

THE SOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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HELENA PETROVNA BLAVATSKY
Aug. 11, 1831 — May 8, 1891

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is Occultism the pursuit of happiness as men understand the word, for the first step is sacrifice, the second, renunciation.

—*Lucifer*, vol. 1, p. 7.

THEOSOPHIA

A Living Philosophy for Humanity

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Co-Editors: Irene Ponsonby, Boris de Zirkoff

Business Manager: Norine G. Chadil

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LODGE No. 60, THEOSOPHICAL SOCIETY

265 So. Western Ave., Los Angeles 4, Calif.

• Phone: Fltzroy 5521 or Federal 5914

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The following meetings are scheduled:

Friday, May 4th, 8:00 P.M.—Elementary Theosophical Lecture-Class. Conducted by Eloise Reiniger. Subject: "What Happens in Sleep and Death?"

Friday, May 18th, 7:30 P.M.—Madame Stanton's Famous Kiddies Orchestra in a Special Feature Concert; followed by Lecture of Boris de Zirkoff on "Bereavement in the Light of Theosophy."

Friday, June 1st, 8:00 P.M.—Elementary Theosophical Lecture-Class. Conducted by Eloise Reiniger. Subject: "Must We Answer for Our Actions?"

Friday, June 15th, 8:00 P.M.—Dr. Sven Eek will speak on "Occult Healing."

Other Study Classes

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

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

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PROGRESS AND CULTURE

H. P. Blavatsky

(Excerpts from an article originally published in *Lucifer*, Vol. vi, August, 1890)

We, of the century claiming itself as the sixth of *our* era, are very proud of our Progress and Civilization — Church and Churchmen attributing both to the advent of Christianity — “Blot Christianity out of the pages of man’s history,” they say, “and what would his laws have been? — what his civilization?” Aye: “not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel.”

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses — life for life and tooth for tooth; to recall the laws of the *holy* Inquisition, i.e., the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply “to purchase the luxuries of Asia by supplying the slave market of the Saracens”; and finally the *Christian* laws upheld to this day in England, and called women’s *disabilities*, social and political. Moreover, as in the blessed days of our forefathers’ ignorance, we meet now with such choice bits of unblushing *blague* as this, “We speak of our civilization, our arts, our freedom, our laws, and forget entirely *how large a share of all is due to Christianity*” (Rose).

Just so! “our laws and our arts,” but neither “our civilization” nor “our freedom.” No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both. And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position(?) of the Christian woman as compared with her “heathen” sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others. As it is not true, however — Lecky, among many other serious and trustworthy writers, having shown that “in the whole feudal legislation (of Christendom) women were placed in a much lower legal position than in the Pagan Empire” — the sooner and the oftener this fact is mentioned the better it will be for plain truth. Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element. It is *Leviticus* not the Roman code, which is the creator and inspirer of legislation — in Protestant countries at any rate.

Progress, says Carlyle, is “living movement.” This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that “living movement.” Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church — the deadliest enemy of the ethics of Christ — was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start . . .

But what are really culture and civilization? Dickens’ idea that our hearts have benched as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised Paris or London. Real culture is spiritual. It proceeds from

within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers." No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas ends by becoming a dogmatist himself. . . .

And what, after all, does *our* civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent of Christianity? . . .

Whither then shall we turn to find a corroboration of the mendacious claim, that we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing -- nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the inner man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy -- *cant*; nor has civilization spread as much as is claimed for it. . . .

(Excerpts from *The Key to Theosophy* by H. P. Blavatsky, pp. 79-80)

Do you mean to suggest that neither the teachings of Buddha nor those of Christ have been heretofore rightly understood?

What I mean is just as you say. Both Gospels, the Buddhist and the Christian, were preached with the same object in view. Both reformers were ardent philanthropists and practical altruists -- *preaching most unmistakably Socialism* of the noblest and highest type, self-sacrifice to the bitter end. "Let the sins of the whole world fall upon me that I may relieve man's misery and suffering!" cries Buddha; . . . "I would not let one cry whom I could save!" exclaims the Prince-beggar, clad in the refuse rags of the burial-grounds. "Come unto me all ye that labour and are heavily laden and I will give you rest," is the appeal to the poor and the disinherited made by the "Man of Sorrows," who hath not where to lay his head. The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches, and make no difference between *meum* and *tuum*. Their desire was, without revealing to *all* the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours. But the object of both Reformers was frustrated, owing to excess of zeal of their later followers. The words of the Masters having been misunderstood and misinterpreted, behold the consequences!

THE NEED IS GREAT!

Boris de Zirkoff

With the present issue *Theosophia* begins its second yearly cycle.

Against many odds and uncertainties, it has survived its first twelve-month. Its ups and downs have been many. An experimental venture from the outset, it has nevertheless secured for itself a foothold. Its present circumstances are shaky. Its future fate unknown. But the printing of this seventh issue is tangible evidence that it *intends* to live, and no one of the prophet-alarmists have yet been invited to attend the untimely funeral of the young prodigy.

We thank all those who gave it their support in subscriptions, donations and articles. Some have promised to help and have done so; others have spoken volumes about it but have failed to give any tangible evidence of what their voices spoke. Others yet have neither uttered any audible sound nor given any help. We thank them all: the first ones for hard, cold *actualities*; the second ones for kind thoughts on our behalf; the others for letting us still imagine through their silence that they *might* yet become vocal or even send us a subscription unawares.

Our objectives remain the same—to disseminate Theosophy in a world of confusion; to broadcast anywhere seeds of redeeming thought, amidst the piled heaps of intellectual and spiritual ruins. Some there are indeed whose hearts are in search of Truth; some there are whose minds anguished and torn, intuitively feel the nearness of a Sacred Soil—a Continent of Spiritual Thought, whose exact whereabouts have been lost in the general confusion. We are in search of these lonely Seekers. Will anyone help us to find more of them?

While our objectives have not altered, the world has. "Oh, but it really hasn't," we hear somebody say. Let us understand each other. We do not mean that it has changed its

motives, its values, its methods, nor its deep-rooted character. We rather mean that the kaleidoscopic panorama of a world in ruthless upheaval *against itself* has brought into a still more tangible relief the cleavage between the ruined and receding past, and the mounting tide of the immediate future. Yes, and it has changed in one other respect. The *need* has become much greater; the need for light, for decency, for justice, for solidarity, for understanding.—the crying, awful, inarticulate need for new and lasting Ideals; Ideals that will not only help in the fury of the lashing storm, but will be strong and universal enough to *prevent* any like storm of human passions from ever breaking again. Where except in the Ageless Wisdom of Mankind can these Ideals ever be found? Where, tell us?

Confused by the din and clatter of empty slogans, rudderless on a sea of contending ideas, thousands of men and women are losing grip on themselves, too ignorant of the laws of life to attribute their sorry plight to their own direct and cumulative actions. Their prevailing philosophy of life is not worth the name; we all know it.

Behold the spectacle! It is a race for money and more money; for power and more power; for position, wealth, possessions, honor, pride, success, glamor, irrespective of how many human corpses or ruined lives it takes to reach them. Patriotism made to subserve ignoble purposes of political and economic chicanery. Heroic courage in the Cause of human destruction. Vices and crimes of one group or nation elevated into virtues when indulged in by another. Millions of "innocent" people bombed out of existence, some at their factory benches, "innocently" stuffing explosives into bombs, others at their homes, "innocently" enjoying the fruits of the earth and the achieve-

ments of modern science, bought with blood-money. Science, the handmaiden of truth, devoting brain and skill to the cause of human slaughter.

Ah, but this is the sordid side of life, we are told. After all, there is another side; there is religion, there are the Churches; the spiritual message of the shepherds of Christ's own flock. We turn to them in heart-anguish. How strange are the sounds that reach our bewildered ears. Ministers of the Gospel executing double somersaults in mid-air to prove that all is well with our soldiers; they fight a just and honorable cause—all of them, mind you, on both sides of the contending hordes. This is God's own war, it appears. The Cause of civilization versus chaos, the Cause of Christianity versus a resurgent paganism. Soldiers, be not disturbed in your hearts! No need of worrying, or even giving it a second thought. It is all God's will on earth. Were Christ with us now. He surely would amend the text of the Sermon on the Mount; but as He is not here just now, and has not been heard of for quite some time, we, His vicars and pastors, are doing it for Him.

And the old and ugly story goes on! The blood of Brothers is spilled the world over. The thoughts of millions are poisoned with distorted ideas. The sacred feelings of men and women are violated; their noblest intuitions are trampled into the mire by those who pretend to lead them to the Light.

The true Theosophist's sympathies are universal. He tries to take no sides. He is deeply sorry for men and women whose actions are directed against the simplest Laws of Life. He condemns unequivocally these actions. He does not condemn the actors themselves, for theirs is a state of ignorance, of spiritual paucity, of intellectual blindness and conceit, from which there is no cure but Knowledge. Spiritual Knowledge; and this is no gift from on high; it has to be earned through suffering and acquired through inner growth.

One thing above all else stands out in this chaotic world; it is *Cant* under all and every form; *hypocrisy* running rampant; planned and organized confusion of the minds of men, so that some might achieve thereby power over others, and fame and wealth. It is the road which leads to the abyss. It is the beast in Man degraded and made strong by dragging down to its own low plane the Sacred Fires of the Spiritual Self.

The Temple of Humanity is desecrated. Its altar-fires burn low. The sunlight filters in furtive gleams through clouds of human passions. Methinks there stands a figure grave, austere and silent, of flaming gaze. The hour of soul-communion is at hand. The text is chosen:

"My dwelling-place shall be known as the Abode of Meditation; but ye have made of it a den of thieves!"

A WORTHWHILE EFFORT

We draw the attention of our readers to the splendid work of our good friend and fellow-worker, Dr. Sheldon Shepard (2431 No. Gower St., Hollywood 28, Calif. GRanite 7691), through what he calls the "Fourway Inter-Religious Society for Tolerance," including Protestant, Catholic, Jewish and other people. Dr. Shepard is engaged building for mutual understanding and good-will among religionists of various faiths. He is courageously fighting prejudice, suspicions and hatreds, seeds of which may be discerned everywhere. Only through the eradication of these can we hope for a New World. The field of our differing and yet deeply co-related religious views is a fruitful one to bring men and women closer together.

Listen to Dr. Shepard on the Radio. KFAC (1330 kc), every Thursday, at 1 P.M. An eloquent and convincing speaker, of wide sympathies and universal outlook, Dr. Shepard has been for many years in the field of true human service. He has many friends in the Theosophical Society and his objectives and ideas are part of the Movement.

THE WISDOM-RELIGION

Theodore Helina

It is now about three-quarters of a century ago since Mme. Blavatsky was at work re-introducing to the Western world the doctrines of the Ancient Wisdom. Only a few were ready for her message then. But the time was ripe to lay the foundation for this day when the multitude can be reached. And seldom, if ever, in the whole course of man's search for the Light has a comparable opportunity come to the revealers of the Arcane Doctrines to proclaim their truths to the world.

There is a receptivity today that did not exist when Mme. Blavatsky commenced her work. Theology is less dogmatic and science less materialistic. A planetary infiltration of fresh energies has caused former rigidities of thought and outlook to give way to more elastic and expansive viewpoints. Human consciousness is keyed to a higher octave of reality and the soul is emerging into a new cycle of expression.

That the twentieth century was to witness such changed conditions was foreseen by Mme. Blavatsky when there was nothing to indicate it to the academically learned of her day. She made a statement to that effect in 1888 when declaring that our present century would see the great principles laid down by her in *The Secret Doctrine* commonly accepted as the foundation of scientific fact. This has come to pass to a far greater degree than is realized by the average individual. As the late Dr. G. de Purucker observed, the approach of academic science is "in certain circumstances so close and so perfect in general postulates that it amounts almost to identity. If these great scientific thinkers" he adds, "continue as they have begun, occult and academic science will blend into one system and in more than one direction."

The Wisdom-Religion builds on the motto: *There is no religion higher*

than Truth. To that truth, the truth that shall make us free, religion and science are equally dedicated. And yet how divided the two have been, how fierce at times the antagonism, how bitter the conflicts!

The very fact that this has been so indicates how greatly both have suffered from a lack of the inner guiding light. When the Mysteries were still openly present among men as they were in the days of Ancient Greece, no such difference between science and religion existed. They were recognized as being but two different aspects of Truth which, together with art, made up the major modes of Reality's triune manifestation. Today a restoration of that lost unity is under way and it is the revived Wisdom Teaching that will bestow the knowledge, the understanding and the vision necessary to effect the perfect reconciliation.

In this process of rapprochement, it is important to note that the Wisdom Religion draws physical science to its level before it wins over organized religion. At first sight this seems scarcely credible, considering the fact that whereas the province of the former is mere matter, the latter is centered in the concerns of the spirit. Furthermore, physical science became for a time so skeptical and materialistic as to virtually "bow God out of existence." Late nineteenth century science was avowedly agnostic, if not actually atheistic. And yet today it outruns doctrinal religion in its apprehension of Reality and is undoubtedly doing more than any other single factor toward establishing a new philosophy of living and being. In the words of General J. C. Smuts in a presidential address delivered before the British Association for the Advancement of Science a few years ago, "It may fairly be said that science is perhaps the clearest revelation of God to our age." To which

he added: "The world consists not only of electrons and radiations, but also souls and aspirations. Beauty and holiness are as much aspects of nature as energy and entropy."

For long centuries the Church was the prime revelator. Throughout the Ages she reigned supreme. Art and science were her handmaidens. All men looked to her for the highest word that could be spoken on life, its problems, its mysteries, its destiny. But from the time that the priesthood ceased to be recruited from the initiated, the inner light grew dimmer even though the outward forms grew greater. Authority passed from that "inmost center where truth abides in fulness" to externals. To Catholicism that authority centered in the Church; to Protestantism in the Bible. And in this externalization its vitality declined and its leadership waned. It became a state institution and labored under the assumption that it was in possession of the whole and final truth with regard to God, man and the universe. Traditions and dogma held it in narrow bounds and its appeal was not to reason, but to blind faith. It ceased to be either free or creative.

But the spirit of man is both. It is divinely charged with an urge to know and to do. Consequently when the Church discouraged and virtually forbade inquiry independent of its jurisdiction and approval and, moreover, imposed penalties even up to death itself for a violation of such restrictions, it was inevitable that there would be rebels, and presently in sufficient number to wrest from the Church the supremacy which she had so long maintained over the whole of life. Being denied the fellowship of the "faithful," these free souls were quite content to be counted among the "faithless." As John Tyndall observed in an address which he made in 1874 as president of the British Association for the Advancement of Science, quoting Epicurus: "Not he is godless

who rejects the gods of the crowd but rather he who accepts them."

Since the Church had lost so much of the true light, it followed that the civilization which it sponsored was correspondingly unenlightened. Earnest truth seekers recognized this fact and set out to increase the light. They believed ignorance to be the great sin, and, in the words of Shakespeare, "knowledge the wings wherewith we fly to heaven." They therefore cultivated reason and logic; they embarked upon methodical observation and experimentation. And so modern science came into being, not with the help of organized religion, but in spite of its bitter opposition. Nothing could deter the scientific explorers in their new pursuits of knowledge, not even martyrdom itself. For truth is no less prized by the scientist than the religionist. As a matter of fact, it is perhaps not going too far to agree with a contemporary, quoted by Einstein in an article by him on *Religion and Science*, that "the only deeply religious people of our largely materialistic age are the earnest men of research."

And so even though science lead to agnosticism, it has culminated in the most impressive affirmation of our time. As Francis Bacon, "apostle of the scientific method" observed: "A little or superficial test of philosophy may perchance incline the mind of man to atheism; but a full draught thereof brings the mind back again to religion. For in the entrance of philosophy when the second causes, which are next unto the senses, do offer themselves to the mind of man, and the mind itself cleaves unto them that dwells there, an oblivion of the Highest Cause may creep in; but when a man passeth on farther and beholds the dependency, continuation and confederacy of causes, and the works of Providence, then, according to the allegory of the poets, he will easily believe that the highest link of Nature's chains needs be tied to the foot of Jupiter's chair."

From the nineteenth to the twentieth century science has negotiated this passage. In the last century we had fearless questioners and grave doubters,—Darwin, Huxley, Spencer, Haeckel and Tyndall. But as it is the questioners who became the knowers, we have in this century great believers such as Einstein, Millikan, Jeans, Eddington, Pupin and Lodge. What these men of pure science have taught about the nature and origin of matter, the atom, space and so on, is virtually at one with the Secret Doctrine.

The leaders of the New Science have spoken. Theirs is the Everlasting Yea. They have opened wide the door that leads from physical to spiritual realities. It is now for the

Wisdom-Religion to take over. It is the hour for which Theosophy has long struggled and prepared. It now becomes its golden opportunity to interpret to a multitude of hungering souls the meaning of the new revelation which is upon us. This it can do because it ministers at once to head and heart. It can satisfy the aspiration of the soul and the questioning of the mind. It holds the keys to the spiritual significance of that which physical science has so brilliantly revealed, and thus advances the day that is now fast approaching when the Mysteries that have so long been in hiding can once more reappear in the open to hold the Torch of Truth aloft for all to see and follow.

