A U M

Learn from all thou comest in contact with. Learn from the wicked as from the good; do, as the wise bee doeth, which extracts sweet honey from the bitterest plant, truly. —MONGOLIAN APHORISM.

THEOSOPHY

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THE PURSUIT OF SELF-KNOWLEDGE

THERE is in every man and in every being a kind of knowledge which does not depend on memory or experience, on inference or evidence. Knowledge, in the customary understanding and use of the term, is finite and fallible, a term of relation which varies constantly. But the other kind of knowledge is absolute—independent of all relativities. It can be applied or misapplied, in the sense that it can be adopted or ignored as the basis of conscious conduct, but its integrity is in no wise affected in the one case or the other.

To this knowledge we give, as an objective abstraction, the name of Truth, and to its use the name Wisdom. Now, as in all times, men are perpetually asking themselves and others the question propounded by Pontius Pilate in his interview with Jesus: "What is Truth?" Jesus, according to the recorded tradition, made no reply—in which he showed his own wisdom.

In fact, each being is its own definition of Truth in every sense, and this definition is constantly confused with the reality of which it is but an ever-changing expression. The absolute *is,* the relative exists. Life is, beings exist. Yet the two are one, for every being and every thing is fundamentally life. The whole of manifested existence in all its variety and diversity can be reduced to a trinity of terms, action, being, and state of being; and these three can be perceived as indissolubly united with each other in one Life or Nature. Action is not conceivable apart from being, or being apart from some state or condition, nor can any of them be imagined apart from Life itself. This trinity in unity, this unity in diversity, is the reality. The perception of the fact in some degree is what

we call knowledge; its realization by the individual being makes him the embodiment of Truth, the Master of Wisdom in action and condition. From this point of view the doctrine of the omnipresent Self and of the individual self becomes something other than a teaching believed, to be adapted to one's own advantage. It becomes the conscious life of the individual, from which he is "constitutionally incapable of deviating," as runs the sacramental phrase.

Theosophy regarded as a teaching is but one among many systems of philosophy, religion, and science. It, like they, is but an expression, an outcome, a partial presentment of the Wisdom-Religion. Its sole advantages in that regard are that it is as yet uncorrupted by human fancy and imagination; is accessible to all men in its original transcription; is nearer to us in terms of our own intellectual and moral evolution; and so, in all these respects, does no violence to the presently active principles and elements of our own being, because wholly consistent with them all. It antagonizes neither the conscience, the reason, nor that desire for enduring happiness which are the motive power as well as the objectives which inspire all human conduct.

To hold on to his philosophy, his religion, his "science" as a theory of life, each man has to ignore or exclude some facts in his own experience, some principles in nature, some elements of his own being; has to exaggerate or minimize others. Thus every man is ceaselessly at war, with nature and within himself. At best he only succeeds in "obtaining a happiness which comes and goes." His existence is a perpetual arena of contending and unbalanced forces, against which he knows, by this inner and supreme Wisdom, that he cannot at any moment prevail, and to which he must succumb at last. Nowhere in all literature is there to be found a more telltale picture of human life in detail and in the round than that put into the words of King Duryodhana in the opening scene of the *Bhagavad-Gita*: "This army of ours is not sufficient, while the forces of Krishna-Arjuna are sufficient." All our forces of experience, synthesized in the prevailing ideas of mankind, are not sufficient to yield us peace and prosperity on earth, or any knowledge of our antenatal or post mortem existence, while yet they inspire or compel us to continue what we know to be a hopeless struggle. And all the time there is in us the recognition of another kind of knowledge, another use of power, another basis for conduct whose "forces are sufficient" to achieve the longed-for goal! This

is the contradiction of all life, as life is so far known to us in terms of human consciousness and experience.

Self-knowledge as theoretical science is the recognition of the primary forces and powers which pervade and control all in nature, and of which all nature is but an ever-changing objective expression. This recognition will come to any man who has even the momentary strength of will to use his own power of direct perception divorced from preconceptions—the mental deposits of Soul-memory. The same recognition comes to every man over and over again without his will, by virtue of the daily experiences of contrasts which upset all his preconceptions. The reign of Law throughout the whole of nature is the first fundamental axiom in the pursuit of self-knowledge, as it is the primary postulate in all physical science, but the materialistic conception of law is as devoid of a reasonable basis, a moral basis, as is the religious conception of lawlessness in nature and in man. The man of science never attempts to explore the nature of law as he explores the nature of matter, any more than the man of religion attempts to explore his "Will of God" in the same spirit that he explores his mundane experiences. Although the scientist's "laws of nature" are as immaterial as his "forces," he neither knows nor seeks to know them in any other direction than in their effects on matter. Although the religionist's God and his "will" exist apart from man and nature, and operate on both from beyond an impassable gulf, he never studies the revelation in which he believes as itself the evidence of something common both to his God and himself, of something common both in his own will and the Will of his God. Thus man, both the religious and the scientific man, are perpetually in a state of conflict. The one strives with nature in order to subject it to his own will. The other wrestles with his own will in order to subject it to that of his God. Each is necessarily "a house divided against itself." Nature and self being in fact one, these basic misconceptions induce violence in him who attempts violence on great nature, while the other in doing violence to himself as necessarily attempts violence on nature. There is no possibility of self-knowledge for any man along either of these two lines. Our greatest scientists and our greatest theologians travel away from the light of self-knowledge until it remains but a spark in them, equally with the depraved, the dissolute, and the heedless. In all these cases, which include the majority of our existing mankind, the difficulty is fundamentally that of the Soul-attitude, or point of view towards Nature and Self.

All disharmony in nature, all discords among men, all unhappi-

ness of the individual man, spring from what Patanjali calls Soul-ignorance— not ignorance in our sense of nescience, but that ignorance which all recognize under such terms as belief, opinion, prejudice and preconception in their countless forms and manifestations, and sanctified by each of us in his own case as his convictions of Truth and Wisdom. Whether a priori or a posteriori, these convictions are in no case due to ignorance in the sense of any actual void or lack either in experiences or the ability to understand them. Whether dormant, partially aroused, or fully active and dominating, all these characteristic qualities of the human consciousness represent the negative pole of spiritual Karma—Soul-memory as the antithesis of Soul-knowledge. Evolution in the spiritual, intellectual, and psychic meanings of the term not less but more than in the physical sense, imply progression, not standing still. The same evolution that is represented in the human and in still lower orders of being is also represented in the Masters of Wisdom and still higher preterhuman beings. Evolution, or progress in any direction is ever and eternally motion from a given point toward a given point; and that "point" is the motive or attitude which constitutes the spiritual polarity of any and every being or order of beings.

Genuine *Chelaship,* or the pursuit of self-knowledge, is, then, a fundamental change in point of view, in attitude of mind. It may originate to all appearance in the total upsetting for the moment of all preconceptions or "convictions" so that the individual is for an instant literally "thrown back upon himself" by fate or circumstance—only a blind way of stating the precipitation of spiritual Karma. Or it may ensue from a deliberate act of the individual's own will—which in its turn is but a translation, in the field of ideas, of Soul-action on a higher and more transcendent plane than can be reached by the human mind.

All purely human consciousness, and therefore all purely human conduct, is based on the sense of separateness—between man and man, between man and nature, between man and God. All divine consciousness, and therefore all divine action, proceeds from the sense of Unity—of the unity of all and everything in nature, known and unknown. This is the first of the "seven spiritual senses" to awaken in man. On its use depends the flowering and the fruition of the others.

IDENTIFICATION

WHEN it becomes necessary to produce credentials in order to identify oneself, the identification given is that of the person only. For all worldly affairs this usually suffices: one is male, female, white, black, American, French, married or single. We so classify ourselves many times as occasions demand, yet never once correctly; we list but our attributes or aspects, never our reality. There can be no logical explanation of things as they are without true identification. We cannot even explain a potato, considered as a potato only. The existence of a man as a *person,* only, is useless and illogical.

One of the reasons for the breakdown of religion is its failure to identify beings of all classes. True, religion speaks of the soul, but it were better not to ask of religion to explain, "What is the soul, whence comes it and why?" Answers are given to these questions, yes, but where is the man bold enough to say, and demonstrate, that he knows through religion what and why the soul is, this side of the grave, or beyond it, for that matter? If religion were able to offer a formula for the discovery and identification of the soul—even a formula to be used as an experimental proposition only—it should long ago have triumphed. It has failed to all intents and purposes, yet religion continues to exist—as the moon continues to exist—having a form which life has used but uses no longer.

Does this mean that the soul is not to be discovered? Assuredly not; it only means that the soul cannot be known through religion, which is mere belief, but must be learned by wisdom, upon which true faith is based. Belief is one of the products of religion, provided as a necessity to cover all points beyond which the knowledge of religion extends. These are many, and since we all know, instinctively or intuitively, that there is reason in all things, we become dissatisfied with all systems that fail to give us the means of self- or soul-identification. When we have exhausted all sources in our search for truth the very principles of our nature compel us to turn to the One Source. We then learn, slowly and painfully, that within us is the God we have been looking for outside. Using this fact as a proposition of the purest logic, (for such it sooner or later becomes) we begin to test it everywhere. Again we repeat the questions we had almost ceased to ask, "What is God?" "What is the Soul?" "Who am I, why am I here, where am I going?" Searching for the answers within ourselves we begin to find them, but we also find we must identify the nature of all other beings.

We and all other beings observe, compare and learn by one and the same process of universal law; distinctions of classes exist only for the purposes of comparing and learning, but can pertain to externals only. That which experiences distinction of class in person, circumstance, and occurrence must be alike in natural essence wherever found, or it could not recognize external distinctions or similarities. Since all that is learned by self-conscious beings is learned by the same kinds of experience, in the same kind of form, under the same kind of conditions, with the same general results, wherein do we differ? That we do differ is apparent: no two human beings possess the same features, forms or fortunes—yet all these different persons represent aspects of the One Self, which is their true identity.

We cannot be any of our aspects as they are incomplete and changing. We cannot be all of our aspects together since the being they compose is subject to change and decay. We cannot be anything that changes or dies, as our identity would not be constant, and if not constant it is not identity. While the theory of reincarnation teaches we may be kings today and paupers in the next incarnation, yet we are only that which reincarnates while engaged in that process; the Self which we are is more than this. We cannot encompass it, but we can strive to recognize it—*everywhere*. "All that a man can know of the Supreme is what he knows in himself, through himself, by himself; in the East the realization of this is called the Awakening of the Self, *the Self of all creatures*." It is this kind of identification that the Sages tell of and Teachers write of, while they make plain those distinctions by which we learn to avoid false identification.

"This perishable body, O Son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows it, the Kshetrajna. Know also that I am the Knower in every mortal body, O Son of Bharata; that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom."—(*Bhagavad-Gita.*)

THEOSOPHY A RATIONAL EXPLANATION

IN HER First Message to the American Theosophists, H. P. Blavatsky defined Theosophy pure and simple as, "the philosophy of the rational explanation of things." There is nothing in this definition that others would not also claim as applying to their philosophies, their sciences and their religions. Wherein then is the difference? It lies in the evidence adduced. The Theosophical explanation of things will stand up amid every test and trial; other explanations sooner or later break down and leave their dependents stranded upon one or another of the many treacherous reefs in the boundless Ocean of Life.

The term "rational" has reference to the reason; and reason is the distinction and prerogative of MAN. Designated by principles, the real Man in Theosophy is the imperishable triad *Atma-Buddhi-Manas*. These Sanscrit terms are considered by William Q. Judge as difficult to render in English: "*Atma* is spirit, *Buddhi* is the highest power of intellection, that which discerns and judges, and *Manas* is Mind. . . . The English language will suffice to describe in part what *Manas* is, but not *Buddhi,* nor *Atma,* and will leave many things relating to *Manas* undescribed." From these quotations it is evident that the words "reason" and "rational" must have a deeper connotation in Theosophy than ordinarily. One of the definitions of "intellection," the word used by Mr. Judge as the nearest equivalent of Buddhi, is given in Webster's Dictionary as: "A form of cognition higher than mortal reason; a kind of superhuman intuition." As used in Theosophy, "rational" would be that which emanates from the Higher Mind or Buddhi-Manas; and rational explanations would be those made in the light of the Divine Ego. Unless we approach life and meet all of its situations from the point of view of Higher Manas, we can never acquire more than a surface knowledge of things.

The Key to Theosophy by H. P. B. is occupied largely with the exposition of the Nature of Man's higher principles, in so far as such exposition is at all possible. The principles constituting Man's imperishable Triad can only be understood through these principles themselves; and hence any description of them cannot do more than arouse the spiritual perceptions of the student so that the inner light may finally dawn upon his awakened understanding. H. P. B. uses the term "rational" in connection with all three principles constituting Immortal Man. We read: "Plato and Pythagoras, says Plutarch, distribute the soul into two parts, the rational

(nöetic) and irrational (agnoia); that that part of the soul of man which is rational is eternal; for though it be not God, yet it is the product of an eternal deity, but that part of the soul which is divested of reason (agnoia) dies." In order to survive as a *Conscious Unit* the soul must become rational or unite itself with its Source-Spirit. Should the Soul separate itself too often from its Divine Parent, it will tend to become more and more irrational until in time its higher fire, the light of Mind, will become so dimmed as not to be able to withstand the onrush of the life wave of a new cycle of evolution. It will then be overwhelmed and extinguished for that manvantara.

Again: "In its generic sense, the word 'rational' meaning something emanating from the Eternal Wisdom." This has reference to a portion of the text in which the nature of *Atman,* the Spirit, is discussed. *Atman* is here referred to as "the *rational* part of man's soul" and it is stated that it never enters wholly into the man, but only overshadows him more or less through the *irrational* spiritual soul or Buddhi. Anticipating that the student might be puzzled by reference to Buddhi as *irrational,* H. P. B. hastens to explain: "You have to learn the difference between that which is negatively, or *passively* 'irrational,' because undifferentiated, and that which is irrational because too *active* and positive." The latter has reference to the "Animal Soul" or lower Manas. Lower or Kama-Manas is under the constant sway of the desires and is the chief enemy to *Concentration* or the power to remain fixed upon the Spirit—the Higher Self. Lower Manas, when unrestrained, represents the complete fall of the Self in Matter and hence is termed in an active or positive sense, irrational. Buddhi *per se* is the perfect though unconscious reflection of Atman in matter and hence *passively* "irrational." In this sense it is the Monadic, or Cosmic Essence referred to on page 178 of the first volume of the *Secret Doctrine,* which has not yet become individualized. Its complete individualization comes with and in fact is, Manas, the Thinker. Manas may be considered the incarnation of *Atman* in *Buddhi* to the extent that such incarnation is possible. It is then that Buddhi *manifests* rationality instead of merely *reflecting* it. Manifestation, teaches the *Secret Doctrine,* begins with *Mahat,* and Mahat is the direct source of Manas.

In the *Secret Doctrine,* Vol. I, p. 256, we read:

> For MAHAT is the first product of Pradhâna, or Akâsa, and Mahat—Universal intelligence "whose *characteristic property* is Buddhi"—is no other than the *Logos,* for he is called "Eswara" Brahmâ, Bhâva, etc. . . . He is the "first-

> born" of whom the Purânas tell us that "Mahat and matter are the inner and outer boundaries of the Universe," or, in our language, the negative and positive poles of dual nature (abstract and concrete).

H. P. B. deals quite extensively in *The Key* with the subject of "lost incarnations." She goes to great pains to point out that while imperishability is, of necessity, the inherent condition of life itself, *immortality* must be striven after and won. "Every atom and speck of matter, not of substance only, is *imperishable* in its essence, but not in its individual consciousness. Immortality is but one's *unbroken consciousness.*" In answer to the observation that the kind of life a man leads whether rational or irrational, could make no difference as far as his survival was concerned, since his soul was pre-existent and eternal, H. P. B. explains the pernicious consequences of such a stand. "Both the *human* spirit (or the individuality), the re-incarnating Spiritual Ego, and Buddhi, the Spiritual soul, are pre-existent. But, while the former exists as a distant entity, an individualization, the soul exists as pre-existing breath, an unscient portion of an intelligent whole." In other words, we can either exist throughout the eternities as rational and immortal beings or as "irrational," imperishable beings (unscient portions of an intelligent whole). The latter condition must finally be the fate of those who life after life snap the shining thread which links the Spirit with the *personal* soul from the moment of birth. In such a case the value of the incarnation is lost, there is no Devachan and nothing remains of that personality to be recorded on the imperishable tablets of the Ego's memory.

The evolution of the Manasic Ego might be described as carried forward by an unbroken series of spiritual accretions. It is the eternal aspect personified as the god Vishnu, the principle of preservation. Evolution is not merely cyclic, it is spiral and every incarnation of a Monad, whether Solar System or Man, adds so much to the store of Knowledge and Power of that Monad. Manvantaras and pralayas, constructions and destructions, have for their ultimate object the ever increasing potency of that which "does not perish with created things."

The following passage from the *S. D.* I., 53, sets forth the two goals toward which all are moving:

> Paranishpanna, remember, is the *summum bonum,* the Absolute, hence the same as Paranirvana. Besides being the final state it is that condition of subjectivity which has no relation to anything but the one absolute truth (Paramârthasatya) on its plane. It is that state which leads one to

> appreciate correctly the full meaning of Non-Being, which, as explained, is *absolute* Being. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Paranishpanna. But there is a great difference between *conscious* and *unconscious* "being." The condition of Paranishpanna, without Paramârtha, the Self-analysing consciousness (Svasamvedana), is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only "with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe)," that one gets rid of personal existence, merging into, becoming one with, the Absolute, and continuing in full possession of Paramârtha.

The triple power of the Self is that of creation or construction, preservation, and destruction, followed by regeneration. These powers are symbolized by the Hindu Trimurti, Brahma, Vishnu and Siva as well as by similar Trinities in all theologies. Vishnu has a temporary and a permanent aspect. In its temporary aspect, it is the power of coherence, holding forms together for the time being and until the purpose of Consciousness has been fulfilled in that embodiment. In its permanent and enduring aspect, Vishnu represents the Spiritual efflorescence of the form in question which is added to and becomes a lasting asset to the Indwelling Soul. In this respect both Brahma and Siva or the processes of construction and destruction exist for the sake of Vishnu. In a still higher aspect, Vishnu would represent the Spiritual accretions added to the Universal Over-Soul at the close of Cycles. The Over-Soul changes and expands in power with every period of manifestation. At the time of Mahapralaya, the Spiritual essence of all the Beings collectively and as a WHOLE remains as the permanent fruitage of the Manvantara just closed. This essence constitutes the invisible robes in which the Eternal Parent is wrapped during her slumber for seven eternities.

Before the process of descent has definitely set in at the dawn of a "New Day", all Beings are in the Seven Primordial Rays, which emanate from the ONE. With increasing differentiation, separation occurs, the Monads emerge and take their places according to their karmic inheritance from the previous Manvantara. It is then that the inner stamina of the Monads makes itself felt, and some become cornerstones and others rejected pieces of clay (See

Transactions, p. 55). Both in the processes of descent and of ascent, that which has been assimilated by and to the innermost essence of the Being is not lost, but remains his permanent possession. These are the only possessions which adhere to the Soul in its comings and its goings. In comparison with these possessions, all others are as dross. But even these possessions are not unconditioned. They remain the permanent property of the Individual Unit only as shared with the Whole. The irrational beings, which finally go back to the One Life divested of such possessions, are thus deprived because of their desire to monopolize "The Common Heritage." That explanation is a rational one which recognizes the relationship *and identity* of the Whole to and with the part, and the part to and with the Whole. The culmination of this recognition is Mahatmaship or conscious Divinity.

Breaking Through to Reality

The pure object apart from consciousness is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves (or Substance)*. That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyan Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAM.—S.D., I, 329-30.

YOUTH'S GREAT OPPORTUNITY

FOR generations past, youth has been prone to believe that when the time arrived, his hopeful preparation made, bright avenues would open for his entrance into a colorful and kindly world where he would find a place—*his* place—in which a life-destiny might be worked out without too much friction, too many obstacles.

He has in the large accepted the world as he found it, at its face value; in the main his years have been unquestioning ones. The complaisant attitude of his elders toward life-values has stilled any doubts which youthful crises may have stirred. Moreover the background of his youthful universe has been made up of awesomely impressive institutions, time-honored and sacrosanct to his forbears. His very life has been hedged in and overshadowed by a host of "authorities" which he has perforce accepted: his parents, his teachers, the written word as he has found it in fascinating books and magazines, and the newspapers—why, they are the sturdy bulwarks of our free republic; he has heard grown-ups say so. He has seen fierce pride kindled in defense of our "American Individualism"—a heritage, so he understands, from our Revolutionary Fathers, and thus of the very essence of "Independence."

Through the agency of home, church, school, he has been brought face-to-face with the world's concepts of morals; this impartation on the part of his mentors has been spasmodic, half-hearted. He has been told to *do* many things, but the reasons given for acting thus and so have been a strange confusion of idealism colored with self-interest, self-preservation. Born of the conflict between precept and the observed action of his preceptors, the code of ethics which he has gradualy adopted has been a conveniently flexible one founded on expediency. His plastic mind has reacted to the intense practicality of a machine age, in which results only seem to matter; results in fact are *demanded* of him—in his hectic school life, in his sports, in all of his social contacts. Success must be tangible, something to be measured in terms of possessions, in acclaim, in power —over others.