We wish to express our fellow-feeling and appreciation in regard to the *New Age Interpreter*, a monthly magazine edited by Dr. Theodore Heline, author of the remarkable article printed in the foregoing pages. This publication is "devoted to studies designed to aid the modern seeker to a spiritual reorientation in the light of the Ageless Wisdom." Its many essays on historical and scientific subjects present the often ignored occult backdrop of well-known events in recent and ancient history. Able articles from the pen of Mrs. Corinne Heline on such subjects as the mystic interpretation and healing power of Music and Color are different enough from the accepted views to be especially interesting. We draw special attention to the January, 1945 issue, with its timely study of Arthur Eddington's work in an article entitled 'The Voice of the New Science.' We deeply appreciate Dr. Heline's help and message appearing in our own pages, and greet him and his scholarly wife as co-workers and fellow-travelers on the ageless highway which leads from ignorance to Knowledge, and from darkness into Light, for all men. (New Age Press, Box 6133 Metropolitan Station, Los Angeles 14, Calif.)—*Ed. Theos.*

PERSONALITY

Reine Roos

And just what is PERSONALITY? Webster defines it as "That which constitutes a person." Some psychologists say personality is the outpicturing of what we really feel and think and are deep down inside—it is that which others see in us. In brief, what we are is the result of what we think. It is therefore up to each of us to create his or her own personality.

If our thoughts take the right channels, we attain poise, and poise is perhaps the most necessary ingredient in a charming personality. Poise, concisely, is personal harmony and a "complete inner assurance" (which does not mean conceit—it is something quite different). Without poise there can be no charm, and if we do not have charm, all our other qualities, however excellent, are "as sounding brass and a tinkling cymbal."

In addition to poise, a pleasing personality calls for a good appearance and a natural friendliness, and the acquisition of that ability, so rare, to work in complete harmony with those about us.

The creation of personality, like charity, "begins at home," in our own thoughts, in that innermost place of our being where all desires are formed. And a desire, if intense enough and deep enough, can produce anything, can outpicture any kind of personality we wish to express. Although we cannot draw a picture of personality, nor photograph it even with the finest lens, it is that thing about us which makes for success or failure in our daily lives.

(From the *Los Angeles Banker*, March, 1943)

THE THEOSOPHICAL SPONGE

Dick Cuning

Do you remember the family sponge? Do you still have one? Fine! Go get it immediately and then come on out here and make yourself comfortable in this arm-chair. By the way, bring along a pan of water. We'll be very careful not to spill a drop on your 9x12 Axminster. All set? It *is* an Axminster, isn't it? Well, it doesn't matter.

Take the sponge and place it in the pan. See what happens? Of course you do; it has the same characteristic activity associated with all good sponges. It absorbs the water.

Now the reason I invited you out here in your charming and well-appointed front-room, was to use this sponge as an illustration. It may be too obvious an illustration, but the results therefrom are invaluable.

Isn't it remarkable in a way how many of us are like a sponge—partially so? I say "partially" for a reason which I'll tell you about in a moment. We absorb the Theosophical Water of Knowledge and keep it in our mental sponge, with a few drops splashing back into the pan of life only occasionally. We rarely wring out the sponge or put pressure on it to give back some of its contents. We remain bloated in our intellectual knowledge without having absorbed the teachings in our Spiritual Consciousness.

For if we did—if we had—this sponge would be under a constant pressure, with a steady stream being poured back. We would be actively engaged in pouring words of Theosophical Knowledge out of our hearts and minds and spirits into the ears of those who might gather to listen—or on pages for those who might care to read.

Mankind needs that "pressure" to release the Knowledge of the Higher into the lower. So do Theosophists. Aren't the times of our years a cause for the "exertion of that pressure"?

Don't you feel humanity is being squeezed as never before into the business of learning and developing? Forcibly and violently twisted into growing? The pan of life is nearly dry from the waste of improper thinking, of dismal action. Never before has the world needed *your* Theosophical Knowledge more than *RIGHT NOW*.

Why don't you go into action immediately and start compressing that mental sponge of yours? Start in *RIGHT NOW* and see if you can't devise some means of taking what you know of Theosophy and pouring it back into a channel of broad understanding that will irrigate the minds of men; those minds hot and dull and dry with the desolation of unwise thoughts, unwise actions!

You can help men to think better thoughts; thoughts of intellectual vigor and goodness and kindness. Weren't you given a tremendous growth after reading your first Theosophical Manual or whatever it was you read? And didn't you feel inspired and probably troubled in your heart of hearts after listening to the eager voice and looking into the shining eyes of your Theosophical friend or acquaintance? Didn't you feel perhaps *you* should look into this thing called Theosophy more deeply and do something about spreading the Truths of Nature?

Weren't the choking weeds of dogma and self-satisfaction disturbed to their grasping roots when your mind received the sparkling elixir of Universal Truth? If not, at least your friend's "mental sponge" provided the first drop that eventually eroded your own self-created shell of spiritual limitations. That was worth something, wasn't it? I'll bet you're glad about it now, aren't you?

You recall I mentioned that we were "partially" like sponges? Here's what I mean; it's true that we too

can submerge our mental sponges back into the clear water of Truth and Cosmic Knowledge by reading and listening to those who know more than we do. But this sponge that we're using for our illustration must be dipped back into the water if it's to be used again; when the water evaporates eventually, there's no more to be used in this pan without replenishing the supply.

But *you* are not like that.

That's why I said we're "partially" like a sponge. Because when you give out a Theosophical Truth, you *don't* go dry. You can release that Truth many times over; you can exert the pressure again and again and the Supply (Truth) will never be exhausted. Instead, its implications will grow as your mind and consciousness become a fitting repository to receive its ramifications. Isn't that encouraging?

Well, here's your pan of water and here's the sponge. We didn't spill a drop did we? But one thing we'd better do is to start pouring the Ancient Wisdom out into the human wastes of the world as quickly, as consistently, as intelligently and diplomatically as possible, hadn't we? How about you? How active a part are you going to take in putting on the pressure? The Pressure that squeezes the sponge that never runs dry? That's fine! DO IT NOW!! Don't neg-

lect a single opportunity to talk, write, think and do Theosophy for the benefit of your fellow-men; that Brotherhood of Man of which *you* are a part. Take a more active role. Get busy!

Don't worry or be afraid to talk in public. Instead, do something about it and remember this: one of the greatest problems facing Theosophists is better to understand the great Teachings which the Theosophical member claims to support. Because a true and deep understanding of the Ancient Wisdom will make it possible to counter many of the arguments of the skeptic.

Every skeptic is a potential Theosophist. His reluctance to acknowledge or give in to your premises, is your challenge to a more complete self-improvement course in terms of daily Theosophical meditation, thinking and living. How can you help him, if you can't help yourself?

And speaking of spreading these Truths, what about the statement of Master K. H. in the *Mahatma Letters* (p. 399):

"The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to."

What are we doing about it?

A THEOSOPHICAL LODGE FOR MEN ONLY

It is Lodge No. 65 of San Diego, Calif. This is a most interesting and worthwhile group of business men who organized themselves a couple of years ago into a regular Lodge of the Theosophical Society. Their seeming "exclusiveness" should not be interpreted as a reflection upon the "fair sex." Far from being "women-haters," they are in many cases splendid fathers and husbands, and all around constructive elements in the community. They meet every two weeks, on Wednesday evenings. Hervey D. Benner has been giving for some months past comprehensive and deeply-thought-out outlines of the main theosophical teachings, with their application to everyday problems. Well worth attending. You will meet a "bunch" of unusually fine men and may be surprised to find that they are right-down-to-earth people (with no whiskers), some of whom are well-known in the city. Several of them are Masons. Why not call the Secretary-Treasurer, Wm. W. Stevens (3121 Goldfinch St., San Diego, Calif.) at Woodcrest 3153, and ask for information about meetings! If you are a *Thinker*, you owe it to yourself to meet other Thinkers!

"Theosophy Speaks"

CHARACTER, HEREDITY AND ENVIRONMENT

Transcribed Radio Broadcast of January 23, 1944

over Station KMPC, Beverly Hills, California.

Announcer: "Theosophy Speaks!"

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

Last Sunday in our fourth and final broadcast on the subject of REINCARNATION, "Theosophy Speaks" brought out that all growth and improvement is slow and gradual, and includes Spiritual, Moral and Intellectual progress, as well as Physical. Therefore, we must have a long-range view of the evolution of Man... The human race is millions of years old. Civilizations have come and gone — there have been Golden Ages and Dark Ages. And all of us lived in them and contributed to them, for better or for worse. We said that in our long evolutionary journey, we live many times. In those many lives we make mistakes — through greed, injustice, ignoring duty or obligation, hurting others through gossip, inflicting our will upon others to make them do wrong, and through selfishness and indifference. And since Nature is built upon harmony and balance, when we distort the balance, make discord of the harmony, they must be set right by the one responsible; this often results in grief, pain and trouble. This is due to the Universal law of ACTION and REACTION, or CAUSE and EFFECT. Theosophists call it KARMA.

TODAY, our scene is a lecture hall. The speaker, in introducing his subject, has just told his audience that since our CHARACTERS have been conditioned and molded by the endless chain of CAUSE and EFFECT, his talk today will be primarily an explanation of CHARACTER, HEREDITY and ENVIRONMENT. As we become part of his audience, he is saying...

LECTURER: ... And this friend said to me: "Which is the most important factor in human evolution: Heredity, character or environment?"

You know, friends, this question could be superficially answered correctly by saying that any ONE of these three points was the most important factor in human evolution, depending upon one's viewpoint and depth of understanding. For example, someone might say that HEREDITY was the most important element. And they would be correct if by heredity they meant that continuity of consciousness that each one of us inherits from ourselves—that is, from what we were in past incarnations.

In other words, and to put it very briefly: *each individual is his own ancestor*. You see, family and parents are the channels through which the stream of our evolution courses—and the family affords expression for *individual* heredity, rather than family heredity. The heredity of an entity is determined by WHAT IT ITSELF IS. This is why members of one family differ so widely, although all are born under similar circumstances and from the same so-called hereditary strain.

But the general view regarding heredity would differ very widely from this viewpoint. Most people think of heredity as only referring to the physical, brain-mind, or emotional traits that are passed on from parent to child, and so forth. And it must be admitted there are often very striking examples of similarities of appearance and personality among those having direct or close blood relationships. But there are MORE cases where no resemblance of any kind whatsoever exists between the parents and their offspring. Indeed, many of them feel like strangers to each other.

But what about the many cases where the children greatly excel their parents in accomplishment or in moral development? And isn't the reverse also true, where the children fail to measure up to the ability and moral standing of their parents?

And haven't you known of cases where a person's physical body is greatly afflicted through illness or injury, and yet, that same individual had clear—even keen—mental activity and strong spiritual discrimination that completely overshadowed the physical handicaps?

History reveals cases of men and women thrown into jail because of liberal or humane thinking, and such individuals have, in spite of the physical restrictions of the prison cell, written great masterpieces seeking to uplift the hearts and free the minds of all men from intolerance and injustice.

Were such souls as these *merely* the result of the union of certain germ cells or chromosomes? Did they inherit these traits from their ancestors? Think a moment. Do heroes come from a long line of heroes? Do murderers come from families of murderers? We know this isn't so And how about people like you and me? Do our parents, brothers, sisters, uncles and so on—*each* and *all* possess the talents, traits or characters *we* have? Or what is more important, the same *soul*-qualities?

Do we inherit self-sacrifice, compassion, intuition or creativeness? And what is it that shines forth from within some people and serves as a great inspiration to others? Are these things inherited? Isn't there a missing link here? Inspiration and the other soul-qualities just mentioned belong to *individual* heredity—not group heredity—and a man inherits them from one source—**HIMSELF**.

Now, what makes a novel, a motion picture or a great humanitarian work **LIVE** in the hearts and minds of people? Is it the physical characteristics of the leading characters, their ancestry and the environment in which they are portrayed, that makes them live long in our memory? To a certain extent it is. And right here I want to say that heredity, character and environment each play a part **TO A CERTAIN EXTENT**, in the evolution of human beings.

Let us consider, then, what part environment plays. First of all, what is meant by environment? Usually that it is physical and external conditions, including the political and

economic aspects. And this is quite true as far as it goes. But—does environment really stop there? What about the stars, and the influences of the people we know and meet and their philosophies of life—good, bad and indifferent? Isn't this our environment also? In fact, it is difficult to say where physical environment stops and where emotional, mental and spiritual environment begin—for they are all interlocked and related one to another, aren't they? Environment, therefore, is a factor in human evolution. **BUT**, what produces or creates environment? That is the crux of the matter.

Each human soul finds itself in an environment that it has earned, otherwise it would not be there. This may sound strange at first, but we should not think of a child as merely a physical body, nor as a newly created soul at physical birth, nor as being totally unrelated to its new environment. Every child is the result of evolution. In each life it has certain lessons to learn, certain debts and duties to pay, certain rewards to reap. With love, hate, desire for expression, and Karma impelling him, he **CHOOSES** parents and environment.

Let us say that the child chooses to return into earth-life through A and B as parents. In selecting suitable entry into this world, it is magnetically attracted to those individuals and environments that correspond to its own nature, developed in the past—and that also permit it best to work out its destiny.

This Ego, coming into flesh again for more experience in the school of life, would have certain tendencies in common, as well as differences, with its chosen family, due to magnetic attraction.

It is these points **IN COMMON** that cause people to think that the child inherited these characteristics. But the fact is, that every cause produces a corresponding effect. Therefore, we must be the result of what we have

made of OURSELVES. The real directing power is within ourselves and can withstand any environment. That's the real meaning of the term: "Self-made man."

It is not denied, therefore, that external conditions have a tremendous influence upon us. Witness the conditions in the world today. But, we belong here now by reason of our own self-made destiny; otherwise we'd be somewhere else. Every person is involved in the conditions that he has earned or made—by his own past actions, or by his FAILURE TO ACT when and where he should have acted.

Hence, we see that while environment is very important, still it is man himself who creates such conditions and influences. But the inspiring thing is, that he has the power, and free will, to change these conditions for the better if he isn't satisfied. And who is satisfied with himself, or with world conditions today? If you aren't, it's up to you to change yourself and help change world conditions so that the environment of your next life will be better! It really is strictly up to us, as individuals and as members of the human race.

Now, what about character as an element in human evolution? Is it the most important factor? Yes, I think it is. Why? Because it is character which establishes and gives meaning to heredity and environment. Let's analyze this viewpoint.

In the first place, what is character? Isn't it the expression of a man's inner being: his soul? And it can be good or bad, too, can't it? Let's see what H. P. Blavatsky said about it in *The Key to Theosophy*:

"All good and evil things in humanity have their roots in human character—and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future—as well as to the present—and the past." . . .

Usually, we think of the soul of man as good, even if it periodically manifests in what we call an evil manner. I suppose this is so because we instinctively feel that the soul possesses much potential or latent goodness or nobility. And this is so because the soul of man is connected to the Spiritual Self within, which is the source of all true inspiration and intuitive knowledge or Wisdom.

Now, where does character begin? At physical birth? Well . . . if character is the expression of the Soul, and I believe it is, and the Soul goes on forever, then character too must be just as deathless. Why? Because it is impossible to have a Future—unless there is also a Present—and a Past. And if the soul perpetuates itself into the future, forever, then the character must also.

In the last analysis, the character of a man is molded and re-molded by his own thoughts, feelings and actions. Let's get that point straight. A man acts in direct accordance with his character. And as stated before, his character is a true expression of the development of his soul.

A man gets rid of his worn-out physical body and brain at death—but his character stays with him, because it is connected to the deathless, spiritual part of his Being.

There is *something* within man that is deeper than heredity, environment or character. And that is: Your Higher, or Spiritual Self—the Inner Christ, or the Buddhic Splendor—it is known by many names. But what we call it is not terribly important. The real point to bear in mind is, that this Spiritual You is the origin of your Conscience, your sense of right and of duty. It is the storehouse of understanding, discrimination and unselfish love. We all have it. We can all give tolerance, harmony, compassion, to our brother-men. Let's unlock our storehouse for the betterment and the upliftment of ourselves and of the world!

THOUGHTS BY THE WAYSIDE

Spread over the front pages of most of our larger newspapers, quite recently, was a news report covering the suicide of a very prominent banker. The article covered the subject matter of some notes that this internationally known man had left behind him, when he decided to try and improve his condition, by committing the error of destroying his body, the only thing which would allow him to improve his condition.

The following are a few extracts from these notes: "I have no troubles of any kind, nor am I in bad physical health—but for a long, long time I have been depressed MENTALLY, and suffered from melancholia that steadily gets worse. Except for this MENTAL depression, I have everything to live for: good friends, lovely business associates, and a good future in this world, with financial ease. But I am unhappy—MENTALLY."

The presidency of the bank he headed paid him \$72,000 per year, so financial worries were not even a contributory cause to his problem. He owned a beautiful country estate, so an unpleasant environment could not have helped bring on his depression. The loss of his wife, two years ago, is the only thing that can be found in the record, that might account for the despondency noted.

It is an interesting case, especially when so many people are assured that HAPPINESS always follows in the train of wealth and the possession of many THINGS. This man had all that, yet he reiterates he was MENTALLY unhappy. Searching for a key to the problem, we find it in his own repeated words "Mentally Unhappy." It is quite a common error to consider Happiness or Unhappiness as a MENTAL function. In reality these two Intangibles of Life are functions of the HEART and not the mind. The error comes from confusing the meaning of the words HAPPINESS and

PLEASURE. The latter is something that tickles and appeals to the Mind, which is why Pleasure can be found in a Night Club, but never Happiness. Happiness comes from a heart throbbing and invariably involves someone or something outside of the Happiness Feeler, which acts as recipient of the Feeler's Bounty. This is why Happiness is felt in the presence of a Loved One, the latter being the center or focus of that which is poured out. Pleasure is felt in the presence of something which appeals only to the MIND and which operates from outside, poured out towards the individual who "Feels Pleasure."

From this we can see that this victim of his own folly could not find happiness, merely because he looked for it on the Mental Plane of Life, instead of looking for it on the Spiritual Plane, where it belongs. The heart responds to influences of a Spiritual Nature only. It is the attachment to things and the conviction that all else is confined to the mind, that is the cause of all the Unhappiness in the world. The Heart is simply starved, contact with anything Spiritual stops and the mind and body left alone with themselves, find the tie unendurable, so the MIND causes the BODY to destroy itself.

And that causes us to consider that perhaps that very same thing is what is happening to the entire world. The World Soul has shriveled up or atrophied from disuse. The World Mind and Body are simply appalled at having to get along together alone, so the World Mind devises frightful Engines of Destruction to destroy the World Body; in order that World Mind may live alone with itself.

MORAL:—If you are Unhappy, unlock your heart and get interested in something outside of yourself, and HAPPINESS will always follow.

And that's Heart Doctrine Theosophy!

The Wayfarer.

15 *Hubert S Turner*

SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Ave. and Olive St., San Diego 3, Calif., Jackson 1740

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

GENERAL TOPIC: ESSENTIAL UNITY

Chairman — Mrs. Constance Hostler

May 6th — White Lotus Day. Selected Readings and Special Music.

May 13th — "The Unifying Influence of Theosophy" — Mrs. Lolita Hart (Covina).

May 20th — Round Table: "Unity and Diversity" — Mrs. Agnes Sosna, Ray Bennett, Mrs. Bradley.

May 27th — Discussion: "Religious Unity" — Guest Speaker: Rev. Joseph Fox and Foster Griffiths, F.T.S.

GENERAL TOPIC: EASTERN AND WESTERN PSYCHOLOGY

Chairman — Mrs. Dorothy Friend

June 3rd — "How Sane Are We?" — Arthur W. Collins.

June 10th — "East and West, the Twain Shall Meet" — Miss Katherine Heck (Covina).

June 17th — Dramatic Symposium of the Sacred Season — Miss Rose Schneider, Miss Nadine Nicholson.

June 24th — "Is There a Purpose to Life?" — Guest Speaker: Rev. Peter Samson and Harold W. Dempster, F.T.S.

Lotus Circle for Children (Theosophical Sunday School), directed by Miss Edith Brittain, assisted by Miss Rose Schneider, every Sunday, at 10:30 A.M.

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

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THEOSOPHIA

Financial Statement, May 1944 — May 1945

Disbursements				Receipts			
Printing	-	-	-	Subscriptions	-	-	\$423.00
Mimeographing	-	-	-	Single copies sold	-	-	13.85
Postage	-	-	-	Renewals	-	-	160.00
Envelopes	-	-	-	Donations	-	-	305.77
Incidentals	-	-	-				<hr/>
							\$910.62
			\$737.03				
Cash Balance	-	-	-				\$173.59

We thank all our friends and fellow-workers for their help and support in the year just ended. We hope they will find it worth their while to give us further support whenever possible, as well as to help us find new subscribers over an ever widening area. It has been our desire from the very outset to reach a point when the magazine may become self-supporting and rely on subscribers alone. It may take us some time yet before we reach this degree of success. Every new subscriber brings us a little closer to the goal contemplated.

We also wish to remind a number of our friends that their subscription expires NOW. All those who have received green, and later on red slips, enclosed in their copies, should renew their subscriptions right away, if they do not wish to lose the continuity in receiving the magazine. Address: "Theosophia", Room 240, Western Bldg., Los Angeles 5, Calif.

—Editors, "Theosophia".

THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. II, No. 2 (8)

JULY-AUGUST, 1945



KATHERINE TINGLEY

Leader of the Theosophical Society, 1896-1929

"Seek the upward and ennobling path, and you are no longer alone: your own Divinity is on your side with you, and what you can encompass of what Universal Nature affords is with you to support you towards final victory."—*The Gods Await*, p. 165.

THEOSOPHIA

A Living Philosophy for Humanity

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LODGE MEETINGS AND PUBLIC LECTURES

Owing to circumstances beyond our control, and which have to do with the temporary difficulty in finding a suitable location for our Public Meetings, these have been discontinued for a while. As soon as new arrangements have been completed, all the members and friends will be notified to this effect.

Study Classes

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

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

Other Lodges in the Los Angeles Area

Lodge No. 5, 1595 Crossroads of the World, Hollywood. Cullbreth Sudler, President. Public Lectures every second Sunday during the Summer months, at 3:00 P.M. Reading Room open daily from 2:00 to 4:00. 1st and 3rd Tuesdays, Class in *The Esoteric Tradition*; 2nd Wednesday, Women's Study Class. For information call: WAlout 0952 or MOrningside 11652.

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

Lodge No. 58, 831 No. Mariposa Ave., Los Angeles 27. Mrs. Bessie M. Dickley, President; Mrs. R. H. Austin, Secretary. Meetings held on Tuesday afternoon from 2:00 to 4:00. Public Lecture on the last Wednesday of the month, at 8:00 P.M. Lotus Circle for children every Saturday from 10:30 to 11:30 A.M.

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



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

DEVACHAN

H. P. BLAVATSKY

(A student found it difficult to understand the statement that "the spiritual monad leads for very long periods an existence of unalloyed satisfaction and conscious enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement." To his query as to "how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment," H.P.B. gave the following explanation, originally published in *The Theosophist*, vol. iv, May, 1883.—*Ed.*)

.... To realize the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without activity or pursuit be one of satisfaction or enjoyment?" It would only emphasize the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever-recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realize completely the way in which a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only of the contented, but the delighted attention—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction from the fact,—as explained in recent essays on the subject,—that one sort of variety is developed in Devachan in a very high degree; viz., the variety which naturally grows out of the simple themes set in vibration during life. Immense growths, for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the key-note of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown, the current of thoughts once set going (the metaphor may freely be varied to suit any taste), and then its developments in Devachan may be infinite, for the sixth sense there and the sixth principle are our instructors; and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of its own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm-leaves of the mediæval Heaven.

.... those portions of the universal Theosophical Movement which live not only for teaching the more letter of the Theosophical doctrines, but which live likewise for spreading its true spirit above everything else... will live on into the future, and will do the work which our Masters founded the Theosophical Society to do....

The Theosophical Movement above everything else should be plastic, flexible, and its exponents should always be open to the reception of new truth, and above everything else should avoid self-righteousness, ignorance and sectarian conceit, and the empty formalisms arising in religious or philosophical self-satisfaction... The spirit of truth among us Theosophists shows itself above everything else by a fervid sympathy for the souls of men, wherefrom arises generosity towards others.

—G. de Purucker, *Wind of the Spirit*, pp. 331-32.

WE CAN BE YOUNG WITH THEM

BORIS DE ZIRKOFF

The Youth of every age are the builders of the future.

Buoyant with the well-springs of life, every new generation rises in rebellion against the former one and challenges its crystallized moulds of thought, its outdated ideas.

The surging passion of life, rising as a tide in the Youth of every generation, carries the world beyond the point reached by earlier men and women while their impetus was at full flow.

It is but the natural succession of cyclic events. Without it all history would soon be at an end, and the world but a pool of stagnation and decay.

As students of that ageless Wisdom known today as Theosophy, it is well for us to apply this fact of being to the destinies of the Movement for which we work. Unless the Theosophical Movement of today exhibits the healthy signs of the Spirit of Youth, it will not survive the present generation. Unless its modes of thought, its methods of work, its channels of presentation, are overhauled from time to time, and adjusted to the *living needs* of a changing world, its career will come to an untimely end and other channels, freer to conduct the living flow of Cyclic Forces, will carry the spiritual potential into succeeding generations, through the Youth of the present age.

Let us therefore ask ourselves a few simple questions: Are we capable of arresting the attention of the Youth of today? Are we successful in mobilizing its resources for the growth of the Theosophical Movement? Does Youth find in Theosophy an answer to its most imperative needs?

The state of affairs in the Theosophical Society is in itself a sufficient answer to these questions. The per-

centage of young people in its membership is very small. The divergencies of views as between the young and the old are very marked. The patent unwillingness on the part of the older generation to adopt, or at least to try out, the methods of the younger one, often puts the entire machinery in reverse, jeopardizing some of our best opportunities of expansion. The ponderous, highly intellectual nature of much of our literature, presents no appeal to young minds and hearts whose intense desire to see a better world finds itself impeded by abstract dissertations written in perfect good faith but with no living touch with the problems of Youth.

And yet some of us are still wondering why do we not have more young people in our midst.

We have heard it said that the Youth of today is interested primarily in politics and economics; and as our Society is traditionally non-political it finds it almost impossible to gain the attention of the young people. This is a very cheap assertion, founded mainly on a lack of observation, and serving as a successful camouflage for individual inertia in the Cause of Theosophy.

Young people are keenly conscious of the vital need to build a better world for all men: a world of human solidarity, of good-will and peaceful inter-relations. This Cause, which is but an aspect of the Theosophical Ideal of Universal Brotherhood, has *essentially* nothing to do whatsoever with party politics or the contentions of rival economic factions, although, let it be said right now, the latter two forces have secured a strangle hold

on the *real* spiritual, intellectual and ethical issues involved in the problem of global human solidarity. This does *not* make these issues *per se* political or economic. It simply emphasizes the dire need to purify them from the barnacles which adhere to them. What else but the soul-satisfying *ethical* teachings of Theosophy can ever do it? What can ever accomplish it *less* than the dry intellectualities of a Theosophical "theology" devoid of a living touch with the realities of a world in conflict?

Youth is intent—with grave and unswerving intention, let us remember—to put an end to the insane outbursts of emotional frenzies called wars. These wars are invariably caused by a few, and then fought by the many. They are the result of the selfish, opportunistic and corrupt thinking of an older generation; yet they are fought by the younger one, which is forced to sacrifice its life and ideals to uphold the established order rooted in glaring injustice, racial animosity, social maladjustment, and the lust for power. What else but the grand Ethics of the Wisdom of the Ages can ever hope to put an end to this state of affairs? Who else but the Youth of the day—in collaboration with those older people who are youthful in spirit and outlook—can ever bring about that change?

Youth is eager to find a solution, practical and simple—not an all-cure working over-night—to its personal harassing problems: emotional unbalance, sex drive, abysmal rift between itself and former generations, the opportunity to be heard in the councils of the people, the validity of Religion, if any; it wants to discover whether it is worth trying to become and to grow and to achieve, in a world where the latest scientific inventions, prostituted to base and infernal ends by entrenched monopolies, are apt to mow them down any time, leaving

their tasks and their aspirations undone.

Let these questions be asked here and now of any and every student of Theosophy: Does our average public meeting answer these problems? Does our average study-group offer a solution? Does the main bulk of our standard literature present a guiding thread out of the maze of confusion the average young person, boy or girl, finds himself in? Let any student answer this with candor, honesty, sincerity, without "vested interests" or "thought monopolies" of a quasi-theosophical kind, and with evidence in hand convincing enough for the young people to grasp and understand.

There is very little doubt in the mind of some progressive and forward-looking students that the methods of our Theosophical work should be streamlined to the needs of a rapidly changing world. The teachings of Theosophy remain the same throughout the ages, but their *presentation* must of necessity change from generation to generation, short of becoming out-dated and useless. Unless adapted to the mentalities of the younger people, who are the builders of the immediate future, these presentations become part of an outgoing era and are swept away with the era itself.

It is of great interest and of the deepest value to discuss at length in a circle of profound thinkers the intricacies of Rounds, Root-Races, Cycles and Hierarchies. It provides a keen intellectual and spiritual gratification to enter into the mysteries of the doctrine of Mâyâ, of Swabhâva, of the Void or the Fulness, or the succession of Buddhas and Bodhisattvas. And it is not only possible, but factual, that certain *rare* young people may be deeply captivated by such studies. It is, however, a matter of fact that teachings of this kind belong to the profundities of the

Esoteric Philosophy and are no more fit for the consumption of most young minds, intent on finding a living, vital solution to the present-day problems, than are the intricacies of quadratic equations and the theory of vectors useful material for the grammar school. And yet it is precisely what many students of Theosophy attempt to do when discussing the Wisdom-Religion with young people. Their minds are fascinated of course: what mind would not be! Their innate courtesy may dictate to them to listen to the end without interruption. But the net result of this misapplied and wrongly-timed effort at instruction is a feeling of frustration on the part of the young mind who has been *made to feel* how insignificantly small he is as compared with the alleged great knowledge of the instructor, and how little has really been said about that harassing moral or psychological problem with which he or she came to the meeting, seeking help and guidance from a Theosophist!

And yet we are wondering every day just exactly *why* do we have so few young people in our midst, and *why* do they not run around wildly shouting about Theosophy from the housetops!

But we *can* attract their attention. We *can* mobilize their deep and lasting interest. We *can* enlist their co-operation and fire their enthusiasm and guide their unfolding thought. All we need to do in order to achieve this is to meet them half-way, to break our own theosophical moulds of mind, to contact them on their *own* ground and to talk to them in their *own* language, trying to remember that we *can* be young with them, and that Youth, after all, is not solely a matter of physical body, but a state of mind and an attitude of heart as well.

The simplest way to approach the Youth of today is by means of mod-

ern science with its discoveries verging on and sometimes even entering the domain of the Occult, as well as voicing in scientific language certain definite truths of Occultism. Another approach is by means of simple, universal, ethical ideas, applicable to the building of a better world for all men. These two approaches meet the young mind half-way.

It is of imperative need that we realize that the present-day Youth is not the depraved, *a-moral*, delinquent sort of a crowd, that has lost all mooring and is rushing to its ultimate doom, which we "oldsters" have foretold them anyway, don't you see! This is a bugaboo created by our stubborn unwillingness to see anything but our own crystallized viewpoint, the result of our mental arteriosclerosis which makes us opposed to all change.

We fail to see the obvious fact that *the only permanent thing in the Universe is Change*. Youth does not fail to see it. It not only sees it, but it attempts to do something about it. Hence the clash of ideas and viewpoints. Hence the misunderstandings.

It has been the invariable experience of the present writer that young people of today are *far more keenly aware* of the fundamental principles of right and justice, as absolutely necessary factors of a nobler civilization to be, than are the people who, after almost a life-time spent in Theosophical studies, are even today constitutionally unable to overthrow their own religious, political and economic predilections, and to become free workers for the Cause of human Freedom and Peace.

The present writer has found, after long and careful observation, that the alleged "depravity" of modern youth is mainly a revolt against old-fashioned traditions, fostered by moss-backs whose entire internal economy, psychological and mental, is rooted

in the Middle-Ages and is steeped even today in the soul-stupefying theological nightmares of a dead era. The Karman for this state of affairs inheres with those who have been the originators and the upholders of these psychological perversions, and not in those who are desperately trying to rise above them into the sunlight of Truth.

The "a-moral" characteristics of some young people are simply the result of the fact that they have found out the emptiness of out-dated traditions, from which the spirit has long fled. Unable to find as yet a new code of ethics strong enough to sustain them through the stormy years of life, refusing to be guided by ideas upheld by their elders who have brought them and others to the ungodly mess they find themselves in, and lacking adequate Leadership, they take temporary refuge in a state of mind which seems to be devoid of ethical ideas. This is not so. Modern Youth may be undisciplined. It may lack restrained, discrimination and often even integrity. But closer observation reveals that many young people have a far keener appreciation of right and wrong, and far nobler plans for the future of all men, than have been shown by generations of people whose principle weapons of alleged culture have been for the most part armed invasion, rape, pillage, traffic in narcotics, economic exploitation of underprivileged, and a systematic distortion of facts through cunning propaganda.

Youth does not want any of this. Can you blame it? What decent man or woman would not agree with them?

A simple presentation of the basic teachings of the ageless Wisdom: Unity and Causation, Human Solidarity, Karman and Re-incarnation. Duality of the Mind, Essential Divinity of every Man, the Inter-relation of all that lives.—illustrated by

appropriate scientific discoveries of today, invariably appeals to the young people. Analogies drawn from daily life, from surrounding events, from their own problems, tend to clinch the point in their minds, and produce on them the impression that Theosophy is a *living force* applicable to the world of today, not a dry-as-dust intellectual theory drawn out of the casket of a dreary past and vicariously re-vitalized.

We must invariably remember H. P. Blavatsky's unequivocal statement in *The Key to Theosophy*:

"Enq. But surely the T.S. does not stand altogether aloof from the social questions which are now so fast coming to the front?

"Theos. The very principles of the T.S. are proof that it does not—or, rather, that most of its members do not—so stand aloof. If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T.S. is in thorough sympathy and harmony with all true efforts in this direction." (pp. 232-33.)

If the Theosophical Movement is to live into the future, it must do so through the Youth of today in collaboration with older people. To be able to do, it has to streamline its methods, simplify the presentation of its teachings, and carry them to young minds and hearts with an enthusiasm born of profound conviction and sincerity. It is either that or a Theosophical Church, wherein the priesthood "true and faithful to established tradition" will have supplanted the Living Fire of an ever-unfolding Truth.

FIRST THINGS FIRST

NEWTON WEBER

I am trying to be a Theosophist. The first thing I have learned is the truth of the doctrine of the brotherhood of man. The most basic reality is that all men are one, that Divine Mind creates, permeates, and directs everything in the universe, visible or invisible. God is in all, through all, is all, and other than Him there has never been anything, nor will there ever be.

I know now that when I harm another by thought, word, or deed, I harm myself and all men for I am inseparably part of the whole. My indifference to the welfare, social or spiritual, of my fellow man can result in nothing but social or spiritual poverty for me. I must be concerned for the happiness of all men, for therein can be my only real joy. These things I know because the Great Teachers have taught them, and lived them, and Life itself supports the truth of them.