Yes, Youth has accepted passively much that was shopworn, cheap and shoddy: with unquestioning faith he has received as shining heirlooms many things which have lately lost their lustre before a widening vision. Of late the world which housed the future of his dreams, seems to have dissolved suddenly before his eyes, and Lo! before him is something grim and altogether unfamiliar: the land

of infinite opportunity is now a land of disillusionment and bitter disappointment. He hears his elders speaking wisely of cycles of depression; they have lived through others which proved to be only the prelude to a greater day. Hopefully he has prepared himself through long years for the opportunity which he never doubted would be there to meet his eager quest.

Today, youth is asking questions; he is quite sure that the golden age of his fathers was a mirage; he is still searching for an opening wherein his hard-earned education may be put to the test, but his faith in the value of that training has been shaken. He is looking askance with cold eyes upon many of the cherished gods of his fathers; he is wondering whether the edifice which has been reared from the sound foundation the Revolutionary Stalwarts laid is an enduring one. The bulk is massive and impressive, but it has seemed to totter in times of stress. He is still awed by apparent grandeur of achievement, by institutions that have the appearance of ageless stability, but he has suspicions that some of the grandiose structures are but shells.

To youth these last few tragic years have been a time for taking stock. He is desperately sure that something very serious and fundamental has gone wrong. He sees all the nations of the world, his own among them, desperately striving one against the other. Ostensibly at peace they are rocked by a turmoil of warring emotions: fear, distrust, jealousy, greed; a palsy of mutual distrust seems to have seized them. The militant optimism of youth is nowadays tempered with doubt. Although he sees clearly that the world is sadly disorganized, adrift, his dismay is but increased by the realization that his own experience and, sadder still, his education have furnished neither the success nor the stamina to face the struggle that confronts him. Churches, schools, elders, have failed him; dispirited and befuddled they are no more able to solve the riddle than is he.

Youth, there *is* a way out; a way which leads forward toward the light, for there still is Light! Knowledge is needed, Knowledge *is* that Light; courage is needed—the steadfast kind; vision is needed, clear eyes which can pierce through the darkness of apparent defeat and see what in reality is a great *opportunity*.

In times of bitter stress when humanity appears to stumble and falter, then is the time when the real leaders may step out of the ranks and confidently assume command. What are the attributes that mark a leader of men? Knowledge first; not the knowledge that distinguishes the scientist, the teacher, the statesman of today,

but a Universal Knowledge that is competent to deal with *causes;* a knowledge which can build out of the old, the outworn, a new order of things.

The poor old world is locked in a death struggle trying to *change conditions,* blind to the fact that these conditions are the fruits of ignorance, blindly unconscious of the necessity for exchanging the old order of *laissez-faire* and negative values for positive ones; courage for fear, trust for distrust, faith for doubt, untainted service for selfishness. Life is one, Law is the keynote of Nature, Brotherhood is a fact not a theory—these ideas must the world grasp and translate into action before Youth may hope to realize in full its destiny.

Youthful Theosophists are familiar with these Truths; they have that priceless attribute of true leadership—a true basis for right action, a basis which withstands all stresses, resolves all human problems; a basis which should make the possessor thereof a warrior among his fellows, a warrior *for* his fellows. Even youthful eyes opened to the light which Truth lends them may perceive clearly that our Universe, yes, our nation is self-deluded, sick with false ideas, a prey to fetishes and shibboleths. In the mere seeing there is tragedy if that vision is not recognized as the measure of the perceiver's responsibility to act; it is in truth a symbol of the great opportunity.

This is a transition age, and this day is a critical point in that transition. Whither are we bound? Youthful Theosophists, in your hands lies the ultimate power to guide faltering humanity out of a morass onto the heights, out of murk into light. H. P. B. has given you a stirring inscription for your shields—"Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other, and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian Peoples."

Wherefore, Oh Youth, go forth resolved to fight!

YOUTH-COMPANIONS' FORUM.*

IT *seems as if almost everyone now has or makes use of a radio. What would, in your observation, constitute its misuse and its right use?*

(*a*) Every question of the right and wrong use of any power or thing at once resolves itself into a problem of motive. Undeniably, the radio is a power; therefore, like all other powers, morally colorless in itself, it is modified by the reason for its employment. And so, Why do we listen to the radio? Is it merely to pass the time? So often "passing the time" becomes in fact the avoiding of a duty considered unpleasant. The harmless "moment of relaxation" easily grows into an hour of procrastination—not so harmless. The general run of balderdash offered on the air, far from helping us to be the better able to help and teach others, rather acts as an anodyne to lull our not-too-active faculties into a pleasant passivity. Of course, there are occasionally programs of value, but these are all too few. There is another way of looking at the problem; the broadcaster's point of view; and here we must consider motive again. Is the purpose of the program to exploit the grosser appetites of an already over-exploited public, or is it to convey useful information, better still, actually to teach truth? Were we ready for it, the ideal "right use" of the radio would be to hold national classes in the *Ocean of Theosophy!* And were that the *desire* of the nation, have them it would. For our present radio programs are an excellent index or cross-section of the desires of the race. And when we turn the dial in vain for something worthwhile, only to hear the raucous rounds of alleged music, mingled with the loudly proclaimed virtues of this and that product, or, to borrow from "The Christmas Light," products of "This and That," we have only to say to ourselves, "This is just in fact what I desired." As units of this civilization, it behooves us to start "desiring" something altogether different, so that in future incarnations, we will not meet the same.

(*b*) To gain an accurate cross section of modern radio programs it would be necessary to turn on the instrument over the entire 24 hour period, which many would not have the fortitude to endure, and yet there are thousands today who do this very thing; they live in a Kama-Lokic dream in which much of the dross of our national life is translated into sound. To an appalling degree these pro-

*The remaining questions of this series will be answered in the March issue.—Eds.

grams reveal our American weaknesses—lack of discrimination as comprehended in good taste, a sense of proportion, a recognition of beauty. During the entertainment we have perhaps listened to a description of a football game, and yielded our emotions to that dynamic master of human feelings, the announcer. The measure of success in this profession is based in terms of power to excite and hold sway over an audience. While listening did you get frequent glimpses of the "nigger in the woodpile"? Yes, radio is a very hard-working handmaiden nowadays of advertising; such and such a company has turned patron of the arts that you may enjoy . . . rather the arts are served as a sugar-coating to sweeten the real *pièce de résistance* which is revealed as a sales-talk: the patron has something to sell you willy-nilly. Black magic and proud advertising are cheek by jowl in league these days and "human nature" is their prey. In most programs there are numbers possessing merit but the pure and the tainted are so inextricably jumbled that the searcher for that which is good is perforce subjected to much that is vulgar, much that appeals to prejudice and cupidity; he listens to student voices, to pseudo music which after all is only noise, and to the blatancy of political self-seekers.

It should be understood that after all the radio is based upon sound, that mysterious and little understood force in nature; a force which has unlimited potency—destructive as well as constructive. Today this power through the radio as a vehicle is put to highly disintegrating uses: why? because a great Natural Force which might be used beneficently is used almost wholy for selfish purposes.

The moving and talking pictures seem to be an interest allied with the radio. What purpose do they fulfill in the popular mind? What retardative influence, if any, do they seem to exert? What would be their right and proper function in line with human evolutionary development?

(*a*) Among a people to whom happiness has become synonymous with pleasure, and the latter with sensation, what other purpose could our moving pictures fulfill than to provide those sensations? As a stimulant to the glorified selfishness of a "perfect love" between the two, almost all of the current romantic films build up literally *devachanic* happy endings, in which the principal characters live forever after in smug content, wholly untouched by either the sordidness or the suffering of the outer world. As though this were the ultimate purpose of life: to extricate personally one's self from adversity, letting the rest of the world get along as best it may. Such is the ideal of marriage being impacted in the minds of movie-

goers. The lethal influence of gangland pictures requires no comment. Films of adventure are a means of vicarious heroism, go-getting and action, in which we find our old friend, the personal god idea, in a new garb. Thus does the Hollywood galaxy become the popular American pantheon. Indeed, the prime purpose of modern scientific endeavor seems to be to turn its energies into discovering new and more powerful soporifics of the mind. Radio, movies, printing—wonders of the age—yet for the most part they are devoted to filling man's mind with useless intellectual lumber. Why should there be any original thinking at all, or rather "remembering" of ancient truth, in all this welter of sounds, words and pictures?

The movies, when not merely harmless and vapid, are crystallized expressions of the moral and mental tendencies of the day—in what direction is evident enough. Perhaps the movies are a materialized reflex of the astral light as it is being impressed by us all the time. Thus, the movie-goer is not likely himself to produce any masterpieces of word, song or deed; too full is his mind of the latest anthropomorphic antic on our new Olympus. Volumes could be written on the use of moving pictures from the Theosophical point of view; how the great relics of the distant past, of forgotten civilizations—the landmarks of other and higher cultures—could be thrown on the screen to teach history in a new and true light; and nature study, devoid of the "humanized" ballyhoo which frequently mars an otherwise excellent animal picture. Moving pictures rightly used would provide an hundred ways of pointing to man's divine heritage, his mission and his future. For after all, there are but few bases of action: for the personal self, and for the Self of All. Movies which appeal to the personal man, no matter how artistically conceived, are retardative, having nothing to do with the growth of the soul. Movies which seek to awake the idealism resting in the higher nature of each man are in harmony with great nature's purpose, therefore, in harmony also with human evolutionary development. And where may such movies be found?

(*b*) The movies and the radio offer a temporary escape from responsibility. They offer surcease from the realities of life; from the disturbing necessity to face problems, to think straight, to make choices, in short to exercise the will. The "movies" present a colorful spectacle which makes no demand on the positive use of these powers. The playgoer finds there much to stir the emotions, much to feed the senses; a deliberate pandering to his desires: but rarely does he find any food for the mind, nothing to light ideals, nothing to aid a high resolve. Many of the great books in our literature

have been adapted for movie presentation, and the original in such instances has undergone an amazing transformation. Under the sleight-of-hand of the scenario writers a story emerges which is often a complete degradation of the authors' intention.

In this age of transition man needs as never before clear vision, strong will, high courage: the problems which confront him are complex and pressing. In yielding to the insidious influences of sensation which present day amusements reflect, man is dulling those divine powers. In his relinquishment of the power of choice over what shall enter his mind, what he shall hear, see, he is in grave danger of becoming prey to forces that deaden, which finally destroy. Men do not grow in strength, in knowledge and power to serve by indulging the sensual nature. The almost universal craving to be amused as a palliative to the stresses of life is a dangerous substitute for a courageous performance of duty.