I believe that the Supreme Intelligence has work for me to do and which no other living individual can do for me. That work, whatever it may be, is a part of the overall plan for the perfect universe which exists in the Mind of the Great Engineer. My first duty in this life is to strive to discover my part in the whole picture, and to subordinate at any cost selfish, personal desires which run counter to the will of God, and which may hamper my efficiency in carrying out the Divine Work.

I know that my body is not the real Self, but I realize that it is a

necessary instrument through which the Self expresses itself on this physical plane. I am indeed grateful for this body and for the energy with which the Creator supplies it. I cannot afford to indulge in practices which impair in any way the effective functioning of this instrument, for thereby I am defeating to a degree the fulfillment of the Divine purposes. Since I believe in the brotherhood of man, I know that each individual has his task to perform, even as I. So I take care, then, not to encourage him in any indulgence which will interfere with the harmonious functioning of his faculties, but seek constantly to inspire him to new heights of achievement.

Always I turn in prayer and meditation to the Father of Lights, to ask, not for the fulfillment of selfish desires nor material possessions, but for wealth in terms of love, wisdom, humility, courage, understanding, patience, and compassion. These riches are the keys to the Kingdom of Heaven and without them one must remain forever outside the gates.

These are the A.B.C.'s of Theosophy. Until I understand them and put them into action, the deeper and more complicated teachings would be of as little importance to me as I would be to the world without practicing what I have already understood.

"Let us then be up and doing;
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

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

—Quoted by H. P. Blavatsky in *Lucifer*, vol. i, Nov., 1887, p. 169.

"Theosophy Speaks"

PERSONAL KARMAN

Transcribed Radio Broadcast of January 30, 1944
over Station KMPC, Beverly Hills, Calif.

Announcer: "Theosophy Speaks!"

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

In our talk last Sunday on CHARACTER, HEREDITY and ENVIRONMENT, "Theosophy Speaks" brought out that the character of a man is molded and conditioned by his thoughts, feelings and actions—and likewise, that he acts in direct accordance with his character. In other words, a man's character is the true expression of the development of his soul. We also said that while we discard the physical part of our nature at death, our CHARACTER is *deathless*, and accompanies us throughout each life, and survives each death. Today, our scene is a private home. Five friends are visiting. One of them has told the group about an accident to a mutual friend... and a Theosophist present has been explaining that everything that happens to us is a link in the endless chain of CAUSE and EFFECT—that thread by thread we weave our own destiny. Let's join them in their discussion....

Tom: Do you mean that we are responsible for everything that happens to us—even accidents?

Bruce: Yes, I do.

Hal: That interests me! Just how do you mean?

Bruce: Well, the specific word covering it is KARMAN—or as some prefer, KARMA. It's a Sanskrit word meaning: Action and Reaction—or Cause and Effect. This natural law is known to all physicists, inventors and chemists, as it is the common denominator of all phenomena. As we've mentioned before, Universal Laws affect every division, or kingdom, in Nature, including the *human*. And because we have failed to connect this Universal Law of Cause and Effect to the life of *man*, we lack moral responsibility, our sense of values is distorted, and so we become inclined to blame others for our mistakes and shortcomings—and accidents, too.

Tom: But isn't that because most of us are ignorant of this law of Cause and Effect? Indifferent to it, perhaps?

Bruce: It probably is. However, the Universe is builded upon and depends on, law, order and harmony. And when through ignorance, carelessness or viciousness we bring about DISORDER, the Laws of the Universe sooner or later ADJUST the unbalance.

And this adjusting is what brings about suffering, struggle, disappointment and pain.

Ruth: But doesn't Karma also mean retribution—reaping what we sow?

Bruce: Yes it does, Ruth. You see, since Nature is essentially harmony and balance, any disturbance must be adjusted, as I've just said. If we harm another person, *repentance* cannot undo the wrong. Nature's law of harmony has been violated, and the man responsible must restore that harmony in this, or another life. In this way, we not only reap WHAT we sow, but WHERE we sow.

Hal: What do you mean?

Bruce: Well, for instance — a farmer doesn't sow a crop of corn in —say, South County, and reap a harvest of potatoes in North County! No, indeed. We meet the consequences of our thoughts, words and acts where we have sown them. Which is in OURSELVES—and on EARTH, too.

Ruth: Well, there certainly is nothing escapist about that, is there?

Irene: I should say not. Seems to me it takes a great deal of moral courage to believe that.

Bruce: You bet it does. You see, the human race is one great unit of beings, who are *dependent upon each other* for everything—and yet, most of our troubles, mistakes and suffer-

ing stem from the idea that a man can live unto and for himself alone.

Tom: Selfishness and greed have always been at the root of most wrongs.

Irene: Why, we can be selfish even when we are *helping* someone, if our motive isn't right.

Ruth: That's true. And some people use *will power* to make others do wrong.

Bruce: Yes—motive is of prime importance—and Karma always takes it into consideration. Nothing we think or do, nothing we feel or say, is *LOST*—but forms the foundation upon which we build our future lives.

Irene: But don't you think that resentment over life's inequalities and injustices is natural? There are so many cases where a good person seems to be punished, and a bad person rewarded. And it makes people bitter.

Bruce: No doubt about it. We resent being unjustly treated. And men are not going to do right unless they see a *REASON* for it. There must be a *basis* for ethics.

Tom: Is that why Theosophy is helping to spread the truths about Karma and Reincarnation?

Bruce: Yes, it is. When people realize that each individual is personally responsible—spiritually, morally, intellectually, emotionally, and even physically, for everything in his life—and that in Universal Law and Justice, there is no such thing as a *PRIVILEGED* being who gets something for nothing—and also that fortune and misfortune of all kinds are *SELF-INDUCED*, their resentment would give way to understanding. Thread by thread we weave our own destiny.

Hal: I *believe* that. I've read somewhere, too, that we forge the chains that bind us.

Bruce: That's another way of putting it, Hal. You see, at each rebirth, our bodies, environments and characters are the unerring conse-

quences of what we have desired, worked for, and either failed or succeeded in, during past lives.

Ruth: What you are saying then, Bruce, is that our troubles, problems, tragedies, illnesses, bad luck and so forth, are past *MISTAKES* in our lives rising to the surface so we can work them out. Isn't that it?

Bruce: Exactly. We make our future by the way we live today. However, our experiences and position in life are really of *secondary* importance, because they're valuable *ONLY* for what we can *LEARN* from them. The thing to look for and concentrate on is: How is this changing my *CHARACTER*—and is it for the *BETTER*?

Tom: It seems then that everything we do and think is really important. I've never realized that before. Most of us are of the opinion that we can get away with things that nobody else knows about.

Ruth: And what a mistake that is! Isn't it true that thoughts lead to actions—actions to habits—habits to characters—and characters lead to destiny?

Bruce: Indeed it is, and that's well put, Ruth... Actually, we decide our own destiny by our choice of alternatives which life presents. From moment to moment we choose the right or the wrong action.

Hal: I'm inclined to agree with you, Bruce, but on the other hand there *ARE* times when some *BIG* event comes along and changes my whole life, and I don't seem to be in charge any longer — it's something *bigger* than I am.

Bruce: But you *are* in charge nevertheless. When a ship is in a storm at sea, the captain is in charge. If he doesn't retain control, the ship is lost. And when we are in a stormy period of our lives, we stand at the helm and shape our future by the way we act and react, then and there.

Irene: In other words, we are our own handiwork.

Bruce: Not only our own handiwork, but our own autobiography, so to speak. We have the tools of destiny in our hands and we carve until we become a worthy temple for the Divinity within us.

Hal: Well, if that's so—Life is really an *art*.

Bruce: Life is the *highest art*, Hal.

Ruth: That's a wonderful way to look at it. And so many of us FEAR life instead. It's really foolish, isn't it?

Bruce: Sure it is, because we've all lived and died countless times, with more to follow, and we've all made many mistakes. Actually, every *effort* we make raises our *failures* into *lessons*—and also transmutes every *mistake* into *experience*.

Tom: And everybody knows that experience is the *purpose* of life.

Irene: Knowing that, it seems to me that we should meet whatever comes to us with courage and understanding, instead of so much complaint.

Bruce: Of course—because even sorrows and tragedies carry their lessons, and their benefits.

Tom: In fact, they are blessings in disguise in the final analysis, aren't they?

Irene: Well, the *Chinese* say so. I think it was Mencius, the great expounder of Confucianism, who said: "When Heaven is about to confer a GREAT OFFICE on any man, it first disciplines his mind with suffering, and his bones and sinews with toil. It exposes him to want, and subjects him to poverty. It confounds his undertakings. By all these methods, it stimulates his mind, hardens him, and supplies his incompetencies."

Tom: That's very enlightening, Irene. I'm going to write that down and memorize it. I know I complain about obstacles whenever one confronts me—but it'll help a lot to know that all hardships and obstacles

are necessary to achievement and growth—because they make us TRY harder.

Hal: You know, it's a strange quirk in our viewpoint that so many of us wonder why "God" visits us with obstacles, troubles or tragedies—and yet we accept the *good* things and conditions of life as our *just due*!

Ruth: That's right — we *never* question our good-fortune or happiness!

Bruce: You know, some people think that Karma, or Cause and Effect, is an evil influence that stands waiting to strike a man at the first favorable moment—forgetting that Karma also brings the good results and compensations—the rewards—of life. Karma is our benefactor, for it never fails to mete out all compensation—and it demands that the smallest GOOD act or thought should bring reward.

Irene: I've wondered why explanations about KARMAN were always about the lugubrious aspects of life—the sad, the tragic things. I'm glad you're mentioning the brighter side too.

Bruce: Well, just as Hal said, we accept the good things as our just due, and don't wonder about them. It's the sad and troublous things that mystify us. How many times have you heard people ask: "Why should this happen to ME—what have I ever done to deserve this?" We can be very sure that there is a reason—even though *we* can't check back into the dim past for it. "With what measure ye mete, it shall be measured unto you again," as the Bible says.

Hal: Then, even though we don't know WHY things happen or don't happen, we should look for the lesson that's in them?

Bruce: That's the idea. I think you'll all be interested to know, too, that Karma operates in three fields. First, in the body and in the circumstances of life. Second, in the mental

part of our nature, when trials of the mind are experienced. And **TIME**, in the psychical or emotional nature.

Hal: How about an example or two, Bruce?

Bruce: Well, a psychical instance might be this . . . A man may be filled with hate for and a desire to kill another. But before he can do so, the other dies. Thoughts and desires, though, are **ENERGIES** and they become more powerful as they approach expression. In this case, being deprived of its evil outlet, the dark torrent of hate turns back upon its creator. The energy just cannot vanish into thin air, it **MUST** produce an effect, even though it is physically impossible. And in turning back on its creator, this hate has at least poisoned the man's nature. He has altered his character for the worse. And at **SOME TIME** he must painfully repair that damage. You see, hate is just as magnetic as love.

Tom: We don't realize the *dynamic forces* we so idly and carelessly play with in life, do we?

Irene: We also hear people say, "Well, that's how I am—nothing can be done about it." According to what you've said, something **CAN** be done about it—**MUST** be done about it.

Bruce: When we obey these commands of our lower nature, we are being *mastered* by a fault or a weakness. We're being a slave to something small and mean within us.

Ruth: And that isn't even intelligent. After all, we do have an inner, better self who *could* take command.

Hal: How about another example, Bruce?

Bruce: Well, say that in a previous life you were very rich—and you spent your time in riotous living, with never a thought for the unfortunates. In fact, you despised them, booted them if they got in your way, and so forth. It is evident that you need the lesson of kindness and com-

passion. Since you refused to learn this lesson with all of the so-called *advantages*, perhaps you'll learn it *without* them. So in another life you are born into an environment of poverty. You **KNOW** now what it is to be poor, downtrodden, and ill-considered.

Ruth: And that process goes on, I suppose, until the lesson of compassion has been learned?

Bruce: Yes. You see, we are given many *chances* in our many lives to grow and improve.

Hal: Karma is also self-discipline, isn't it?

Bruce: It is. Sometimes when a person is plunged from one kind of life to another, say from luxury to privation, it is because the person's **SOU** craves such a change. It senses the need of an adjustment from one extreme to another to — well, to strengthen character . . . even though the person *outwardly* resents this so-called tragedy. So you see, the law of **CAUSE** and **EFFECT** doesn't always mean the payment of a karmic debt. Karma is really a merciful law, which is our teacher, friend and savior. We grow through Karma because we **LEARN**.

Hal: I've often wondered why so many of us are frustrated in the things we want most in life.

Bruce: Well, as I said before, there's a lesson to be learned even in frustration. We can be sure that all the fortunate and unfortunate conditions and happenings in our lives **BELONG** to us — because we've *inherited* them from *ourselves*! And we have them because **THROUGH** them we have the opportunity to grow. So, instead of wasting time and energy in resentment, self-pity or whining, we should accept them fearlessly as our very own, analyze them for the hidden lessons in them, and then work hard to learn. Finally we'll be rid of them—because nothing lasts forever.

Tom: It seems to me that some other things we have to get rid of are uncharitable criticism and condemnation of others, irresponsibility and indifference.

Bruce: Well, when all is said and done, life is a school—a long course of education—with a large list of subjects to be learned; chiefly: unselfishness, self-mastery, self-control, self-knowledge, and self-salvation. We'll be free of struggle, pain, poverty and frustration as soon as we learn our lessons from them, and live in conformity with Universal Laws.

Irene: What are the Universal Laws, Bruce?

Bruce: Love, harmony, compassion, discipline, justice, growth, unselfishness, and brotherhood. These lead to the Perfect Man.

Ruth: But is it really possible to become perfect, Bruce?

Bruce: Life is full of dignity and beauty. Ruth, and a man can work toward this Perfection because he is MASTER of his own destiny, and can make of himself *whatsoever he wills*. No heights are UNreachable. Unerring Justice balances all things as the cycles unroll, so we can safely leave the *results* of our efforts to Divine Law.

LAST THOUGHTS BEFORE SLEEP

Many students have asked: How is it that our last thoughts before sleeping are carried on more or less positively during the sleep state?

It is the permanent re-incarnating entity who does the thinking(!) and *not* the personal man functioning through the brain mind. The positive action of thought which enlarges its contacts is of quite a different order from that of the automatic and negative repetitive correlation of impressions received while awake, though these latter are what is generally sensed in the semi-conscious dreaming state.

There is another indication of this in the apparent result of purposeful thought: if the personal entity polarized the mind in the form of a definite question of the right kind, the reincarnating entity would react to it, and transmit an answer in the form of an impression which the brain could receive and translate.

The complexities of the constitution are so enormous that it is impossible to trace them, but it *is* possible to get a general understanding of the processes when we realize the various interpenetrating radiations of the Principles in their seven-fold divisions and degrees of evolution on and through the central and underlying point of SELF. One can see then that the plane to which our *human self-consciousness* reaches will react on the waking mind as the result of its previous polarization and direction.

—L. B.

The truest happiness is to be found in the deep interior study of the great mysteries of nature and life, seeking thus to find the best manner in which the soul may express itself, and in a constant fulfillment of this manner when found. If they can be taught to see and feel this and the true meaning of it, the work is done. Labor, therefore, faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The divine light burns for all; take your part of it and illuminating first your own heart, the power will then be yours to illuminate others. Remember, words are not needed. In the silence these things are done.

—Attributed to William Q. Judge.

DEEP THOUGHT — DETERMINED ACTION

DICK CUTTING

(These excerpts from a letter are published here on account of their intrinsic ethical value.—Ed.)

... As long as we try in what we earnestly and intelligently believe to be the right direction, all is not lost.

To have given up... to say: "I don't care" ... "What's the use" ... "What does it matter" ... is the worst of man's shortcomings.

We simply cannot withhold our support and constructive effort in the presentation of the Work of the Masters simply because our hearts are temporarily discouraged at some transitory difficulty in the dissemination of Theosophy. Each member of the T.S. is in a given state of development as is every member of the human race at large. Errors in judgment, results short of their objectives, are sure to occur as the handling of Theosophical matters proceeds throughout the coming years.

One thing is certain: there are no mistakes where there is no effort, nor is there the slightest modicum of progress either. Thought first, and action to follow... action and more action, in correspondence to prior thoughtfulness. This could well be the key-note of activity for all of us. So much of our evolution depends upon an expressive combination of these two factors. Thought and action... out of all action and thinking some mite of knowledge is sure to follow, and it is this resultant knowledge and wisdom accumulated through experience that makes it possible for us to go ever onward, along the path of inner and outer development.

There is nothing new about this. But it is necessary we think along these lines now and then to revitalize our perspectives. It is better to make mistakes than to sit back on a cushion in a comfortable room and do nothing. All progress involves errors and corrections... thought and action,

and new reflection and new trials. Each of us can learn from his own mistakes in judgment and thinking. Only the coward is afraid to pay for them.

Be glad to pay the Karma for a momentary deficiency in Wisdom in the carrying out of a certain action, the result of which may not have been as satisfying as it might have been. Pay for it gladly... learn from it... and be paid also. The Karma of the future is like the problems you are facing today. You created the difficulties and pleasures of the moment's occurrences. Any difficulty you face of your own or react to in others', is of your own doing. The very fact that you may be conscious of discrepancies in the world of action about you is a sure sign that you are witnessing a scene in which you were once before either a spectator or an actor.

So, what's to be done? Simply this. Plunge right into the thick of life where the swirl of action is fast, unquiet, troublous and agitated. Do your very best to put into action the teachings of Theosophy. Try... anyway. No progress was ever made without the valor of some soul who had the courage to try to make things better, and take on the Karmic consequences thereof. Such are often branded by the world of today as "radicals." The Avatāra Jesus was a "radical." Be a *radical* Theosophist, then. Be a *doing* Theosophist... be a *thinking* Theosophist. Try... and take the load on your shoulders and carry it, and never let it fall through inertia.