The radio today offers a world-wide range of communication. It might be used to promote a better understanding among nations, now so bitterly "nationalistic" in attitude. There is a vast amount of educational material which could be disseminated through this agency. Music speaks a universal language: why not international concerts? Why not educating talks from those who are in high places in government, so that the people could become more intelligent citizens? Why not likewise gain a better understanding of other peoples and nations through their prominent men? The culture of a few should be shared with the great mass of the people. A power so great should be freed from all commercial domination, and used unselfishly and constructively for the benefit of the Race.

The ancient Greeks gave us ideals for the theatre. The great plays of Aeschylus and others were produced under conditions of utmost simplicity; no tinsel to distract attention from the great Dramas which held as their message Universal Truth, profound delineations of life. Even though we do not resurrect the Greek atmosphere and setting, still there are great ideas today which might be dramatized as impressively and as simply as the ancients dramatized. The theatre likewise should be divorced from selfish interests and used as of old for the benefit of mankind.

(*c*) The misuse of the radio is a thing generally recognized. It is being misused from two angles, both with the same motive—greed. Those who sponsor the programs do so with the thought of increasing their own business and bank account; those who listen in do so with the thought of increasing and stimulating their own sensations and feelings. The broadcasters deliberately endeavor

to "psychologize" their audience; to create new desires among the people and to accentuate the old ones. Perhaps it is no mere coincidence that radio should be developed and the study of psychology become popular at the same time. This combination, so used to influence the people, smacks of Black Magic. The people, provided with a new toy, have reverted to type and have linked it up with the lower side of their nature.

The principal objective in establishing a better use of the radio lies in the bettering of the tastes and motives of the people. Perhaps the largest field of contact, or of action, of radio is with the Manasic and Psychic part of man. If so, it should naturally be used to stimulate and cultivate the Higher Manas instead of the Lower; and the "sensational" reaction should be more Spiritual than Kamic. Like everything else in our civilization, radio, in itself, is neither good nor bad; it is *human nature* which must be changed —the old, old, story again.

Perhaps the fundamental purpose of the movies, from the popular viewpoint, is to provide a source of relaxation and entertainment. That is their theoretical conception of it. The practical outcome of its application—or misapplication—is that they are a source of nervous and psychic "excitation" instead of relaxation—a sort of sensual stimulation. They are a part of the many-phased dynamo which makes the tempo of modern life possible. If it were not for these outside stimulations people would soon slow down: if the people would change their motives, the outside stimulations would vanish; these are but two faces of the same thing.

While the "movies" are a stimulant to the Kamic nature, they act as a sedative to the Imagination and Higher Manas. They are inducive to imitation and standardization. Taken in large doses they are destructive to one's self-reliance. The movies, in their present application, are a source of inspiration of the wrong sort, especially to the children.

The proper function of the movies should be the same as that of any good book, or play, or piece of music. It should stimulate our intelligence, our imagination, and our sense of humor. Don't let us get the idea that "good" things cannot be just as entertaining as the other sort. A good movie should leave us chuckling and at peace with the world instead of tied-up in a knot or hopelessly sentimental, as many do.

Why are these questions important for Theosophists to consider?

The age-old injunction: "Man, know thyself," applies in this case as in all others. As Theosophists are part of the race, and as it is

their purpose and high resolve to bring the light of Theosophy to their fellows, it therefore becomes our duty to understand the tendencies of the race mind and to inquire into the causes of those tendencies. Theosophists are in these currents of Lower Manas which comprise most of the thinking of the race, but they need not be of it. To be of service one must see and understand the *needs* of those to be helped, and a detached consideration of the ills of humanity and their causes will lead to that understanding.

WORKING WITH, NOT FOR, THINGS

Question: On the basis that man is a spiritual being and can always change his course, I do not see how Masters could work out cycles unless people necessarily act very much alike.

Answer: They figure out cycles according to the average of the mass of mankind, not on the basis of the individual's position in regard to the cycle. An individual may take a very different position from that of the mass toward some cycle, but none the less he moves with it and is bound to that cycle; he has to move with that race, either above it or below it. No one can escape from the race to which he belongs. The effect of cycles upon us, however, or the use of the cyclic return, depends upon the individual. Should there be, let us say, a revolution all over the world, all forms upset, all ideas of valuation and property destroyed, how would men be affected? Some would be affected terribly; others, very little. It would depend altogether on the individuals—on the measure of their attachment to the results brought about by such a course of events. Freedom comes from lack of self-interest in the results of anything we do. If we work *with* things, not *for* things, for the best of all, without being attached to either success or failure, then we are not struck by such catastrophes. They cannot touch us. We are interested in their effects upon others and not upon ourselves.

—*R. C.*

STUDIES IN THE OCEAN OF THEOSOPHY

IV

THE perspective opened in the second chapter of the "Ocean" reveals vast spans and far distances. Each listening ear that hears of evolution's eternality begins to surmount restrictions placed by materialism and priestcraft. The enormous vistas depicted in ancient lore reduce to absurdity the chronology of modern teachings and grind their puerile ideals of human destiny to fragments. So much so that the learned ones of the immediate present are forced to push back their time limits markedly. Their conclusions are not so positive. Their statements seem less dogmatic. Archaelogical discoveries are proving embarrassingly corroborative of Theosophical teaching. Even the clergy hasten to explain that the theological "six days" are not to be regarded as days of twenty-four hours, but represent "periods of time"—discreetly refraining, however, from disclosing the duration of these periods. *Authorities* are finding flexibility convenient and leeway necessary. This is well; for flexible bonds will stretch and, being so often stretched under pressure of unassailable doctrine and irrefutable evidence, must ultimately give way. It was to "break the molds of men's minds"—religious, scientific, and philosophical—that H. P. B. came into this darkened world. She at least abolished mental subjugation. People are no longer afraid to think. But the great struggle with tenacious orthodox ideas is still to be undertaken by the majority.

He who enslaves another shackles himself. This is how the West became mentally bound. Here are reincarnated the Jews once held in bondage, together with the Egyptians who oppressed them and who, in their turn, are chained, mentally, to "Mosaic misunderstood tradition." This affords an excellent illustration of the fact that Karmic effects are not *fixed;* for such enslavement could have been averted if the Westerner had held an open mind. The main channel for the flow of this retribution has been the conceit of modern investigators, possessed of "a singular unwillingness to take instruction from the records of Oriental people much older than the West." With less pride and racial prejudice, "the living thought and record" of the despised Hindus might have been shared and real profit gained. Then the real age of the world, long "involved in doubt for Western investigators," would have been known; for "with the Orientals is the truth about the matter."

Truth is changeless and must eventually prevail. However much such evidence as the pyramids may have been distorted as to symbology or even ignored entirely, as in the prevailing Mosaic record, "where one would expect to find a reference to such proof"; and however much "the most learned even of our scientific men have stood in fear of the years that have elapsed since Adam, or have been warped in thought and perception whenever their eyes turned to any chronology different from that of a few tribes of the sons of Jacob"; nevertheless, through all this folly, there have stood many mighty monuments of an ancient past, such as "the noble, aged and silent pyramid of Gizeh, guarded by Sphinx and Memnon made of stone," rapt in mystery, immovably awaiting "resurrection of the old pyramid builders of the Nile valley" and the recovery of "the plans of those ancient master masons," "hidden from profane eyes until the cycle should roll round again for their bringing forth." With the advent of Theosophy in the West this long awaited cycle dawned.

It is to the accounts of "a poor and conquered race" that Theosophy directs the attention of "the western flower of culture, war, and annexation" concerning "the age of man and his world." These records at once upset "the interpretation so long given to the Mosaic tradition, but fully accord with the evident account in Genesis of other and former 'creations' ". They also agree with the cabalistic construction of the Old Testament verse concerning "former periods of evolution" and "coincide with the belief held by some of the early Christian Fathers who told their brethren about wonderful previous worlds and creations." Verily, the Christian "faith" would seem to be a house divided against itself.

In this "cosmic and human chronology of the Hindus," "the periodical coming forth of great days and nights of equal length of the universe of manifested worlds" is symbolized as the Days and Nights of Brahma, implying that the universe exists for the Soul's experience and indicating the vastnesses through which Soul evolution forever cycles onward. One "Day of Brahma" spans a period of "four billion three hundred and twenty million mortal or earth years." His "year" extends in proportion; while His life-time covers an eternity of fifteen figures. During this time, the heterogeneous and differentiated evolves gradually from homogeneous matter, in three main stages of ethereal, astral, and material substance, while unfolding an innate seven-fold plan of progressive manifestation; thence gradually withdraws again into its Source, "the infinite and absolute unknown, which has no beginning and

shall have no end; which is both last and first, because, whether differentiated or withdrawn into itself, it ever is"—the Deity, "around whose pavilion there is darkness."

In all of this, there inheres one aim: the building of the human form, "Solomon's Temple"—Dwelling of the Sun-Man; and one purpose: that Man may contact Nature, for his own experience and for her upliftment. This seven-storied temple is constructed of *living* materials, "found, gathered together and fashioned" during the general processes referred to. The human form, unique in nature, is the result of billions of years of sustained effort—continuation of similar effort on the Moon when still a planet. But if there be no Jehovah to oversee, who accomplished this construction? It was Man, the Sun-God himself, who for "many, many ages" worked "hidden from sight within, carrying forward the plans for the foundation of the human temple." Then followed necessary training of the faculties and organs, and many more ages "for all the servants, the priests, and the counsellors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes." In this process, there were many stages, including types far different from the present shape, but each fitted to function, and serve a purpose, in the gradually condensing states of substance. All those temporary forms and their material elements are represented in the present human vesture—consummation and sum-total of them. But antedating this Holy Temple—ancient of days—and destined to survive it, even as He now dwells in it, moves ageless Man, the Builder, on his eternal, spiral Path of Progress.

Evolution-Involution

Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe.—*S.D.* I, 247.

STUDIES IN KARMA

XII

The Secret Hall of Images

The whole secret of Life is in the unbroken series of its manifestations.—*Secret Doctrine,* I, 238.

IT IS probable that of all the millions of Occidentals who are coming to accept Karmic law as an explanation of life, most believe it as an article of reasoned faith. They accept, not so much from positive conviction, as from the breakdown and hollowness of rival faiths. Certainly when a man has seen through the utter emptiness, the downright immorality of the respectable religions, the unshakable logic of reincarnation plus Karma leaves him no good reason for not accepting it, albeit rather coldly and passively, as the most probable answer. What, one may wonder, makes the vital difference between the man who "accepts," and he who *discovers?* The difference between the great masses of believers, and the very few who embrace the quest with vital energy, and so ultimately come to *know?* Perhaps the present exposition may throw some light on the matter.