As Dr. G. de Purucker so aptly said: "Begin, and more than half the battle is won. *Continue*, and not only is the battle won, but new victories are assured."

THOUGHTS BY THE WAYSIDE

The Wayfarer had been sojourning for some time in a great city, consumed by a profound Nostalgia, generated by the Individualism—Passions—Conflicts found on every hand. Rugged Individualists, blocking the front of the busses, prevented others from passing to vacant spaces in the rear. Passions running riot, as shown by crime stories in the daily newspapers. Conflicts of thought and deed, shown on every hand by statements and actions of specific groups of individuals, reiterating their DEMANDS, as if they were the only ones worthy of any consideration in life.

With the complete unconcern of a Wayfarer along the Highways of Life, all these events could be looked on impartially and with curiosity.

It was noted in this particular Concentration Camp, which is really what our large cities are, that on lips and in print, two words were constantly being used. They were WAR and PEACE. The use of the former word seemed to be waning, while the use of the latter one was waxing. Listening to the aimless prattling of the people, one gathered that the World War was coming to its close, and that on this account PEACE, by some unknown Alchemical or Magical means, would automatically take its place, without any effort on the part of the peoples of the World to so bring it about. The city's multitudes, racing about their personal affairs, seemed convinced that this concept was a fact. Phrases like "Business as Usual," "Reduced Taxes," "Unlimited Gasoline," and many others, were heard on all sides.

Filled with a desire to come up for air, for awhile, The Wayfarer wandered to the center of the city's largest park, where an illusion of separation from urban surroundings was to be had, inasmuch as nothing could be seen but trees and a reason-

able facsimile of a countryside. The immediate effect of this was PEACE (felt in the Heart), when formerly the effect was that of WAR (felt in the Mind). This fact alone would seem to indicate that War is a matter of Congestions of Humanity, while Peace is a matter of the Tranquility of Nature. This of course simply compelled the consideration of the fact that PEACE—HEART—NATURE and WAR—MIND—CITY, constituted two natural Trinities, that contained within themselves the solution of the problem of Peace versus War.

The matter was now getting interesting, and as there were no noisy and hurrying human beings around, to agitate mentally and physically the thought waves, it could be followed through. Inasmuch as, whenever we establish one of the natural Triads of life, we can keep on transposing them to other terms, and in this way alone often solve apparently unsolvable problems, the next step was to reduce or transpose the last two Triads or Trinities given. Doing this we obtained PEACE—SIMPLICITY—NATURALNESS and WAR—COMPLEXITY—ARTIFICIALITY. At once the only method by which Peace can come to a stricken world, and War be prevented in the future, is unrolled before us. A simple, natural life, such as found in the country, promotes Peace. A complex, artificial life, such as found in cities, promotes War. This brings us to the point that any Peace Conference should be held in the open, in the country, and the participants should be those with a love of nature and not those addicted to city life. Farmers never made a war, City Dwellers made them all.

MORAL:—Tranquility of the Human Heart must supplant the Restlessness of the Human Mind, in order that Peace may supplant War.

And that's just Wayside Theosophy.
The Wayfarer.

AN INTERESTING SUGGESTION

In connection with the subject of increasing the circulation of "Theosophia," and making it more valuable as a means for the dissemination of the Ancient Wisdom, the suggestion was recently made to devote entire issues of the magazine, at least from time to time, to one specific subject.

Such important and basic teachings of Theosophy as, for instance, Cycles, Karman, After-Death States, Universal Brotherhood, Ancient Civilizations, Psychic Powers, etc., might be represented by a few simple but informative articles, and by suitable reprints of especially valuable passages bearing on such subjects from the pen of H. P. Blavatsky, W. Q. Judge, G. de Purucker, or other not-easily accessible sources.

The Editors would like to hear in this connection the opinions and wishes of our subscribers and friends. Is it worth trying? Do our friends feel that such a policy will add to the value of "Theosophia"? Will they want to secure a few additional copies of such issues, to interest other people in specific Theosophical teachings? The Editors would welcome the suggestions of all those who may give attention to this notice.

—Editors, "Theosophia."

SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Ave. and Olive St., San Diego 3, Calif., Jackson 1740

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

GENERAL TOPIC: GOD AND THE EXPANDING UNIVERSE

Chairman: Earle Hostler

July 1st — Panel Discussion — Mrs. Margaret Daum, Miss Edith Brittain, George Simpson.

July 8th — "Conceptions of Deity" — Clarence Wesner (Covina).

July 15th — "Spiritual Trends in Modern Science" — Boris de Zirkoff.

July 22nd — "Our Universe and God" — Donald Prey and Daniel Peterson.

July 29th — "Is Man a Part of the Universe?" — Guest Speaker: Prof. Harry C. Steinmetz, State College, and Mrs. Constance Hustler, F.T.S.

GENERAL TOPIC: REVIEWS OF PROGRESSIVE BOOKS

Chairman: Mrs. Mora Forbes

August 5th — Mrs. Dorothy Friend.

August 12th — Mr. F. C. Clemesaw (Covina).

August 19th — Mrs. Inez H. Comparet.

August 26th — Dr. Howard B. Bard.

Books are to be announced later. Watch the daily papers.

Lotus Circle for Children (Theosophical Sunday School), directed by Miss Edith Brittain, assisted by Miss Rose Schneider, every Sunday, at 10:30 A.M.

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

THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. II, No. 3 (9)

SEPTEMBER-OCTOBER, 1945



GOTTFRIED DE PURUCKER

Leader of the Theosophical Society, 1929-1912

"To bring peace to men, to give them hope, to give them light, to show them the way out of the intricate maze of material existence, to bring back to one's fellow-men the knowledge of their own essential divinity as a reality—is not that a sublime work?"

—*Golden Precepts of Esotericism*, p. 168.

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A Living Philosophy for Humanity

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To be held at the Olga Steeb Music Studio, 3839 Wilshire Blvd. This is in the
 block immediately West of Western Avenue, and on the north side of Wilshire.
 Lectures are to be held on the fourth Sunday of the month.

SUNDAY, SEPTEMBER 23rd, 3:00 P.M.

"Occult Healing" — Dr. Sven Eek

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Lodge No. 63, 1595 Crossroads of the World, Hollywood. Dr. John Croiset van Uchelen,
 President. Phone Hillside 0019. Lodge meeting every Thursday at 8 P.M.; Open
 House last Thursday of the month at 8:15 P.M.



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The World of Tomorrow -- A Challenge to Youth!

BORIS DE ZIRKOFF

There is a tide in the affairs of men...

There is hidden and potent guidance in the seeming maze of human unfoldment, a golden thread of intelligent purpose, which runs unbroken through the rise and fall of the tides of civilization, the ebb and flow of man's creative Thought....

History is but an endless succession of awakenings through which man passes from relative darkness into a relatively greater light, reaching out, often with frailty and indecision, sometimes with strength and conviction, towards ever widening horizons and ever receding vistas of potential achievement and Truth.

From bitter hatreds, selfish exploitation, and parochial molds, mankind is slowly rising through the ages towards those universal, world-encompassing, soul-satisfying Ideals which sooner or later are destined with the inevitability of Karmic destiny, to bind the Human Race into global solidarity and lasting understanding.

We, who stand today aghast witnessing the surrounding devastation, hearing the human cry for help and surcease of sorrow, cannot be so blinded by the immediate horror of the day, as to lose those distant spiritual perspectives against the backdrop of which mankind is moving through a world-wide revolution of thought towards the Mystic Portals of a nobler Era.

This is the moment in history when all constricting nationalisms, all mental and moral isolationisms, must vanish from the collective mind of the human race. Far above and beyond the mere political issues, which are but a temporary aspect of the workings of human consciousness, we must rid ourselves, as a race, of our

inveterate lust for mental exploitation, for the moral oppression of those weaker than ourselves, and for the distortion of truth through cunning ways so insidiously suggested by our selfish minds bent upon personal power at all cost.

The conflict in the outer world will not cease until the worst of these tendencies have been relatively eradicated, for there is no room for them in a World which is One World, and among men who are all Brothers under the skin!

In the secret heart of all human life there is a Divine Urge which ever cries out for new and fuller realization. It is the *Élan Vital* of Bergson, the vital leap forward... the hungering quest of the human heart for life, for life more abundant.

That passion for life is the yearning of every age and civilization. It demands expression, and its demand is imperious; it *must* be satisfied, come what may. Denied one form of expression, it seeks another. Thwarted along one line, it breaks out in another. History is but the manifestation of one or another form of this passion for life, behind which beats the Divine Urge of all Being...

And let us remember this: if this passion for life finds no suitable channel in the civilization of the time, or the religious and social order of the time—that civilization and social order will fail; do not doubt that! If worthy leadership is not forthcoming, sufficiently in touch with the broad masses of the people, and with the idealism of the best among them, the insatiable passion for life seeks satisfaction in outbursts of violence and brutality.

Only that civilization which can lead the passion for life onward and upward can establish its claim to the

future and to all the endless possibilities of that future.

In the present era, it is not enough to provide for the needs of any part of mankind, of any group of men, caste or class. Human life, if it is to be led to the heights of future achievements, must be led, guided, saved as a whole, not in fragments. The only civilization which can possibly endure is the civilization which embraces in its beneficent influence every child of the human race. To the extent to which any race or nation exhibits the festering sore of racial antagonism and animosity, to that extent it is doomed in the coming era and will have to yield its place in the Sun to another whose bonds of common humanity and whose universal sympathies establish its claim to the future, in the era of a Federated Humanity.

The world-wide conflict of the day is essentially a *change of human consciousness*, and the outward form which it assumes here and there around the world is but a feeble and inadequate manifestation of a *great inner awakening* of both mind and heart. Its very magnitude and depth are the primary reasons why it is attended by torturing pangs, and the breaking up of a mental and psychological prison-house wherein the soaring human consciousness can no longer find an adequate home.

From time to time there arise in history what might be termed Climacteric Cycles. They represent a convergence of many Karmic threads or lines of Karmic destiny. Such cycles are characterized by rapid and usually violent developments during which momentous changes take place within a short and crowded time. At such times, there is a breaking up of old molds, mental and physical. There is also the *ushering in of new ideas*.

We stand today at such a Climacteric point. As is usually the case, we have with us on the stage of history "Men of Destiny" who are in the last analysis but focal points for the distribution of delayed and accumulated Karma. Whether destructive or constructive, from our limited human point of view, these men are an inseparable part of the workings of Cosmic Law, which is also Cosmic Justice. Let it be clearly understood that behind the seeming confusion in the outer world there is intelligent and planned guidance, out of which, in due revolution of seasons, there will arise the faint delineation of a new Continent of Thought.

Civilizations come and go. Every civilization has its life-span and its definite mission to perform. And often the new type of civilization germinates and matures within the devastating downfall of the former one.

What is Civilization?

Surely it is not the complex of devices, mechanisms and instrumentalities *by means* of which we live. It is not the gadgets produced by the inventive genius of man's mind. These are no more than means to an end, often obscure and uncertain.

Civilization is primarily the realm of spiritual and moral ends, of creative factors as expressed in art, literature, ethics, religion, philosophy, in educational and cultural pursuits, in the structure of the social order. It is the realm of the spiritual goals *for which* we live.

Civilization is not made up of *things*. It is made up of *values*, of *ideas*. It is not what we use; it is rather what we *are*.

Appraised in this light, the departing order to a large extent stands self-condemned. Its outdated molds of thought cannot house any longer the expanding consciousness of a new type of humanity.

Today, in the very thick of the turmoil, behind the gory headlines, far and above the lethal clouds of human torture and often despair, sometimes in the very midst of the hell-fires of human hatred, there is dawning a grand realization which only wilfully blind men will not see.

It is the stirring realization all over the world that nations collectively, and men and women individually, cannot live unto themselves alone, but must of necessity live as members of one human family.

Above the beating drums of clashing hordes, above the roar of battle, and the hideous clank of mechanized murder, which silly slogans have elevated to principles of conduct . . . we hear an overtone, the *leit-motif* of an approaching symphony, whose keynote is *Global Consciousness*; the dawning recognition that the only way out of the prevailing horror is to think, and to feel, and to act, and to build on universal foundations, with a world-wide scope, one for all, and all for one.

Through storm and struggle, through the clash of divergent currents of thought, through the pangs of birth and the growing pains of all things that change and unfold, there is being born the World of Tomorrow. If the spiritual and moral ideas now seeking manifestation find embodiment in this new world; a new civilization will have its sway; a civilization based upon the supreme spiritual, intellectual and ethical worth of the Individual, as an integral and vital part of the collective Whole—Humanity.

In this World of Tomorrow a more genuine realization of human solidarity on the global scale will have become a *living reality*. Universality of ideas, world-wide integration of mankind, vision, the search for the Greater Life, care for the underprivileged and the oppressed, the ex-

ploited and the less fortunate, idealism backed by stark objectivity, the enthronement of justice, the fostering of peaceful and constructive ideas,—these are the very essence of the Theosophical Movement. Mark, therefore, the surge forward of the Theosophical Movement in the world!

The creative leadership of the rising civilization belongs to the Youth of today. In it is the promise of the immediate future. In its ranks are the men and women whose constructive, universal, integrating ideas will cement the solidarity of the human race on lines of practical brotherhood and genuine fellow-feeling, and through the achievements of physical science when applied to purposes of peace and good-will.

The task of the rising Youth is heavy. Its responsibility is great. We may well ask ourselves: Does it fully realize it?

It lies in its power to put an end to the selfish exploitation of man by man; to extirpate through powerful and just reforms the roots of social degradation, of abject poverty, and of hideous crime fed and upheld by class struggle and the power of wealth; to lift the masses all over the world to standards of education and of livelihood that will give them the necessary leisure to indulge in and enjoy the artistic, spiritual and noble intellectual pursuits of a fuller life. It is up to them to sweep out the last vestiges of a moribund materialism which brought us to the present chaos; to free men's minds from the soporifics of organized sectarianism, whether religious or scientific, and the soul-stupefying regimentation bred by a commercial and utilitarian outlook on life. The ethical dignity of Man must be restored!

For the solution of these problems, individually as well as racially, the Youth of today can draw upon the spiritual wealth of the teachings

of the Ancient Wisdom, in an era diagnosed by Wm. Q. Judge as being the era of Western Occultism. The marvellous advances of scientific research and theory have brought modern science to the point where the chief postulates of occult thought can be shown as being scientifically sound, and in harmony with the rising scientific conception of nature. This is an enormous asset, one denied to former generations.

The essential Oneness of all that lives, the inescapable Causality underlying all manifestations of Nature and the operation of all cosmic laws, the existence of super-sensuous worlds outside of our conception of space and time, the reality of the unexplored powers of the human mind, the existence of spiritual agencies behind the processes of evolution, the illusory nature of the material universe, the fundamental unity of energy and matter, the electromagnetic nature of all phenomena of life, —these and others are today scientifically demonstrable postulates of ancient occultism, upheld by the greatest living scientists, though expressed in their own terminology.

It becomes therefore self-evident why the Youth of today should become familiar, at least in broad outline, with the unifying philosophy of the Ancient Wisdom, and with the ethical precepts of the modern Theosophical Movement. The latter, its human frailties and obvious mistakes notwithstanding, remains in this era the most serious movement of the age; and no forward-looking man or

woman determined on building a nobler civilization for the many can afford to remain ignorant of its basic purposes and ideas.

It is of grave importance to remember that Theosophy is primarily an ethical doctrine, a code of conduct, a way of living. It is not solely an intellectual philosophy. Therefore its teachings contain at their very heart practical precepts and patterns of behavior which, if applied to the solution of our harassing social problems, can resolve them into harmony. And it is precisely with these social problems that the mind of the present-day Youth is so greatly concerned.

Theosophy is a philosophy of hope; it recognizes no other obstacle in the way of human progress and growth than our own self-made ignorance and innate inertia to change; these can and must be overcome by the application of the latent divine potentialities of every human being.

Theosophy is also a philosophy of optimism. Its outlook on life, with its emphasis on the free will of man, fashioning his destiny according to the nature of his ideals, is one of deep and abiding optimism—not that fatuous optimism that proclaims that everything is good and all is well with the world, but the kind which sees in the indomitable spirit of man a determination to right all wrongs and injustices, an optimism that senses, as the moving force behind all evolution, whether cosmic, social or individual, an irresistible power moving for good in the vast drama of human life.

The best way, in fact, I believe the only proper way by which a Section can grow to be self-confident, self-reliant, aggressively active in Theosophic dissemination, is by inculcating at every turn the feeling that the members in any Section must carry their own work and depend upon themselves—always united of course in unbreakable bonds of unity with the T. S. as a whole. In other words, the members of a Section must learn to shoulder responsibility and act upon it. I believe growth will come from this, and I mean the solid and enduring growth so often symbolized by the oak, and I have never favoured the mere mushroom growth which may be spectacular and rapid, but withstands no storms and endures no length of time.

—From a Letter of G. de Purucker to the American Section President, April, 1911; reprinted from Section Bulletin No. 11.

CYCLES AND NUMBERS

ROBERT F. KERR

The doctrine of Cycles is a most interesting study to the mathematician, but to the uninitiated the seemingly unrelated numbers which we run across are a maze of miscellaneous values which refuse sometimes even to be "round" numbers. Why should, for instance, the Messianic Cycle be 2160 years and not an even 2000 or 2500 or, for that matter, why should it not be some other odd number like 2159? Why just 2160?