The race mind is deeply imbued with the idea that the realm of the metaphysical—the realm of reality, since it gives original birth to all we know as physical—must forever remain *terra incognita.* Those who "accept" Karma on general principles, studying not at all, interested in no painfully acquired self-knowledge, have but exchanged one religion for another; a little more meritorious religion, perhaps, but!

Lack of knowledge of the *rationale* of Karmic action, leaving necessarily a great hiatus between the deed which seemingly dies traceless in the past, and the retribution which seemingly emerges causeless from the present, must necessarily serve to maintain a sense of unreality in the mind of the believer; this sense of unreality in turn paralyzes effort at understanding, and there are few to summon from within themselves energy for crossing the barrier.

Worse; the human mind, like the rest of nature, abhorring a vacuum, tends insidiously to fill in such a void with its own creations. And thus all too many "believers" in Karma fill in the gap of their perceptions with some kind of "Watcher on High," some "recording Angel," who "keeps books" in inaccessible realms and in due time pays the score by inscrutable means. It is superior to

the Christian conception only in that it better fits the punishment to the crime, the reward to the deed, thus carrying a little more of conviction to the logical mind. But it is a dangerous and undesirable state of understanding; the shadowy, formless image of the "Judge on High" may at any time take on, under the influence of aroused affinities of the past, a maleficent life, and our mind be seized as arrantly by the obsession of a personal god in new guise, as is the religious mind held by the old. Thus in pseudo-theosophical literature do we have "Lords of Karma"; "the Logos," "the Manu," and other divine dispensers. The only potent cleanser of the mind is an unremitting and progressively successful effort to perceive and understand the actual impersonal, unerring *machinery* of Karmic action; machinery living, conscious, vital; mental, moral and spiritual; but machinery nevertheless, in that it operates of necessity, by the inherent forces in all life; needs no monitors, no guides, leaders, directors. Least of all can it be accused of having any conscious purpose whatsoever, though it may be used for many purposes by those who understand it. It is not in the power of any man, god, or demon, to avert the effect of a cause; it is in the power of anything self-conscious—therefore able to distinguish itself objectively from all mechanisms—to modify and direct the modes of action of Karmic forces; to see that the inevitably expended consequences take channels more fruitful than blind law would have achieved by itself. Above all, because self-consciousness arises from the source-principle of things, self-conscious beings alone have power to *set the machinery in motion,* to originate causes. All other classes of beings are cogs whose rotations, left to themselves, are endlessly repetitive.

Of what unseen metals is this machinery builded? In what viewless workshops of Space is it housed? Each man's own hands, even ever so ignorantly, grip the levers of his fate day and night; the Karmic machinery is the very flow of forces *within,* which he sets in motion or suppresses momently by act of will. That man can place the balance of Karmic action in some far space, when his very mind and body form the pans and beam of the scale, is due to an amazing negative self-hypnosis.

The movement of a step can be extended into the journey of a thousand miles; a pain in the heart can be made to yield understanding of all humanity's woes. One clear-cut understanding of given chain of personal cause and effect will supply the key to all Karma, cosmic in its scope. Patent is it that all men rush upon their own fates, undesired as those fates may be. No matter what the

circumstance, however seemingly external or impersonal the force that acts, the man has placed himself within its sphere by his own powers. A life upon retrospect may seem to have been ruled by a chain of circumstance conducting it inexorably to a preordained end; circumstances internal and external. It is only a fool who will claim that a man can never find himself in the grip of passions and desires that he cannot control; verily the puny will of an incarnation is a feeble thing against forces come to a head after a million years! Yet close study of such a life shows that at some point—if even only at one point—the man himself, by *some conscious moral choice,* for good or for evil, forged the one link without which the whole chain would have fallen slack upon the ground. Every circumstance under which any man finds himself is a link in an endless chain. *If we would know Karma, look for the links of choice!* "Karma" is but a succession of links from the past, which our present motive, thought and deed reforge into the chain of destiny.

Karma, runs the aphorism, is carried from incarnation to incarnation as mental deposits. A mental deposit is a memory; a memory is an image. What is an image? An image is a structure of substance; obviously substance exists in metaphysical forms, since the mind is full of images not built of hydrogen, carbon, nitrogen, oxygen. These images arise—most often without our conscious volition. They depart. Do they cease to exist? On the contrary. Well do we know that, through long years lost, these images may be recalled as fresh and vigorous as ever. Self-study will reveal that the vitality of an image, its permanence in our consciousness, depends upon the degree with which it is ensouled by one or other of the two great spiritual emotions—love and hate, with all their offspring. Our minds from birth to death build up an endless unseen forgotten gallery of pictures within. Nothing is lost.

A whole world of thought runs parallel to our daily consciousness, hourly affecting the quality of the latter; sometimes the central consciousness stands for a moment astride the two worlds, and views with amazement its own double life. Do we not see that, going to bed upon a book which has greatly moved us, the characters therein take up a life of their own, continue their story in ways beyond our waking imagination? Do we not see the experience of the waking day reincarnate in our dreams, clothed in strange exotic symbolism?

How often are we clear as to the motives of any act? How often are even important decisions made with the greater part of the area of our feelings concerned therewith, buried in haze? Do we know

how far our decision is swayed by some long-forgotten memory-image, just beyond mental vision but influencing conscious choice by subtle emanation? Why is it that one man will fail to win our liking, whatsoever boons he confers; while another may presume upon us most arrantly and be looked upon with indulgence? We "dislike" the one and "like" the other; because of that like and dislike we forgive the one and distrust the other and seldom has real character anything to do with it; our friend may take the opposite view of these men and be as nearly right as we. How often do we probe these strange affinities? Were we to do so, we would find that the man whom we dislike merely carries a face fitting a buried image which has unpleasant associations; the other, the opposite. And we are tricked and betrayed, our judgment of men and things, thrown awry throughout life by the whisperings from the hidden gallery. Often our invisible monitor is a picture which we could exhume, if we would, from the past of this life; more often—it is one of Pantanjali's "mental deposits," from a far-distant past.

Our gallery of images is not for our eye alone; almost he who runs may read, if he have eyes. The secret contents of our mind, conscious or unconscious, affect all whom we meet. On the outer and blinder plane, as instinctive like or dislike, trust or distrust. To the perceptive, every man carries his own moral odor to which we react almost automatically; the most direct possible line of cause and effect! On the inner planes, the astral self of our neighbor takes as much suggestion from our own pictures as from his own. To come into the neighborhood of another man is to receive subtle suggestions, to experience subtle alterations of our own mentality, morality, spirituality. If a man is murdered—who knows what dark image of his own mind suggested the deed to a susceptible soul? If a man is killed in an accident, who knows what buried memories he carried that caused his hand to falter on the wheel? And these unseen messages, admonitions, often reach the definitely physical. Until recently the old doctrine of "ahimsa" or harmlessness—the teaching that no animal will harm any man who is *wholly* devoid of hate and devoid of fear—was held to be pure superstition. Science finds that it is true—though *how far true,* it does not realize. And it is true physically for the reason that fear and hatred, or the desire to kill, cause the excretion of actual physical emanations which have their corresponding effect upon the animal. Beekeepers and animal-trainers have always known the practical fact, without understanding its rationale. But the law is true on all planes.

Many a man, having thieved all his life, and found fortune, has turned straight, encountered immediate misfortune, and cursed his God. But how could it be otherwise? His mind was for years filled with pictures of dishonesty. Having seen the light, those pictures were vitalized by repugnance. Being vitalized, they inspired others to ill deeds against him so soon as they came into his presence; caused him by subtle inner suggestion to enter situations of loss and distress, confused and confounded his every action; for they could only be slain by corresponding action in the opposite direction. Thus many a Theosophist, after a life or many lives enjoyed in the opposite direction, wonders why things are harder when he enters Theosophy. Those who win through and pay their scores know why the Karma of even "good" men of earth seems so bitter!

THE RECORDERS

Question: The Lipika are mentioned in the Secret Doctrine as recorders of Karma. It would seem as if they were outside beings.

Answer: No, the Lipika are not personal beings, although that idea has been given currency by many "theosophical" students who have entirely misapprehended the statements in the *Secret Doctrine*. That such beings practically "manipulate" Karma is foreign to the whole teaching. There are as component parts of every human being, principles, which are drawn from the seven great hierarchies of being. Action, whenever taken, is taken with, through, and felt by one or the other or all of these principles, and there is registration of the general and individual effect produced—all that is good and all that is bad—among those hierarchies to which the principles belong. The action finds its own place and focus of reaction. Each hierarchy has its own individuality *as a mass;* individuality is *not* characteristic of the units. Hence, the Lipika may be regarded as the *recording points* of the general and individual effects of Karma; though this statement requires as a mode of explanation, geometry, which is an expression in form of the reaction of all the forces in nature.—*R. C.*

ACTION WITHOUT RISK

THIS is a *living* Universe. Thoughts are powers winging their way abroad to enlighten and save, or to confuse and destroy. Words are "living messengers" dispatched on errands of love and mercy, or cruelty and betrayal. Feelings are wells of energy initiating and sustaining and transforming all that is—the good, the bad, and the mixed. Actions are but the outward show of these.

This is an *honest* Universe. Thoughts, words, feelings and acts —their impress made—return with like impression and cumulative force, good for good and ill for ill.

Thoughts are self-reproductive. A *seed of doubt,* be it of one's self or of another, sends its roots deep down into the fertile soil of a false imagination, forcing its poison-shoots upward and outward to thrive upon the energies of the soul which sustains all. Firm-rooted, yet a deadly growth, it yields blooms that can but destroy or betray. From smallest seed may come a mighty growth. An overwhelming hatred may be fruit of an inability "to resist the impulse to anger" arising in an unguarded moment; an all-encompassing love may be the flower of a *seed of gratitude* sown one quiet moment in the Heart's rich soil.

Every thought as it is evolved by a man coalesces instantly with one of the elemental forces of nature, and is then beyond his power: it exists as an entity. Every "thinker" is ceaselessly sending out energies that partake of his own nature—undying energies animating, informing, ensouling, giving direction to, and impelling upward or downward the lower "lives" on their evolutionary journey. To fix one's thoughts on a person in anger, or in critical, uncharitable judgment, is to attract to one's self those elementals that belong to, generate, and are generated by this particular fault or failing. They precipitate themselves upon the one so judging; they have found a new "home", a congenial atmosphere. Like attracts like.

> " . . . through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns 'with seven devils worse than himself'."

Words are things, whether written or merely given organized form in the mind. But the spoken word has yet an added power, since every sound reaches to the very confines of the Universe disturbing or restoring equilibrium according as is the nature of the

sound, and the character of the motive which sped it forth. Words are either beneficent or maleficent, either venomous or health-giving, and even, though quite unconsciously to the user of them, a Blessing or a Curse.

Thoughts fixed upon the highest—on Masters as Ideals and Facts; words uttered when necessary, and only with heartfelt earnestness in desire to help another; feelings purified of selfish taint, enriched through exercise that brings realization of Brotherhood as a fact in Nature, motivating altruistic action—each brings its own reward in its own time and in its own way.

Was it a "chance word" that deterred us from the seemingly harmless action which yet would have brought in its wake an inevitable train of misery for ourselves and for all concerned? Who was the "stranger" that detained us for a moment, the fraction of time saving us from a dread danger,—was it quite "by accident"? And the feeling of anger so subtly arisen and gaining fierce momentum, was it dissipated merely because the "right words" were spoken, or because of who knows what ancient ties?

Each beneficent thought, word, feeling and action carries its own protection—according to Scripture and all human experience. In *Bhagavad-Gita,* ancient treatise on self-Discipline and Self-realization, the Teacher—Krishna—declares it thus: "In this system of Yoga there are no evil consequences and even a little of this practice delivereth a man from great risk."

NON-SEPARATENESS

In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.—*H. P. B.*

SCIENCE AND THE SECRET DOCTRINE

XXXVII (*Concluded*)

For the poles of the earth are inlets and outlets; which brings us straight to the mystery of the auroras. Until recently, the theory of Vegard was generally accepted. This held that the auroral phenomena were due to the impact of ultra-violet light upon nitrogen crystals in the air. This theory, however, is now abandoned. Drs. Wynne-Roberts, McLennan, and Ireton, of the University of Toronto[5], claim that auroral flashes have been seen 155 miles above the earth. This being beyond the possible suspension point of crystalline nitrogen, "some other explanation must be found." Dr. Joseph Kaplan, University of California, who has produced an artificial aurora, finds evidence that the aurora is due to charged streams of particles from the sun. Dr. Chapman, of Imperial College, London, urges that during the next eclipse special attention be directed to the mysterious "Heaviside Layer" of electrified substance lying 60 to 100 miles above the earth, and which has a vital relation to weather, radio reception, etc.[6] "The electricity of this layer," he remarks in passing, "must be renewed continually in some mysterious fashion."

Dr. Hulbert, of the U. S. Naval Research Laboratory,[7] says that molecules and atoms are constantly being sprayed away to 30,000 miles or more from the earth; they then become ionized by sunlight, and instead of returning to the surface, are caught on the earth's magnetic field and fall along the lines of force into the polar regions, thus keeping the dark latitudes supplied with ionization. This is a terrestrial circulatory system. And since ionization is simply electrification, and electrification is vital to life, it smacks significantly indeed of a vital function as necessary as the circulation of human blood. Moreover, the process as described is very like the emanative action of the human body itself. More will be seen in this when science recognizes the field of force of the human body, and its very similar action.

These magnetic flows, internal and external to the earth, are in fact its very life-breath. Said H. P. B.:

> The strange statement made in one of the Stanzas: "The Songs of Fohat and his Sons were *radiant* as the noon-tide

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[5]*Science*, May 29, 1931.
[6]*The Week's Science*, May 30, 1932.
[7]*Scientific Monthly*, Jan., 1931.

> Sun and the Moon combined;" and that the four Sons on the *middle* four-fold Circle "saw their father's songs and *heard* his Solar-selenic radiance;" is explained in the Commentary in these words: "The agitation of the *Fohatic* forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akâsa (Ether) *colour* and sound as well." . . . "Sound is the characteristic of Akâsa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light." . . . (Vishnu Purâna) (*Secret Doctrine*, 1888, I, 204-5).
>
> Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (*S.D.* I, 205).

For some odd reason—perhaps an intuition that it would lead into metaphysics—materialistic scientists do not like to believe in the soniferous properties of the aurora. Roald Amundsen and Dr. Sverdrup have advanced the remarkable thesis that the "sounds" of the aurora are due to minute ice-crystals falling out of the observer's frozen breath! In other words, the human breath chooses to freeze at some dozens of degrees below zero *only* when the aurora happens to be visible—a quality of the aurora considerably more astonishing than any advanced by Theosophy!

But a number of scientists have lately stepped right inside the pages of the *Secret Doctrine* with their views of these identical functions. Dr. Boss[8] has hypothesized a new type of radiation explaining many hitherto obscure phenomena. This radiation is believed to be more penetrating than X-rays and nearly equal to the "cosmic ray" of Millikan. This radiation travels along the lines of magnetic force, *reaching the earth at the poles,* and flowing simultaneously to all parts of the earth, producing great terrestrial and sometimes cataclysmic effects. This closely correlates with the

[8] *Science*, Oct. 3, 1930.

statements of Dr. Gish, of the Carnegie Institute,[9] who writes on the connection of the auroras with the well-known but little-understood earth currents. There are magnetic and electrical earth-storms, having nothing directly to do with the weather, but which sometimes produce such an effect that the telegraph can be operated without batteries. During such times the Aurora Borealis becomes visible further south than at other times. Such storms have been known to commence simultaneously at three widely separated parts of the earth with currents in the same direction—certainly indicative of a cosmic cause. The source, says Dr. Gish, must be seated outside the earth, likely in the atmosphere of the sun, since they correlate with the sunspots.

There are at present, he says, only two formulated theories regarding these effects. One, that electrons shot out from the sun converge near the poles and encircle the earth in high altitudes; the other, that electrons are distributed by the winds of the upper atmosphere. Significantly, he remarks that currents "travel from pole to pole as though electricity were supplied at one pole and removed from the other." Science one day will discover similar effects in the *human* "atmosphere."

So deep are the mysteries involved in the electricity of the earth that one of the most striking recently discovered facts is yet wholly without explanation; a constant pulsation in air electricity; spaced about twelve seconds, was discovered "accidentally" by Dr. Sheppard, of Kew Observatory.[10] These pulsations, it is stated, "are of unknown significance." This quick pulsation will be found to correlate with biological phenomena.

But Dr. Boss goes still further and should fare still better in the view of posterity. For, not content with recognizing a solar source of his new radiation, and taking a strict Theosophic view of its connection with the poles of the earth, he recognizes the *invisible cosmic channels, the blood-vessels of the galactic organism.* Similar radiations, he says, in so many words, are emitted from all stars, "traveling along the lines of magnetic force of the entire galaxy."

It is a superhuman picture which this arouses; yet strictly analogical along Theosophic lines:

> *"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and*

[9] *Scientific Monthly*, Jan., 1931.

[10] *The Week's Science*, Feb. 15, 1932.

vein . . . the planets are its limbs and pulses. . . . "
(Commentary.)

It was stated elsewhere . . . that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell.* The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, the "vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work. (*S. D.* I, 541).

But the sun in turn is thus fed from its unimaginable primary. And could the truth be seen, such invisible magnetic lines connecting together all men and animals, forming channels for the nutritive exchange of substance physical and metaphysical, material, mental, and moral; connecting all these beings with the vital centers of earth, and in fact with the hearts of "intimate" atoms, would be recognized. All are living, breathing, mutually nourishing—even when mutually destroying—points of life in Space, cells in the living Universe. Brotherhood is more than a "fact in nature," as the books have it; it is Cosmic Identity.

SOME OCCULT TEACHINGS

". . . neither stars nor the sun can be said to be constituted of those terrestrial elements with which the chemist is familiar, though they are all present in the sun's outward robes—and a host more of elements so far unknown to science." . . . our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature . . . though no element present on our earth could ever be possibly found wanting in the sun, there are many others which have either not reached, or not as yet been discovered on, our globe. "Some may be missing in certain stars and heavenly bodies in the process of formation; or, though present in them, these elements, on account of their present state, may not respond as yet to the usual scientific tests."—*S. D.* I, 583.

"SOCIAL TRENDS"

ASSOCIATED PRESS dispatches published throughout the United States on January 2, detail at length the findings of the "President's Research Committee on Social Trends." The facts which are supposed to warrant the Committee's report are contained in two volumes of nearly 1600 pages—facts which occupied the energies of more than 500 investigators during some three years.

Since 1921 numerous public and private investigations of a similar nature have been undertaken, beginning with Mr. Hoover's own report as chairman of a committee to examine into "waste in industry," and ending with the recent widely heralded survey named (or misnamed) "Technocracy." Some consideration of Technocracy will be found in "On the Lookout" of this issue of THEOSOPHY. It is apparent that the committee of engineers and others sponsoring Technocracy must have had advance information of the forthcoming report of the "President's Committee," and made haste to anticipate it. But in any case the impressive names and authoritative character of the "President's Committee" are such as to give it an enormous prima facie importance.

The Committee was formed shortly after the collapse of the Stock Exchange "boom" in 1929. Its inception was due to President Hoover; its members are noted university economists; the universities are morally behind it with their prestige; the general director of the Russell Sage Foundation is one of the members; the Committee's expenses were financed by the Rockefeller Foundation; President Hoover himself has written the Foreword to the two published volumes of the Report.

All the essential facts so laboriously amassed by these various investigating committees are and have been right along, common knowledge on the part of every averagely informed citizen, so that these voluminous reports are in all essential matters at best in the nature of an inquest, not of a diagnosis. At worst they merely supply ammunition, authoritatively attested, to the hare-brained theorist, the fisher in troubled waters, the demagogue—and the anarchist who would create a new world by first destroying the existing one. If those to whom the people at large look for relief, for counsel, for guidance in the wilderness of despair—if our assumed responsible leaders spend their energies in surveys and reports and discussions while the people are sinking into a morass, what wonder if the people may be tempted to worse case

by the charlatan and the revolutionary? This has happened many times before in similar conditions, and this is what the President's Committee seems to fear may eventuate from prevailing conditions in the United States.

The real question in all periods of stress affecting large portions of the population is never what the well-to-do, the cultivated and enlightened but actually ineffective and semi-paralyzed "leading citizens" and "responsible men" may think and say,—but always, What does this immense mass of hungry, wrecked and desperate humanity feel? What will it do of its own "terrible swift momentum" if a way out is not provided for it? Famine and misery have never yet been amenable to surveys however accurate, reports however detailed, discussion however well-intentioned. That psychological moment has not, fortunately, yet come in America. Our present insecure and precarious measure of safety against the chaos of violence rests upon the good temper, the sanity, the common-sense of the general public, including as yet the very large majority of those who are suffering most acutely. But how much more strain can the general temper endure?