The Messianic Cycle of 2160 years, the Platonic year of 25,920 years, the Yuga-periods of 432,000, 864,000, 1,296,000, 1,728,000, our year of (about) 360 days give us a series of numbers which do not, at first glance, seem to answer any set law. We would prefer, perhaps, that the "important" numbers should be 2500, 10,000, 100, and so on; but when we come to examine the cyclic numbers, we find what is perhaps a clue to their being what they are—not just one more, or five less, or multiples of ten, etc. After we have examined them we might even formulate a theory to show why these numbers are important in the Ancient Wisdom.

Now, if the number 360 is broken down into its smallest parts we find it is made up of two multiplied by itself three times, times three multiplied by itself twice, times five. Or, mathematically speaking, 360 equals $2^3 \times 3^2 \times 5$. Similarly, the other numbers mentioned may be broken down as follows:

2,160 equals $2^4 \times 3^3 \times 5$
25,920 equals $2^5 \times 3^4 \times 5$
432,000 equals $2^7 \times 3^5 \times 5^2$
864,000 equals $2^8 \times 3^6 \times 5^2$
1,296,000 equals $2^8 \times 3^7 \times 5^2$
1,728,000 equals $2^9 \times 3^8 \times 5^2$

What have we discovered? That

there is, at any rate, a definite connection between the so-called "cyclic" numbers. Try this with any number appearing in your studies of the law of cycles and you will, almost without exception, find it to be a multiple of one or more of the *three lowest indivisible numbers*, 2, 3, and 5.

We have discovered something about the numbers, but what conclusions can we draw therefrom?

Let us turn to a little elementary arithmetic. We think of the number 10 as a very easy figure to handle—possibly because we have ten fingers to check ourselves by, and also because to multiply by 10 we add an "0". But the number 12 is a much more useful one, for the simple reason that it can be divided into so many different parts. 12 can be divided by 2, 3, 4, and 6, whereas 10 can only be divided by 2 and 5. It is for this reason that a circle is divided into 360° and not a "round" figure of 350 or 400. 360 may be divided no less than twenty-two different ways, whereas a larger figure like 400 has only fourteen divisors. It was a wise thing to measure time by dividing the day into 24 equal parts and the hour into 60 minutes since these two numbers also have a high number of divisors, or, in other words, they may be divided into a great number of different equal parts.

Similarly, the number 720 has as great a number of divisors as any number up to 1000 and even considerably above it. We would naturally expect to find the same thing to apply to three times 720 or 2,160—the Messianic cycle-number, also to six times 720 (or twice 2,160) which is 4,320 and so through all the cyclic numbers—and, indeed, *this divisibility is the property which distinguishes them.*

You will find the numbers 4, 3, 2 recurring many times in the cycles. 432, you will note, is the same as three gross, or three times twelve times twelve which brings us back to that most useful of numbers—12, which has the highest number of divisors for its size of any in the book.

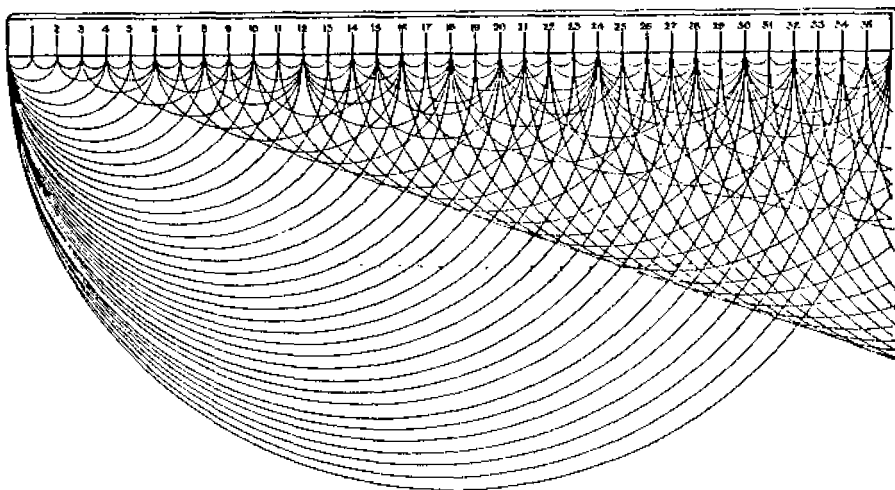
Now let us consider what cycles really are. They are the vibration, the turning and returning, the periodic recurrence which H. P. Blavatsky tells us is "one of the absolutely fundamental laws of the Universe." Cyclic periods are those at which certain influences gain in power, many conditions become favorable and the elements of smaller cycles now begin to appear *together* in the turning of a greater cycle.

If we are to assume that cycles are not chance-chosen periods, we must also assume that we are always and in every phase of our lives and on every plane of our being, subject to cycles of every possible periodicity or frequency. How then, does such a seeming "jumble" of cycles ever "unscramble" itself and make itself felt in the larger and still larger turnings?

If we are subject to cycles of every possible frequency, then a cycle will be ending, "something" will be happening, and an influence will be felt, every second; another every two seconds; another every three seconds; one every year, another every two years, another every three years and so on, according to which measure of time we happen to choose.

Let us forget actual periods of time and say that there are some cycles that are one unit long, others two units, others three units, etc., so that we have an unlimited series of cycles running concurrently, but of *every possible frequency*.

We might demonstrate this in a practical way by taking a yardstick (see drawing) and looping on to it a tape or thread, attaching it first on the end and then at every inch mark, so that it hangs down like a Christmas paper-chain draped on a wall. Another thread is then attached at every two inches, and another at every three inches, and so on until one final loop hangs down the full length of 36 inches. In each hanging loop we see a cycle and the point where it is attached is the culmination of a



A graphic example of how Cycles, represented by loops on a yard-stick, converge most strongly on numbers with the highest number of divisors, such as 12, 24 and 36, and would do likewise on cycle-numbers: 2160, 25,920, etc.

period when the influence of that particular cycle is again felt.

As we look along the yard-stick we see that at the six-inch mark there are four cycles exerting their influence—the one-unit cycle, the two-unit cycle, the three-unit cycle and the six-unit cycle. On the other hand the next mark to it—the seven-inch mark—has only the one-unit cycle and the seven-unit cycle ending there. The twelve-inch mark seems to be festooned with loops, or cycles, all culminating at that one point. At the other end of the yard-stick the 31" mark has but two loops while the 36" mark has nine cycles ending there.

If we had a long enough measuring stick divided into some 2500 equal parts, we would find that our loops would concentrate themselves most strongly at the 2160 mark. Not 2500, or 2159, but 2160—the Messianic Cycle period!

Now of course the number of loops on our measuring stick, at any partic-

ular point, is the same as the number of divisors of that number (including one and the number itself).

And so we see that the cyclic numbers seem to owe their importance to the number of their divisors, and that certain larger cycles are a gathering together of the influences of smaller cycles. Given a long enough period of time and an unlimited variety of frequencies, the smaller cycles or vibrations will gradually synchronize themselves into the larger cycles, with the combined influences of all of them making themselves felt at the one time.

We would be interested to know whether our readers feel this to be a reasonable deduction. It has helped us to understand that cycles are not random-chosen periods but are made up of smaller, more easily conceivable time-elements.

Thus we begin to see that order comes out of seeming chaos and that Universal Law and not chance exerts itself on every hand.

CYCLIC PERIODICITY AND THOUGHT-HABITS

G. DE PURUCKER

(The following excerpts are taken from personal letters written in 1935 by our late Teacher to the undersigned, and verbal messages transcribed from stenographic notes. —B. de Zirkoff.)

... Cycles come and go, and precisely because of this periodicity, there are cycles, at least what we term cycles. The cause of this periodicity in Nature is the existence of what might be called thought-habits arising out of thought-deposits, with which men and gods are involved. The Laws of Nature, so-called, are similarly to be explained, and are likewise of a cyclical character. The reason for the latter is the same, but the sweep and time-periods of Nature's Laws are enormous when envisaged by us, little men. Reincarnation is an example of the human cycle essentially brought about by thought-habits and thought-deposits, with affiliate energies, attractions and repulsions, to wit, Empedocles' 'hate' and 'love.'

No man need be subjected to enslaving or enslavement by any cycle, if he set his will and spiritual thought on higher things, for thus he rises above the thought-deposits, etc. Then he controls the cycles manifesting in human existence, and working automatically as it were. The Masters and high chelas do this and are to a great extent 'superior' or relatively in command of cyclical periods, and not their slaves, as ordinary, unenlightened and passionate men are.

Psychology is involved in this, individual and mob psychology. Just as civilizations rise and fall cyclically, and evolution proceeds similarly, as

evidenced by the teaching regarding root-races and their various sub-races, so do smaller cyclical events in human history sweep multitudes into temporary deliriums, leaving wise ones untouched. War, peace, civilization, barbarism, are therefore all cyclical—also great outbreaks of pandemic diseases, etc.

The way to inaugurate a new cycle is to broadcast grand ideas, giving birth to grand ideals; if these catch on, nobler cycles come into being, and the evil ones die out, because the multitudes react, refuse to be enslaved, no longer follow. Thus wars, psychological outbreaks of mob insanity, can be checked, cured. It is the principle well known by true astrologers, who are first and foremost trained theosophists, or at least ought to be; and it can be expressed in the well known words: the stars impel, they do not compel!

Thus we see how even inveterate, age-old cycles, though always dangerous and compelling to the weak, can be surmounted, worked against, and in time brought to a stop. One of the foremost teachings in this respect is that man has free will, reacting against environment, to wit, cyclical conditions, and having power to surmount them. Thus Fatalism is not taught in Theosophy, but Karma is.

Finally, if war cycles should begin to flow upon us—if there are enough men and women to use their higher thought, superior to that of the cycles, and to employ their will for righteousness and brotherhood—such cycles should not touch them, and, although arousing unrest because of the multitudes, and bringing about horrors here and there,—the greater, bigger and nobler human beings lead on and guide human destinies, leaving the tidal wave to flow by, and spend its force.

.... You are asking what may seem to you to be a very simple question, but you yourself will see, after a moment's reflection, that it is an extremely involved one, The general rule is—and it is a wonderful key—that the small repeats the great, that the little yugas not only are included in the greater yugas, but repeat them on their own little scales. Example: The present Fifth Root-Race, considered as a whole, and including all its minor sub-races, whether great or small, is now in its Kali-Yuga, which began something over five thousand years ago, at the death of Krishna, and will last into the future for about 427,000 years. Keep in mind that this is the Kali-Yuga of the entire Root-Race, the great Kali-Yuga.

Now, then, all the minor cycles or yugas of this Fifth Root-Race will, some of them, be rising, and some of them be falling, and interworking with each other, and yet will all be subject to the great Kali-Yuga of the Root-Race, which has just begun. Thus, a minor yuga or race may be in its youth, and rising to its flowering, but yet, because it is included in the great descending Kali-Yuga, will, although having a sharp rise, be nevertheless subject to the general decline of the great Kali-Yuga.

Next, every minor cycle, great or small, included in the Root-Race, in its turn is septenary, and therefore has its own little kali-yuga, and in numerical relations is about the same. Just as the great Kali-Yuga is 432 thousand years long, so a little kali-yuga may be perhaps only 432 years long, or possibly 4,320, or possibly even 43,200. The Hindū or Aryan Race, which was one of the very first sub-races of our own Fifth Race, is now in its own racial kali-yuga, in addition to belonging to the Fifth Root-Race, and therefore of course belonging to the great Kali-Yuga of the Root-Race. But it is striving to rise into flowering again, and will do so in the future.

INTRA-ATOMIC ENERGY

RICHARD H. CUTTING

The orgy of human slaughter is about to end in a climax of monstrous destruction. Harnessed by the cunning devices of modern Science, another occult potency of Nature is enslaved by man and dragged down to perform staggering acts of iniquity.

Even at this early hour, but a few days after the disclosure of the new weapon of "civilized warfare," anxious voices are being heard from the ranks of outraged humanity. To these we add our own.

It is an unconditional and emphatic condemnation of wanton violence, unbridled cruelty, promiscuous destruction; of its inhuman methods, shady objectives, and infernal hypocrisy, on whatever side of the hypothetical "fence" it may be perpetrated.

We stand appalled before the spectacle of Science betraying its humanitarian mission to prostitute its inventive genius to purposes of devastation. We are shocked at the sight of prevailing conditions which force top-men on the rostrum of scientific and "educational" institutions to perfect murderous gadgets with which to victimize fellow human beings in our vaunted civilization. We wonder how long the conscience of these men will remain quiescent! The Karmic Law never sleeps!

The works of H. P. Blavatsky teem with warnings to those who in her and future times would allow their selfish greed and lust for power to divert Nature's forces to low and degrading ends. Every student of the Ancient Wisdom should consult now her amazing chapter on "The Coming Force," in *The Secret Doctrine*, Vol. I, pp. 551-566, wherein is outlined the discovery by John Worrell Keely of Philadelphia of what he

called the "etheric" force. Space prevents us from quoting here more than a few brief passages.

"...Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds as easily as he reduced a dead ox to the same condition...."

"If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidyā* by a name that we do not like to give. It is the *vril* of Bulwer Lytton's 'Coming Race,' and of the coming races of our mankind. The name *vril* may be a fiction: the Force itself is a fact doubted as little in India as the existence itself of their Rishis, since it is mentioned in all the secret works."

"It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to the instructions found in *Ashtar Vidyā*, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorised in the *Vishnu Purāṇa*, in the *Rāmāyana* and other works, in the fable about the sage Kapila whose glance made a mountain of ashes of King Sagara's 60,000 sons, and which is explained in the esoteric works, and referred to as the *Kapilaksha*—'Kapila's Eye.'"

"And is it this....destructive agency, which, once in the hands of some modern Attila,.... would reduce Europe in a few days to its primitive chaotic state with no man left alive to tell the tale—is this force to become the common property of all men alike?"

"....The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years too premature. It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to: when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheard, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, and on some new continent that may appear. Then only will

'Keely's Motor and Force,' as originally contemplated by himself and friends, be in demand, because it will be more needed by the poor than by the wealthy."

It is of great interest to find Karl H. von Wiegand, Dean of American Foreign Correspondents, writing in the *Los Angeles Examiner* of August 9, 1945:

"...American and British super-scientists may be playing today with the possible destruction of mankind—and that of parts of the earth, or even the entire planet.

"That is the first appalling impression and uneasy feeling created by the sensational official announcement.... that nature's great secret of atomic disintegration has been discovered and that an 'atomic bomb' has been perfected.

"It recalls vividly Atlantis the 'Lost Continent' of the ancients, mentioned by Plato, the Greek philosopher; Herodotus, the great historian, and other ancient writers.....

"According to ancient legends of the priesthood, the scientists of that age discovered a secret of nature which might have been that of atomic disintegration and arrogantly used that colossal power for selfish and evil purposes.

"The power got out of hand, turned on them, and sank the continent of Atlantis beneath the waters of the Atlantic in what is believed to have been the greatest earthquake since the advent of man on the planet....

"Possession of such forces of destruction.... could, in the hands of evil or even selfish political powers, completely master and dominate the world and enslave all peoples.

"It would be Utopian indeed to believe that such unlimited power will always remain in 'Good' hands and be directed and exercised only by 'Good' hands....

"Is the last of the Four Horsemen of the Apocalypse about to ride upon this earth?

"Whether one believes or disbelieves in these prophecies of the eventual destructive consequences of persistent evil and injustice and abuse of power on this earth, the discovery of the secret of such forces of nature as have to do with the very existence of this planet and which are dedicated to destruction, is not tranquilizing to the mind that thinks and reflects. It gives us no assurance of peace in the future."

The intra-atomic energies tapped by "modern Atlanteans" are not exactly those spoken of by H. P. Blavatsky—fortunately so; yet they

are one of their lower correlations on an inferior sub-plane. From various factors involved, we venture to say that the so-called "atomic" forces released at present are those of the fifth sub-plane of this our physical substance. When we remember that they are used by men of the Fifth Root-Race, heavily weighed down with *Atlantean or Fourth Root-Race Karma*, the implications and dangers of the situation should be self-evident to intuitive students of the occult.

Spiritually-minded men like Keely himself would be dealing with high-potency akâshic forces, and fortunately enough would be utterly unable (in the present age) to teach others how to do so. Hence their secret dies with them. But our scientific wizards, of materialistic bent and of most doubtful ethical standards, responsible for ultra-scientific developments, would have access but to the lower modifications of astral energies, material enough to be caught in by gadgets, and to produce chemical reactions, and electronic phenomena. These lower correlations are not operated by direct psycho-mental forces projected by the will of the operator, but depend upon physio-chemical processes—hence ultimately upon certain mechanical devices.

We are deeply convinced that the present age sees the birth of a New Era, and that sign-posts of spiritual re-awakening abound everywhere. But it would be wilful blindness to deny the existence of potent elements of extreme danger, which, if disregarded or ignored, might well bring about the complete ruin of the race. It is, therefore, of imperative necessity to restore the supremacy of Ethical Values in a world gone mad with the lust of destruction, insane with the delirium of power and greed. The time is *here and now* when the irresponsible course of applied Science should be curbed and channeled to purposes of service by the collective will of an outraged humanity.

TOLERANCE AND UNDERSTANDING

MARY ELLEN WALTERS

The word tolerance in relationship to what I have to say is in itself misleading because it denotes the action or capacity for enduring something, whereas a word with more of a connotation of kindness and understanding is much to be preferred. However, if there is such a word it escapes me for the moment, so we will have to accept tolerance as an unsatisfactory substitute.