Some feeling of impending danger, some seismic sixth sense in the President's Committee forces it, so to say, to speak of the possible consequences of further dealing with conditions in the dilatory and superficial manner hitherto practiced. As quoted, the Committee reluctantly feels constrained to say:

> "The alternative to constructive social initiative may conceivably be a prolongation of a policy of drift and some readjustment as time goes on. More definite alternatives, however, are urged by dictatorial systems in which the factors of force and violence may loom large. In such cases the basic decisions are frankly imposed by power groups, and violence may subordinate technical intelligence in social advance.
>
> "Unless there can be a more impressive integration of social skills and fusing of social purposes than is revealed by recent trends, there can be no assurance that these alternatives with their accompaniments of violent revolution, dark periods of serious repression of libertarian and democratic forms, the proscription and loss of many useful elements in the present productive system, can be averted.
>
> "Fully realizing its mission, the Committee does not wish to assume an attitude of alarmist irresponsibility, but on the other hand it would be highly negligent to gloss over the stark and bitter realities of the social situation, and to ignore the imminent perils in further advance of our heavy technical machinery over crumbling roads and shaky bridges. There

> are times when silence is not neutrality, but assent. Many have been led to conclude reluctantly that the emergence of some recognized and avowed form of plutocratic dictatorship is not far away. . . .
>
> "An interpretation which seems to have a margin of advantage is that of the prospect of a continuance of the democratic regime, with higher standards of achievement, with a more highly unified and stronger government, with sounder types of civic training, with a broader social program and a sharper edged purpose to diffuse more promptly and widely the gains of civilization, with control over social tensions of the time, with less lag between social change and governmental adaptation and with more prevision and contriving spirit."

Any thoughtful man, now as at any time in history, could translate this labored verbal luggage into the lesson of all periods of wide-spread distress and disaster: If immediate and sweeping reform, in both theory and practice, are not resolutely inaugurated by the vested leaders of mankind, then irresponsible leaders will arise who will overthrow the established order, with all that that entails. Thoughtful and patriotic men foresaw and foretold the ruin of Greece, of Rome, the terrible periods of disaster that have swept Europe and Asia cycle after cycle. Thoughtful and patriotic men foresaw the World War, foresaw its consequences, foresaw and warned against the day of reckoning sure to follow the world-orgy of "prosperity" which has brought humanity to its present lamentable pass. Other thoughtful and patriotic men see now again the cross-roads of destiny made and in the making by ourselves. They struggle, and will continue to struggle, to point out to all alike the lesson of the spiritual, moral, and mental poverty and heedlessness which are the parents of our dangerous industrial and social trends: Reform from above down, or revolution from below up. There is no third alternative.

Writing with characteristic restraint in his Foreword to the Committee's Report, President Hoover says:

> "The survey is entirely the work of the committee and its experts. . . . The committee's own report, which is the first section of the published work and is signed by members, reflects their collective judgment of the material, and sets forth matters of opinion as well as of strict scientific determination.
>
> "Since the task assigned to the committee was to inquire into changing trends, the result is emphasis on elements of instability rather than stability in our social structure.

> "The study is the latest and most comprehensive of a series. . . . It should serve to help all of us to see where social stresses are occurring and where major efforts should be undertaken to deal with them constructively."

Inevitably the Committee's report will open up a veritable babel of controversy, and will itself provide ample material for endless further debates, recrimination, pleas in avoidance—anything and everything but "major efforts to deal with social stresses constructively." The report will be cited by partisans of special interests, by demagogues, by firebrands, as freely as by patriots, by thoughtful men, by philanthropists. To what end? Meantime, "the elements of instability in our social structure" continually augment in size and in import. One fourth of the working population of the country is without employment, or labors as precariously as it eats. Immense defaults in interest and principal of indebtedness, private and public, go on daily in the midst of appalling shrinkages of productive and property values. Save in rare quarters there is everywhere the disposition to ignore, evade or deride the moral causes and the moral remedy of existing and impending evils.

The actual fact to be faced, the actual survey to be undertaken by every well disposed man in the consideration of our social trends, is none other than that drawn up for Theosophists more than 50 years ago by a Master of Wisdom. He wrote:

> *"That the world is in such bad condition morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanation of the subject, of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were* 1881 *years ago: they are as far from the solution as they ever were. . . ."*

Here, in less than 100 words, is the diagnosis, the indicated cause and cure, that leaders and led alike ignore, avoid, and obscure with their multitude of councils and counselors, their mountains of facts and figures. The Truth here unequivocally stated is beyond gainsay, because within the range of every man's direct perception. But who of all our leaders will admit the truth and act upon it? Who of all our oppressed would listen to any leader who proclaimed our common failure to learn the first lesson now being driven home to us by our common disaster? Theosophists have failed in large part to learn it, and if not they, then what but the spectre of near-ruin will rouse the world at large?

ON THE LOOKOUT

"New Outlook."

Dr. Lyman Abbott and Theodore Roosevelt are dead and mostly "forgotten men", but the *Outlook* still lives in a new incarnation with ex-Governor and ex-Presidential candidate Alfred E. Smith as editor-in-chief. Each month Mr. Smith contributes a sort of "on the lookout" article which justifies the changed title of the *New Outlook*. Besides his own notable comments and opinions, he is to be credited with sponsoring exemplary and informative, therefore *pro tanto* educational contributions by other thoughtful and concerned writers who discuss all manner of current subjects connected with the "common welfare"—as that welfare is measured and regarded in the scales of popular interest. Among these is a series by Wayne W. Parrish dealing with "Technocracy." We quote from the November and December issues of the *New Outlook:*

Technocracy and its Analysis

'Technocracy' is the coinage of "a group of engineers engaged in the most extensive analysis of our industrial and agricultural growth ever attempted. . . . We must realize, Technocracy tells us, that we have reached the end of an era, that the fundamental cause of the depression is not political, it is technological. . . .

"The social system on this continent is being forced into a revision and revaluation of all its standards of value. The standards of the price system have been found wanting and an entirely new set of standards must be erected in order to deal with the physical conditions that have arrived by virtue of this hodgepodge created by the impact of technology on an old and outmoded social technique. America is witnessing the passing of the price system of production. We are faced with the problem of having to desert a system that has become obsolete and at the same time of designing a system to take its place."

Aside from barter, the "price system" is the only one known to history and tradition by means of which the exchange of products can be effected—if one excepts loot and forced levies. As will appear, however, technocracy does not in fact present us with a new method of exchange, but only with a new unit of value. But to continue with our quotations:

DIAGNOSES AND PALLIATIVES

"Technocracy tells us that with what is known now about the application of technology, the adult population of this nation would have to work only four hours a day for four days a week to supply us with all our material needs. . . .

"The next two years will witness a succession of remedial palliatives to be offered by our legislative bodies, our financial institutions and social organizations. America in that period will witness a procession of the dumb, the halt and the blind, stumbling from one futile gesture to another into a final sublimation of fear. That procession of the blind will include all the essence of futility in its many varied forms from the mild buck-passing program of 'share the work' to the anticipated probable legislation of rent and private debt moratoriums, to those twins of finality, the dole and complete inflation."

TECHNOCRACY'S PROGNOSIS

"Man, in his age-long struggle for leisure and the elimination of toil, has finally arrived at that position where, for the first time, this goal is not only possible but probable. . . .

"Our production in every line has skyrocketed. . . . Because the machine can do this we have no room for fifty per cent of our 14,000,000 unemployed even if our factories were operating at 1929 peak production. At the present downward rate we will have 25,000,000 unemployed by 1934. While employment has been decreasing, we have increased our debt load upwards to above $218,000,000,000 by shoving present responsibilities off to the future. . . .

"Does not the evidence indicate that we have arrived at a state at which it is not only possible but necessary to eliminate a medium of exchange? . . . The technological advance of thirty years has now made it possible for man to eliminate much of his toil. In doing so it has doomed the entrepreneur and the entire system of selling for price."

"LET US HAVE LEISURE"

Whereas, in all the past the actual unit of value in determining the value of any commodity under the "price system" was the quantum of human expenditure, the "machine age" has multiplied that unit 9,000,000 times over: "For the first time in history as a result

of the technological advance we have achieved an economy of plenty in the midst of a hodgepodge of debt and unemployment. The plain fact is that the machine and men cannot both work on a parity basis any longer. The machine has pushed man out of work. There isn't room for him any more. Instead of being a cause for remorse this should be the most joyful proclamation in history. Let the machine do man's work for him. Let him have leisure. Of course the entire social structure must be changed. Why not? But again, it is not a matter of choice. Technology has brought our present system to its doom. There is no way out except by fundamental revision."

What Constitutes "Fundamental Revision"?

As so far disclosed, after ten years' research in "secrecy and silence", by a group of noted industrial engineers, "Technocracy", having discovered that our boasted industrial advance has multiplied production many-fold beyond capacity to purchase by a debt-ridden and unemployed world, now announces that all this is due to the "price system" as defined by itself. It sees in this idleness and poverty in the midst of plenty a vision of a blessed world where men won't have to work, but will live in a world of "leisure." All this is to be achieved not by any fundamental change in human nature, human motives, human attitude and outlook, but by a "fundamental change in the social structure" through the substitution of a "Theory of Energy Determinants" to establish commodity values *vice* the effete money and credit basis hitherto in universal vogue. As yet, this prescription is as hazy as its survey of actualities is definite and indisputable. One thing, however, stands out clear: 'Technocracy' "is no plea for 'social justice', no scheme for a Utopian realization of the humble rights of all men." In thus ignoring the moral issues involved in its study of cause and effect, "Technocracy" may be contrasted with the views of that truly great Engineer, Sir Alfred Ewing, which were quoted in this department of Theosophy for January, 1932.

Another Diagnosis and Prescription

Theosophists will view with sympathy and good-will every effort to survey the already face-staring facts, every thoughtful effort to diagnose and prescribe for human ills, but they may be forgiven, later on if not now, if they regard 'Technocracy' with no more enthusiasm than they regard Theocracy, Democracy, Plutocracy, or any other of the thousand and one shibboleths, slogans, diagnoses

and palliatives with which men have ever deceived themselves and each other to humanity's increasing woes and miseries. Whatever will make men *think,* even erroneously and shortsightedly, will induce some to search beneath the surface for the true cause and causes of human hunger in the midst of plenty, and from these few, in the present and the future as in the past, will come whatever of amelioration may emerge. "They are as sick that surfeit with too much as those that starve on nothing." Our wealthy and our powerful, our leaders as well as their followers, have plenty to think about—and will have more. Meantime, Theosophists, believing precisely in that *Social Justice* which seeks the "realization of the humble rights of all men," will look to the diagnosis and prescription of Buddha, of Jesus, of H. P. Blavatsky and her Masters, as the sole and only palliative and panacea for our social ills. Nor are they altogether alone in their course, as some "despondent Arjunas" among them might gloomily fancy. In all the ranks of men in the world, among those in high station as well as low, will be found practical and practicing exponents of the same "system". It is more than pleasant, it is significant that following the November article on 'Technocracy's' outlook, Mr. Smith took occasion to reprint a statement of Theodore Roosevelt's, originally published in *The Outlook* of March 27, 1909. We gladly quote from it under the title given by Mr. Smith:

"THE OUTLOOK OF THEODORE ROOSEVELT"

"Ruin faces us if we decline steadily to try to reshape our whole civilization in accordance with the law of service, and if we permit ourselves to be misled by an empirical or academic consideration into refusing to exert the common power of the community where only collective action can do what individualism has left undone, or can remedy the wrongs done by an unrestricted and ill regulated individualism.