Each separate entity in its blind search for truth, leads itself into dark, tangled mazes wherein it becomes hopelessly confused and must retrace its footsteps time and time again, or from which it emerges triumphantly guided by its own inner light and prepared to enter into the next labyrinth with increased clarity of vision. Bear in mind, however, that no two entities ever become involved in identical mazes or ever emerge by the same route. Therefore it is the privilege of no man either to condemn or to condone, because no man is so without error as to be able rightfully to declare himself a judge. To be possessed of a knowledge so great as to justify a judgment would necessarily entail an understanding so deep as to make a judgment impossible.

Neither you nor I is wise enough or great enough to criticize the divine creations of the divine power. What we unconsciously try to do, is to reassure our personal vanity with a smug assumption that we certainly would not perform in the manner of the person in the defendant's chair. How do we know what we would do if we were someone else, when actually we are as yet acquainted with only the more apparent factors in our own natures, at the same time being dimly aware that other factors are in constant operation to form the complete equation.

There are times when we all lose our perspective on life; a painful experience but an educational one, because by so doing we learn that there is more than one perspective, each useful in its own way.

Everyone is entitled to his own protective coloration, which we call personality, until such time as he gains confidence through self-knowledge so that he no longer feels the defensive urge to protect his carefully guarded ego against imagined hurts. When such self-knowledge is attained, he is then free to let himself be known to others without fear and without embarrassment. Until such time we must accept him as he presents himself: a combination of Karmic agent and Karmic result. And to pass judgment on his actions, reactions or personal affectations is about as reasonable as to say, "John should not drink lemonade because lemonade gives me a stomach ache."

The seed of a pine tree contains within itself potentialities for producing a certain pine tree. Not an oak or an elm, or even another pine. If that seed is planted and grows, you may not find so much to admire in its size, shape or color as in another tree of the same species whose growth has been influenced by a slightly different type of soil or different quantity of water. Yet to the eyes of a bird the first pine tree may present far more desirable qualities than any other pine. You and the bird are judging the identical tree from two entirely unrelated sets of standards. Does that make the bird wrong?

To quote Philip Wylie, "Truth exists in each man in forms of relativity and changes in each man with his changing perceptions."

THE NEXT MAN

(Reprinted from the *Immanuel Church Messenger* of Los Angeles, California, May 11, 1945.)

A few weeks ago I had something to say about "The Man of the Future," and in response I received a clipping expressing similar thoughts by Dr. Joseph Fort Newton of Philadelphia. His title is "The Next Man," and his brief sermonette makes four points as follows:

"First, a savage is a man who lives on others. He preys rather than prays—obeying the basic law whereby life feeds on life, on the earth, in the sea, or in the sky.

"Second, a barbarian is a man who lives whether anyone else lives or not. He looks after number one, regardless of what may happen to others. If they fall by the wayside, it is not his affair.

"Third, a civilized man is one who has learned to live and let live. He is tolerant—he has feeling for others—life is not just a selfish, ruthless scramble.

"Fourth, the world waits, looks, and longs for another type of man—taller of soul, more wise and tender of heart—the man who lives and *helps* live. He is our *next* man.

"The world is full of the sounds of insult, shame and wrong, and trumpets blown for war. We have charlatans, dictators, and demagogues—we want another kind of man.

"What the world needs is not more dexterity, but more devotion—not more leisure, but more peace—not more wealth, but more well being.

"Bandits we have aplenty—men who rob and ruin. Now we want builders who will repair the wreck. We want "greathearts" who will patrol the roads and make them safe for all.

"These are the gifts and graces of the spiritual man, who has insight, courage, compassion, and understanding. These are qualities of the soul, and without them we lose our way."

—Paul Talbot

(United Business Service.)

SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Ave. and Olive St., San Diego 3, Calif, Jackson 1740

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

GENERAL TOPIC FOR SEPTEMBER: MODERN EDUCATIONAL TRENDS

Chairman: Dr. Louis E. Van Norman

Sept. 2nd—Round Table Discussion — Led by Mrs. Mary Fay.

Sept. 9th — "The Educational Ideal" — Mrs. Claire Wesner (Covina).

Sept. 16th — "Education in Our Modern World" — Mrs. Lawrence Krettlar.

Sept. 23rd—Discussion — "The Modern Problems of Youth" — Mrs. Jalie Shore and Mrs. Lucy Nicholson.

Sept. 30th — Discussion — "Educational Aims" — Guest Speaker: Dr. John Carroll (County Schools) and Mrs. Mildred Traxler, F.T.S.

SUBJECTS FOR THE MONTH OF OCTOBER

Oct. 7th — "Keynotes of the Coming Age" — Boris de Zirkoff.

Oct. 14th — "How to Read a Life" — Katherine G. Heck (Covina).

Oct. 21st — "Hidden Influences in Life" — Major Hubert S. Turner.

Oct. 28th — "Will and Knowledge versus Hopes and Fears."

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

THOUGHTS BY THE WAYSIDE

"Peace Returns to World," states the headline in the metropolitan daily. Carefully scanning the article thereunder, nothing can be found to support the headline statement. All that is there, is that a few of the Great Nations of the World have stopped fighting.

In these few words is epitomized the viewpoint of the Urban Dwellers. To them, the absence of one thing must inherently bring about its opposite. No more fighting, then much more Peace. The concept is just as artificial and unnatural as the buildings, streets and life of the cities themselves.

Showing the screaming headline to a denizen of the rural areas, his scolding response was "How can it RETURN when it never left, in the first place?" Here we have the two divergent points of view, both influenced by the respective environments. In the case of the rural dweller, his idea is natural and is based on his simple environment.

In the case of the city man, all his life is a FIGHT. He fights for employment; he fights his way upward in his firm; he fights his way into the public conveyance that takes him to work, and he fights again in order to get out of the same conveyance. Recently he has added another fight to the many others; the fight to find a place in which to live. Born, bred and trying to thrive on a continuous series of fights, the concept of Peace cannot be other than a state in which no FIGHTING has to be done.

In the case of the country man, the matter is quite different. He has many a fight on his hands also. However, they are against the insect kingdom, against weather, against depleted soil, against the natural forces that surround and sometimes dominate him. His fights are not against

his own kind, as are those of the city dweller. On this account he knows that PEACE among men is always present—NATURALLY. He also knows that PEACE among men is only absent—UNNATURALLY.

Such thoughts as these are difficult to hold or express, unless one follows that Oriental axiom of "Internal Tranquility at All Times." However, they can be understood, even by city dwellers, when they retire to the inner recesses of their Beings. It will be easier for them to have such ideas when they leave their man-made Temples and rest in Nature's Temples on mountain tops, in the depths of forests, or by the sides of babbling brooks. That is just why city dwellers, at every opportunity, flee to the countryside. While they claim to love their congested communities, they are always willing to leave them at the slightest pretext. It is man's innate sense of being at PEACE only when he strolls by the Waysides of Life.

When we leave the marts of men, then we realize that signed agreements among nations, international Police Forces, and Atomic Bombs, do not represent the Road to Peace. Then comes the realization that the Road to Peace is a broad and well marked highway. It runs straight to its destination. The name of the highway is NATURALNESS. The only vehicles that can pass over this road are labeled CO-OPERATION. The only competent chauffeurs for the vehicles are those who call themselves BROTHERS. It is all very simple—to a Wayfarer. It is all terribly complicated for the city dwellers, because there is no traffic to FIGHT on this highway.

MORAL:—Let's stop talking about ATTAINING Peace and accentuate, instead, the CONSERVING of it.

And that's Peace Theosophy.

The Wayfarer.

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WHAT OF BEREAVEMENT?

BORIS DE ZIRKOFF

Today, as never before, the specter of death haunts the anguished minds of millions.

Men and women alike, irrespective of their outlook on life, stand aghast before the panorama of organized slaughter which robs them overnight of their parents, children, sweet-hearts.

Even many a student of the Ancient Wisdom finds it difficult to co-ordinate his intellectual, mainly theoretical understanding of Theosophy, with the sudden shock of bereavement, leaving but a disconsolate loneliness where there seemed to be security and promise before.

They ask: What can it all mean? How to fill the emptiness of heart and mind? How to mend the torn skein of life, and find a new and stronger incentive to rebuild the shattered structure?

One thing is absolutely sure. The Ancient Wisdom does not offer any kind of sentimental "consolation," nor does it try to send the inquiring soul to sleep by pointing to the sweet will of "God" as the only solution of the problem. "God" trying his children! This alleged panacea is absent from Theosophy.

Nor does the present writer—a student among many others—claim to offer the one and only explanation which can and must satisfy on account of its completeness and finality, without any further effort on the part of the reader, who may be himself the sufferer and the victim of the prevailing order of things.

In order to arrive at some solution, and derive from it additional strength to meet the issues confronting us, it is imperative that we *think*, think deeply and repeatedly and intelligently. It is necessary that we arm ourselves with reasoned judgment, with enlightened logic, and illumine

these with whatever flashes of intuition we may evoke from within our deeper Selves.

Let us ask ourselves a few simple questions, in order to clarify the issue at hand. We will take it for granted that certain elementary principles of Theosophy are familiar to us.

Is death on the battlefield an especially terrible occurrence? There is no reason to suppose that it is. It is just *one* form of physical dissolution which the Ego undergoes in its cyclic process of repeated re-births. Physical suffering is largely a matter of self-conscious mental awareness. It is a well known fact that our experiencing of pain is conditioned by the state of our mind. The mental and emotional state of many a soldier must of necessity (granting exceptions) be of a nature which alters greatly his realization of physical pain. It is quite easy to imagine that many a miserable wretch in everyday life, dying of fairly natural causes, may be experiencing a greater pain owing to a tortured mind and sordid emotions, than the man who is convinced he is doing his utmost duty to state or race.

Has Nature no compensation to offer in the case of violent death in war? It exhibits such compensation in every direction and in all other fields of life. The general shock to the organism, its stunned condition, may well compensate for much that seems to be connected with physical torture. We cannot disregard this possibility, even if we are unable to prove it mathematically.

As everything in Nature is orderly and sequential, and is governed by strict causation, it stands to reason that violent physical death (which, strictly speaking, is not and should not be called 'death', as it is merely a premature losing of the physical

garment) must bear a direct relation to the total Karmic record of the embodied Ego, and must be, in the case of thousands of individuals, and perhaps millions, an *unavoidable* (in this incarnation) effect of causes set in motion by the Ego in other lives, an effect over which the personal man has no control whatsoever, as it is a mere running down of a complex karmic spring wound up through and by long-passed actions.

If this is so, and we believe that it is, there must result to the experiencing Ego a great *freedom* through the sudden exhaustion, complete or only partial, of accumulated physical karmic, brought about by physical dissolution in the manner we are considering here. Some slate or other of the individual's karmic record is thereby cleared. Is it something that we are too selfish and too personal to wish for another? We do not wish him violent death on the battlefield or in a bombed-out city; but we wish him and all else ultimate freedom from a heavy load of karmic indebtedness incurred in many past lives. We ourselves are part of that record; therefore we are experiencing pain and sorrow, even if not physical suffering, *with him*.

Have we asked ourselves whether the reincarnating Ego of the so-called victim may not have *asked* precisely for this kind of life, and this kind of ending to it *this time*? In the vision of the re-imbodiment Ego, whose consciousness bridges the gap of so-called "death," the events overtaking the personality acquire a vastly different meaning and are not to be appraised in the poor light of our brain's fitful understanding.

Does physical death *really* sever our contact with the one we love? Have we asked ourselves this question, and pondered over it? Have we ever *seen* the one we love? No, we have only been aware of his physical

form and of some traits of his emotional and mental make-up. These are not worth much, seeing that a slight alteration of physical conditions, such as heat, electric current, intense cold, etc., destroys them completely. *These* are not the things we love in our dear ones.

In spite of a heavy entanglement of physical matter, we succeeded during life in communicating with the real tenant of the form through such imperfect symbols as words, signs, facial expressions, and the intangible current from mind to mind and from heart to heart. Are we so sure that these latter methods of heart and mind and spirit may not be *intensified* after physical death, so that we may come to *know* those we love even better, and to hold spiritual communion with them in the silences of our being? Spiritualism? Oh no! Only the recognition of the unbreakable *Oneness* of all life, in which *Oneness* there can be no solution of continuity anywhere, if Nature is to hold together; and we know it does.

Shall we meet them again? By this of course is usually meant one definite thing: are we going to see them again in the same form and with the personal peculiarities which distinguished them from others. Heaven forbid! Are we that selfish? Do we really wish them to re-appear in embodied life without much, if any, change or improvement, just to please us—we who will, let us hope, be considerably changed ourselves?

After all physically pleasing traits have been set aside in our analysis, are not the things we love in them mainly mental, psychological and spiritual? Are not these the greatest attraction binding soul to soul? Will not these be again the strongest links and signs by which we will without a doubt recognize those we love in a future embodied existence? In the meantime, are we selfish enough to

desire their restoration to physical form and limitations, just to satisfy our hunger to see them *physically* alive? Shall we disturb the harmony of Nature which has mercifully plunged them into a much needed rest, and attempt to drag them out of this condition either through our mental anguish or, worse yet, through accepted methods of necromancy, called by various high-sounding names and devised to delude and fascinate weaklings among men? Let us *think!*

We do not want these loved ones of ours to die a seemingly horrid death on foreign battlefields. We do not want them to be slaughtered amidst the rubble of destroyed cities. We do not want them to be enslaved and tortured at the hands of men whose ideologies they do not accept. Very well then. Are we willing to do something to prevent such conditions from ever arising? How much would we sacrifice of our own comfort, ease, wealth, security, and living standards in order to become indefatigable and uncompromising *workers* in the Cause of human freedom, justice, decency, solidarity and peace?

No cause has ever been furthered, and no lasting accomplishment ever achieved without personal and collective sacrifice. And what we *are* willing and anxious to sacrifice in the Cause of Mankind and its welfare indicates with considerable precision just exactly *how much* that Cause and Mankind mean to us. Most of us might be surprised at our findings were we to experiment upon ourselves (not the other chap!)

The conditions in our world will not change — cannot change — until and unless we discard old, crystallized, selfish grooves of thought and feeling, followed by equally selfish acts. It is these ways of thinking and acting that have brought us to the present *impasse*. Shall we uphold and

perpetuate them knowingly? National and international opportunism, constricting and blinding nationalism, racial animosity, religious sectarianism, theological dogmatism, insane fanaticism in all the main issues of our common life; lust for power, money, possessions; accumulation of physical riches and, paradoxically enough, of spiritual paucity; a passion to impose our own lack of vision upon other minds, the craving to subject weaker ones to the superior strength of our own blind will, exploitation of the weaker and more ignorant by the physically stronger and the more cunning—most of these parading under high-sounding names designed to delude, to fascinate and enslave. And some there are amongst us who, from high places of Church and State, have the arrogance to sneak of this den of iniquities as being a “Christian” civilization arrayed in just and sacred conflict against the powers of darkness, a revival of the “heathenism” of old! What unspeakable folly? What blasphemy against the Sermon on the Mount!

No mere palliatives will ever help us, neither individually nor collectively as nations. Nothing short of a return to the simple natural laws of ethical conduct can eliminate the glaring injustices in so-called “civilized” countries, and prevent the periodic outbreaks of emotional frenzies, called wars, which have characterized for centuries past our abortive attempts at building a true civilization. Then only will arise in our relatively self-controlled and illumined minds the true understanding of nature’s laws, including a greater view of so-called death which, robbed of all its fears and specters, remains for ever, like unto initiation itself, the Mystic Portal into the Silent Land of Nature’s Inmost Heart.

OUR CYCLE AND THE NEXT

H. P. BLAVATSKY

(Excerpts from an article by that name, originally published in *Lucifer*, Vol. iv, May, 1889)

.... Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.... Instead of truth and sincerity, we have propriety and cold, cultured politeness.... Falsification on every plane.... Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the hearts' blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.... Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY.... "I am *the one*, and God's elect," says the proud nation. "I am *the invincible* and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled.... Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization". But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness, for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness....

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and heart of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But, if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel history has never yet recorded.

Reminder to our Subscribers — A number of our subscribers have not yet renewed their subscriptions. As we are optimists, we feel that this is mainly due to an oversight. Every renewal and every new subscription helps us to pay our bills and plan for future issues. We trust we can count on your continued support. Let us hear from you!

—Editors, "Theosophia."

ACTION AND RE-ACTION

EMILY R. PLUMMER

Order is a Universal Law, therefore from the highest spiritual plane to the lowest physical all the manifestations, formations, and operations have an unbroken "Cosmic vitality plus intelligence." As we are parts of the Cosmic Whole (this universal Being), and therefore are governed by this same law of order, we should constantly realize this in our every thought and deed, and also know when Nature's laws are broken by us in any way whatever we bring but trouble, pain and sorrow to ourselves, until we have learned to adjust our thoughts and actions harmoniously with this universal law of order. We then progress on that path which alone leads us ever forward and upward towards our destiny of Godhood. If law and order were not operating from the highest to the lowest realms of life, then would there not be eventually complete destruction of all things?

Think of our Mother Earth and all her sister planets in the Solar System, each one on its own orbit, and each one rotating on its axis for millions of years guided by Father Sun, thus giving to all their inhabitants, winters and summers, springs and falls, and day and night, times for action and rest during their evolutionary climb.

Is it possible that there could be planets and suns without laws governing and controlling their motions? Can we think that in all of Nature's realms, below the mineral and on up to man, and into the spiritual kingdoms, there is neither law nor order? If no laws governed life in the universe, what would prevent the stars and planets from colliding and demolishing one another and all their inhabitants? Also the sun might explode or glide away from its own appointed path instead of giving

needed light, heat, and life energies to the Solar System. Then again, such monstrosities as carrots growing on rose bushes, and roses on apple trees, and animals becoming plants or stones animals! Can we possibly believe that a Deity, supreme Source and Head of all things, would not be working out and bringing forth and guiding all things through law and order?