"There is any amount of evil in our social and industrial conditions today, and unless we recognize this fact and try resolutely to do what we can to remedy the evil, we run great risk of seeing men in their misery turn to the false teachers whose doctrines would indeed lead them to greater misery, but who do at least recognize the fact that they are now miserable.

"We should do everything that can be done, by law or otherwise, to keep the avenues of occupation, of employment, of work, of interest, so open that there shall be, so far as it is humanly possible

to achieve it, a measurable equality of opportunity; an equality of opportunity for each man to show the stuff that is in him. When it comes to reward, let each man, within the limits set by a sound and farsighted morality, get what, by his energy, intelligence, thrift, courage, he is able to get, with the opportunity open. We must set our faces against privilege; just as much against the kind of privilege which would let the shiftless and lazy laborer take what his brother has earned as against the privilege which allows the huge capitalist to take toll to which he is not entitled. We stand for equality of opportunity, but not for equality of reward unless there is also equality of service. If the service is equal, let the reward be equal; but let the reward depend on the service; and, mankind being composed as it is, there will be inequality of service for a long time to come, no matter how great the equality of opportunity may be; and just so long as there is inequality of service it is eminently desirable that there should be inequality of reward.

"In striving to better our industrial life we must ever keep in mind that, while we cannot afford to neglect its material side, we can even less afford to disregard its moral and intellectual side. Each of us is bound to remember that he is in very truth his brother's keeper, and that his duty is, with judgment and common sense, to try to help his brother. To the base and greedy attitude of mind which adopts as its motto, 'What is thine is mine,' we oppose the doctrine of service. . . .

"We recognize, and are bound to war against, the evils of today. The remedies are partly economic and partly spiritual, partly to be obtained by laws, and in greater part to be obtained by individual and associated effort."

Another View of "Leisure"

Readers of Theosophy may turn to "On the Lookout" in their copy for last December and read the conclusions of Vilhjalmur Stefansson on the "benefits" of leisure, as human nature interprets and applies the term, and also his conclusions on the benefits of our machine age and civilization generally. They do not differ in diagnosis and prescription from Theodore Roosevelt or any truly thoughtful man, but do differ at poles apart from "Technocracy."

Comment Unnecessary

From the *Los Angeles Daily News,* October 14, 1932:

> The machine gun kills men. The garment-making machine kills jobs. A job, it seems, is a necessity of life. So,

after all, the machine that takes life on the battlefield and its counterpart that takes jobs in the factory have much in common.

This is high treason, of course. Treason against the time-honored theory about the blessing of machinery. I know the theory well. Again and again it has been explained to me. The last time by a physically perfect, mentally alert young college graduate. He had won a scholarship in economics; his thesis expounded the theory that machines released human labor which in turn found occupation in various other activities. He graduated from college three years ago. He has never had a job and can't get one.

The last time I saw him he was despondent, love-sick for the girl he couldn't marry, crushed in spirit and flabby of body. He is just one of the army of youngsters equipped with education, sound morals, ambition, desire—doomed to idleness.

No sane person would advocate the abolishment of machinery. But unless we do a little tinkering with the social machine and apply the science of co-ordination to human relations, machinery will take the situation in its own hands and abolish civilization.

WHAT IS LIFE FOR?

Mr. Will Durant who writes about philosophy without professing himself to be a philosopher, has published a new book, "On the Meaning of Life." It is of the nature of the ever-popular "symposium," and contains the views of many leading men of the day—men whose utterances guide or misguide popular opinion and conduct. Some of these views follow:

GEORGE BERNARD SHAW:

"How the devil do I know? Has the question itself any meaning?"

Mr. Durant's question, to which the above is Shaw's reply, was: "What keeps you going? What help—if any—does religion give you? What are the sources of your inspiration and your energy? What is the goal or motive-force of your toil? Where do you find your consolations and your happiness? Where, in the last resort, does your treasure lie?"

H. L. MENCKEN:

"I go on working for the same reason that a hen goes on laying eggs. There is in every living creature an obscure but powerful impulse to active functioning. Never in my

adult life have I experienced anything that could plausibly be called a religious impulse."

SINCLAIR LEWIS:

"(It is) an error to believe that there is any need of religion to make life seem worth living, or to give consolation in sorrow, except in the case of people who have been reared to religion, so that should they lose it in their adult years, they would miss it, their whole thinking having been conditioned by it."

CHARLES A. BEARD:

"As I look over the grand drama of history I find (or seem to find) amid the apparent chaos and tragedy, evidence of law and plan and immense achievement of the human spirit in spite of disasters. I am convinced that the world is not a mere bog in which men and women trample themselves in the mire and die.

"Something magnificent is taking place here amid the cruelties and tragedies, and the supreme challenge to intelligence is that of making the noblest and best in our curious heritage prevail. If there was no grand design in the beginning of the universe, fragments of one are evident, and mankind can complete the picture.

"The good life—an end in itself to be loved and enjoyed; and intelligent labor directed to the task of making the good life prevail—there is the little philosophy, the circle of thought, within which I keep my little mill turning."

ADOLPH S. OCHS:

"I found pleasure in work that came to my hand, and in doing it conscientiously; I found joy and satisfaction in being helpful to my parents and others, and in thus making my life worthwhile found happiness and consolation.

"My Jewish home life and religion gave me a spiritual uplift and a sense of responsibility to my subconscious self—which I think is the God within me, the Unknowable, the Inexplicable. This makes me believe I am more than an animal, and that this life cannot be the end of our spiritual nature."

"MAHATMA" GHANDI

"Life for me is real, as I believe it to be a spark of the Divine.

"Religion not in the conventional but in the broadest sense helps me to have a glimpse of the Divine essence. This

glimpse is impossible without the full development of the moral sense. Hence, religion and morality are, for me, synonymous terms.

"Striving for full realization keeps me going. This strife is the source of whatever inspiration and energy I possess.

"The goal is already stated. My consolation and my happiness are to be found in the service of all that lives, because the Divine essence is the sum total of all life.

"My treasure lies in battling against darkness and all forces of evil."

From this profession of "the faith that is in him" it is not difficult for even the casual to understand what makes Mr. Gandhi a sadly unique figure in the world of today—he *lives* what myriads of others only profess. Despite physical, social, intellectual, and all other limits and limitations soever, this is "the faith that moves mountains." Suppose there were a Gandhi in every nation: there would soon be a Gandhi in every town; a change would take place in the mind and heart of mankind from which "all things are possible."

H. P. BLAVATSKY

It is worth while to place over against these several expressions we have quoted, some words of H. P. Blavatsky and her Masters, addressed to those who call themselves Theosophists:

"There is no happiness for one who is ever thinking of Self and forgetting all other Selves. The Universe groans under the weight of such action and none other than self-sacrificial action relieves it. How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists?

"Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them! would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."

MENTAL ACTIVITY IN DREAMS

The Literary Digest for October 22, 1932, contains a commentary on and review of an article by Professor Baege, of the University of Jena, in the *Illustrirte Zeitung* of Leipzig. The *Digest* says:

"Thinkers, scholars, artists and inventors have repeatedly asserted that they have suddenly and unexpectedly found in a dream the solution of a problem, the motive for a work of art, or the clearing up of a difficult thought which, in spite of their efforts, they had for days or weeks been unable to find while awake.

"On the other hand, distinguished scholars have disputed such a possibility, and called it a delusion or error of memory."

PROFESSOR BAEGE'S THEORY:

Herr Professor affirms that these opposed views depend upon the conception existing in the mind as to the nature of sleep and dream. Thus:

"He who sees in a dream a special manifestation of psychic forces, or perhaps the effect of special psychic faculties, will be inclined to accept the alleged processes.

"He who, on the other hand, sees in sleep absolute repose of mind, physiologically speaking a condition of paralysis of the entire brain, must contest the possibility of any kind of production during sleep.

"Modern investigation of sleep has proven that neither of these two opposite points of view corresponds with the facts. Special psychic forces do not operate in a dream, nor does the entire activity of the brain cease during sleep, but it is always —perhaps with the exception of sound slumber . . . —only part of the brain that rests. Some parts of the brain do not go to sleep, but—particularly after overstimulation or overexertion—continue to work.

"Invention, device, and discovery ultimately are attributable to a connection made between certain premises and a certain conclusion. . . .

"From the moment of their union, the invention or discovery has been made, and a new theory has been found."

The Professor affirms that, under extraordinary circumstances, this connection-process may also take place during sleep, or to express it more correctly, in a state resembling sleep. Theosophists who have studied and experienced something of these "states resembling sleep," can only wish that the worthy Professor might profit by H. P. Blavatsky's treatise on the subject in an *Appendix* to the "Transactions of the Blavatsky Lodge."

PROFESSOR HOCHE'S QUESTIONNAIRE

Professor Hoche of Freiburg sent out an inquiry on the subject to a hundred university professors. Not surprisingly, a number affirmed their own positive affirmative experiences and gave details. On these Professor Hoche argues to the same effect as indicated in the extract from Professor Baege, yet some of his comments afford ground for hope that the worthy professors may themselves "dream" a more inclusive explanation of all the facts so far ascertained. Thus:

> " . . . it was a matter of thought-processes, long and frequently carried on and nearly brought to a solution, which suddenly found their logical conclusion. *The removal of obstacles present in the waking condition, which takes place in such a state of dozing, and the characteristic intensification of the intuitive faculty, have no doubt a large share in reaching the conclusion.*"

THE "INTUITIVE FACULTY"

The italics above are, unfortunately, our own, not those of Professor Hoche. Suppose it were considered worth while to investigate this "intuitive faculty," is it not reasonable to conclude that light might be gained? And why the "obstacles," and of what nature? "Thought-processes," effective or ineffective, are measurably under our control. What if the "intuitive faculty" could be rendered voluntary instead of involuntary? What if "thought" and "intuition" were a "pair of opposites," neither of which could function while the other is active? What if we tried depending on our intuition for our "premises" and our reason for our "conclusions," instead of the other way about as is all too much our mental habit?

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.

Correspondence should be addressed to

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