Expressing it more concisely, the universe is operated in a perfectly mathematical order through different rates of vibrations and in cosmic actions from the highest to the lowest realms of Nature. However, the lower classes of life, including the human kingdom, are but dimly aware of these laws of life; especially humanity because of selfishness and misguided will-power. Hundreds of different diseases rage among us because of chemical changes produced in our bodies, often resulting in insanity through temper, deceit, cruelty, unbrotherly habits from childhood through adulthood. Also our liking of food and drink goes far beyond what is necessary for our sustenance and health. Animals in their natural state, living so simply in food and in all other ways, and constantly breathing fresh air, are almost free from diseases of any kind. Thus disaster in many forms comes upon us until those laws of nature are learned and practiced through understanding and reverence.

Coming down to our daily living, if we constantly realized that from atom to cosmos and beyond everything is regulated by law and order, or in other words, Universal Harmony, and that when the smallest law is broken by us it brings in course of time its just retribution, we would not then be living in such a chaotic world. Therefore let us study

the duality of man: our highest, unselfish, uplifting Self, and the lower selfish, downward-tending self. We all certainly know that actions bring forth re-actions, some which are harmful in results and others beneficial. That is what brings about so-called good and evil in our daily living, not only upon ourselves, but upon others, for actions either help or harm the actor, as well as others affected by him. They either advance or retard the evolution of the one responsible, and their influence is extended to form karmic links that bind us to others, and which will have to be worked out in future births. A habit is a course of action or conduct; in other words, the repetitive act brings about in course of time a condition in which the act becomes spontaneous. Therefore habits lead us upwards or downwards. Good ones, impersonal habits of thought, formed by unselfish, lofty ideals lived up to, not only for ourselves, but for all mankind, lead us on in evolution towards spiritual destiny. Evil ones, unless broken and conquered completely, gain strength also in course of time, and not only weaken the victim but become a spontaneous series of actions throughout life and persist in future lives until overcome.

"Sow a thought and you reap an action; sow an action and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

Our web of destiny is woven by ourselves; first by thought, then by action. This truth is beautifully expressed by our late leader, G. de Purucker, in "Golden Precepts of Esotericism."

"The higher you go along the evolutionary pathway, the more careful you must be; therefore you should be most careful of what you think and feel and of the acts that you do. You have learned at least in some degree how to use your Will, and what will be the result of it, and Nature will hold you responsible. As the law of the universe stands, you either rise or fall by every thought that you have and by every act that you do. At every instant of human existence you stand at the parting of the ways—the right hand or the left."

We must ever hold in mind that PERSONAL self-conquest is a path of growth, and since two pathways lie ever before us from birth to death, life after life, if we adjust all thoughts and actions harmoniously with this law of order, we progress until we become Masters of our fate, marching towards ultimate Divinity.

SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Ave. and Olive St., San Diego 3, Calif. Jackson 1740

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

GENERAL TOPIC FOR NOVEMBER: THEOSOPHICAL OBJECTIVES

Chairman: Constance Hostler

- Nov. 4th—"Triangle of Truth"—Dorothy Friend.
- Nov. 11th—"Who, Where, What is God?"—Emmett Small (Covina).
- Nov. 18th—"Inherent Possibilities"—Rose Schneider & Kathleen Pray.
- Nov. 25th—"An Active Brotherhood"—Arthur W. Beach (Los Angeles).

GENERAL TOPIC FOR DECEMBER: THE FLAME IN THE HEART

Chairman: Earle Hostler

- Dec. 2nd—"The Need for Leaders"—Constance Hostler.
- Dec. 9th—"Thought and Prayer"—Judith Tyberg (Covina)
- Dec. 16th—"The Meanings of God"—Mara Fathes.
- Dec. 23rd—"Gold, Frankincense, and Myrrh"—George Simpson.
- Dec. 30th—"Mind Versus Matter"—Arthur Corey, Director, Public Relations, California Teachers' Association, & Virginia Kellogg, F.T.S.

For information on all Theosophical activities in San Diego and vicinity, consult Harold W. Dempster, Regional Vice-President, 3131 McCall Street, San Diego 6, California, Bayview 6839 (or Franklin 3131 daytime); or T. Marriott, Chairman Public Relations Committee, 3926 Normal Avenue, San Diego 3, California, Jackson 8997 (or Franklin 7663 daytime).

"Theosophy Speaks"

NATIONAL KARMAN

Transcribed Radio Broadcast of February 6, 1944
over Station KMPC, Beverly Hills, Calif.

Announcer: "Theosophy Speaks!"

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

Last Sunday, "Theosophy Speaks" discussed the Universal Law of CAUSE AND EFFECT (known to Theosophists as KARMAN) from the *personal* viewpoint. It was said that we meet the consequences of all our thoughts, feelings and actions where we have sown them, which is IN OURSELVES, and ON EARTH. This cannot be accomplished in one short lifetime—therefore man lives, or REINCARNATES, many times. It was also said that all the fortunate and unfortunate conditions and events in our lives BELONG to us, because we've *inherited* them—from OURSELVES. And, in Universal Justice, there is no such thing as a PRIVILEGED being. It was brought out that man has the tools of destiny in his own hands and carves his future by his own actions. Therefore, Life is the Highest Art. Today, in a transcribed dialogue, five friends meet to discuss the law of CAUSE AND EFFECT from a NATIONAL or WORLD viewpoint. Here they are....

Hal: I was just saying as we were driving over here, how wonderful it is to get together quietly for these discussions. It has a decidedly elevating effect. Makes you feel that you want to pass on to others what has impressed you as being hopeful, and—

Irene: Well, here's Ruth!

Bruce: Hello, there.

Tom: Had car trouble?

Ruth: No—I had to tuck the kiddies into bed. Precious things, aren't they? But what a responsibility!

Irene: I should say they are!

Ruth: Many times as I look into those little faces I wonder just what pathway in life they will take. If all children could only be taught some of the fundamental laws of nature, as future citizens they would KNOW how to build a better world.

Irene: The rules are simple enough too. Honesty, justice, unselfishness, kindness, tolerance and responsibility.

Hal: How right you are! People everywhere, young AND old, need to have a clearer understanding of moral responsibility. And they also need to know more about Cause and Effect, or Action and Reaction.

Tom: Isn't that what you Theosophists call Karma—or Karman?

Hal: Yes—Karman is the *technical* word for it.

Bruce: Now I *am* in a fog, and stretching my imagination to the breaking point—because I thought Karman was an Opera! Somebody set me right!

(Laughter from all)

Irene: If you have a desire to break into song, just control it until later!

(Laughter comes over)

Hal: Well, Karman, spelled K-A-R-M-A-N, is a Sanskrit word used to designate one of the most important laws of Nature. It means Action and Reaction. You see, when an entity ACTS, it acts from *within*. This action impacts upon surrounding Nature, and Nature *reacts* against the impact. And the combination of these two—of energy acting upon Nature, and Nature reacting against the impact—is what is called KARMAN, or Action and Reaction.

Bruce: That certainly is a powerful thought, Hal.

Hal: Well, Karman is essentially a chain of Causation—stretching back into the infinity of the past and into the infinity of the future. Action and Reaction are inescapable because

they are in Universal Nature, which is infinite, and therefore everywhere and timeless. And, since this Law is Universal, it naturally affects every department in Nature.

Tom: What do you mean?

Hal: Atoms, elements, plants, animals, planets, races, nations, and men—all according to their various states of development and consciousness.

Tom: Well, that's new to me! I didn't know there was National or World Karma!

Hal: Yes, there is. The universe is built on law and order, harmony and justice. And when in any way this harmony is disturbed, Nature reacts and demands that harmony be restored by the individual, or the nation, that is responsible.

Bruce: That's a tremendous idea—and interests me very much. Hal, just what is it that causes national or world Karma?

Hal: National Karma is effected when the same individuals who lived in the same nation (perhaps thousands of years ago) are reborn together, and through certain characteristics in common, form the so-called national or racial traits. The people of a nation are associated together because AS A GROUP they have something to work out, to learn. And if the essential character of the group is of a high quality, the nation will have good Karma. And the reverse, of course, is also true.

Tom: How does National Karma show itself?

Hal: Well, if it is heavy—usually through revolutions, famines, upheavals, sterility of women, and wars. However, reforms in social structure and national well-being are also the results of a nation's former activities.

Bruce: But why are we born into any particular nation?

Hal: A man is born into a family, a race, or a nation—not by CHANCE—but by design. Because

these provide the circumstances and environments best suited to the working out of his Karma. Also, he is born into a certain family, race, or nation, because he is magnetically attracted there as a result of past associations, relationships, and actions. And whatever affects the nation, affects the individuals that comprise the nation. And the reverse is also true—whatever the individual does, affects the nation. So you can see that not only the thoughts and acts of each person, but the collective thoughts and actions of a nation, result in peace or war, wealth or poverty, constructive advancement or degradation.

Irene: And I suppose in just the same way, the collective thoughts and actions of ALL NATIONS will form or deform, shape or mis-shape, the destiny of the world?

Hal: That's it exactly.

Ruth: But I don't understand. Can't a nation fulfill its Karma without wars, famines, epidemics and other suffering?

Hal: Of course it can. These tragic things can be neutralized or even eliminated through right living and thinking. Any nation that directs its aims toward things of the Spirit, intellectual aspirations, peace, beauty, the welfare of all — and brotherhood, would have a Karma written in golden capital letters! But no amount of legislation is going to bring about this upliftment. It will have to come from the hearts and souls of the PEOPLE composing the nation. In the final analysis, as Irene said, it is up to us—THE PEOPLE—to shape or mis-shape the character of our nation—and its future.

Ruth: It isn't nice to think that we, as individuals, are responsible for the injustice and heartache in the world, is it?

Hal: No, it isn't—but after all, we can DO something about it, can't we?

Tom: But how—and where?

Hal: Well, we've said before that man is the maker of his own destiny. Just as surely as there is night and day, man brings light and darkness into his *own* life. He weaves the pattern of his life, his character, and his destiny, with the threads of his own thoughts and actions. And so it is with nations. This process has gone on through the ages—and has woven all men so closely into one great Family, that we cannot disclaim responsibility as our brother's keeper.

Bruce: That's true—and the advent of the airplane, radio and other means of communication have brought us so close together as a World Family that we cannot sidestep it—and we must learn to live together amicably. World conditions, too, are *forcing* us to realize that co-operation and brotherhood are absolutely essential.

Hal: Here's another way of putting it. We all have a common Spiritual Parentage, a kinship with all other men. As a matter of fact, we must consider the Universe as a WHOLE, or as one great Organism, in which smaller organisms function as a PART of the whole. Like the fingers of one hand, like the hand to the body—so is each human being a part of the great organism called the Universe. And because we are so closely related, whatever affects a PART of the organism, affects the ENTIRE organism, to some extent.

Irene: I think I understand what you mean. When any ONE individual—whether that individual is a man or a nation—when any ONE does a selfish, cruel or unkind act, it is like a knife-thrust into the very fabric of the World Family.

Hal: That's it. Every man and every nation in this World Family is, right this moment, the exact result of such past thoughts and actions.

Ruth: Oh, I see. Then that ac-

counts for some people and nations being backward, greedy or cruel, or progressive and cultured.

Hal: Yes. Upon the individuals composing a nation rests the Karma of the nation. If they are intellectually and spiritually ALIVE, the whole national trend is for the good of all. And that nation is a force, a power for good, in the world.

Tom: And the reverse must also be true—if a nation is indifferent to certain moral laws, if its political and social standards are low, that nation is a threat to the well-being of the whole world!

Bruce: Then you say that a nation, or the world for that matter, can set its house in order by the way it thinks and acts. But how can this be done through *thoughts*, for instance?

Hal: Do you realize the power that is generated by *collective* thinking? It is IDEAS that make and unmake nations and civilizations. If we want peace and human betterment, we must first THINK peace and betterment, and then follow up thought or idea with ACTIONS that will make the thought LIVE! You see, ideas have the power to shape the minds of men.

Irene: Thoughts are ENERGIES then—and we all know that energy cannot be dissipated. It *must* produce an effect. So that gives us some idea how *potent* thoughts really are.

Hal: I'm going to tell you something that may sound a bit startling, but it's true. Everything in the world—from atoms to the Universe itself, was ONCE A THOUGHT!—For instance, *we* are thoughts—concreted.

Ruth: You almost frighten me—I had no idea that my thoughts were that important!

Tom: But why haven't we paid more attention to the power of thoughts? After all, philosophers and Teachers have taught the importance of them for ages. I've read a lot about it, as many people have, but it just

never penetrated. You know the Bible says: "As a man thinketh in his heart, so is he."

Hal: It's probably because our tendencies have been centered more on the material than on the spiritual values. But the tide is beginning to turn.

Ruth: Well, I think so too. There is so much good in people and yet we don't seem to be able to get along together—especially nations.

Bruce: That's probably due to the *selfish* kind of nationalism people are taught. What we need in the world, it seems to me, is more of the international attitude. You called it Brotherhood, Hal. These serious differences among nations are a direct result of the "superior" feeling that intense and selfish nationalism brings about.

Hal: Well, you know, when you come right down to facts, there is but one Superior Race—and that is HUMANITY.

Tom: Yes, and there's only one Chosen People—the people of the Earth.

Irene: That certainly is true. And speaking of differences, or points of disagreement — we even have them in families! After all, we are *individuals* and are bound to think differently. But in a family, for instance, in spite of differences of opinion or viewpoint, it is KINSHIP, the basic love of one for another, that holds the family together. And if only nations could realize the essential UNITY and BROTHERHOOD that binds us in a common humanity, it seems to me that a greater sense of justice, responsibility and consideration would knit them together so closely that peace would be the logical result.

Hal: Very well said, Irene.

Tom: But to get back to nations again, Hal, you said that everything in the Universe is based on law, order, harmony, love and kindness. But

will you tell me how it is possible to feel kindly toward a nation that deliberately upsets the harmony of the world? A person feels more like *hating* it.

Hal: Let me tell you something about hate, Tom. Anyone who hates, generates a poison within himself. Literally and actually, POISON. If we send out thoughts of hatred into the thought atmosphere of the world, we will be the karmic sufferers from that poison. Hatred is corrosive and destroys the spiritual, mental and even physical, tissues of the *hater*. We accomplish nothing with hatred. Hate breeds hate. If nations, or people, need to be taught lessons—discipline and example will accomplish it—and Karmic Law.

Irene: Does the process of Cause and Effect, Action and Reaction, go on *forever*? Won't there ever be a time when we will be free of hate, greed, envy, revenge and suffering?

Hal: Well, right now we stand bewildered before the mysteries of our own making—and the riddles of life that we refuse to solve. But once we remove the blinders from our eyes and fearlessly admit that we are the captain of our soul, the master of our fate—individually, nationally and cosmically, we will be awakened. And when this awakening happens, the sway of Karma is altered. The whole purpose of life takes a new direction, and gradually *constructive* causes are generated which *MODIFY* the destructive effects. It is true that we must meet the consequences of our past lives, whether good or bad, but we can then meet them with courage and understanding, and with a new Spiritual armor. We shouldn't fear karmic action—we should BLESS it—because it awakens us and we begin to grow spiritually. We can learn from everything. And when we are actually LEARNING life's lessons, we are on the road to SELF-salvation.

INTERWOVEN PATTERN OF LIFE

VIRGINIA JEAN SMITH

"There is an inmost centre in us all
Where truth abides in fullness and—to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape."

—Robert Browning

Try to picture in your mind an interwoven pattern of threads in multi-colors. The threads in this pattern are symbolic of each-one of us, our living consciousness. Each pattern must have a designer and so it is with this pattern of living consciousness. There is a Designer, a Supreme Being.

The many colors of our pattern represent science, philosophy, religion, and ethics. It is significant to note that each of these is striving for one basic thing, to find the truth within itself. It is very important that these colors blend. We, as examples of living consciousness, cannot get along without any of these colors.

When we study these four main hues we find that science is seeking truth through systematized and classified knowledge, philosophy through ideas and thoughts of individuals, religion through the practice of its doctrines, and ethics through the science of human duties.

Let us take science individually and we will find within nature that human beings are brought much closer together in the realization of its beauty. We find strength and harmony. Scientifically our human forms follow a definite pattern as do the leaves of trees, the birds, and plant life. We are one with each other and with our Supreme Creator.

Philosophy, with its love of wisdom, seeks harmony and peace and a unitary view of the whole. We are all a part of the pattern and any good or evil we do to our brothers has its effect on all, consequently affects us in return. This is a very good reason why we should try to develop

an altruistic attitude. Reincarnation has a fine point here, for as we well know, the good and the evil we have done to others does not always affect us in this one life-span, and there has to be some period when the cause produces its effect.

Religion, seeking truth in the practice of its doctrines, shows that, whether we consider Buddhism, Mohammedanism, or Christianity as practiced by the majority of the people of the earth, their main belief lies in the idea that there is one Supreme Being, and that basically mankind is spiritual. This thought becomes vastly powerful in our lives and brings us closer together.

Ethics, being the science of human duties, presents a picture-pattern that should not be overlooked. Throughout this earth most people are striving to live peacefully and harmoniously. Governments are trying to help us by enacting laws that protect and bring us justice. International expositions have greatly contributed towards bringing all men together in a universal brotherhood. The Olympic Games have also accomplished a great deal in this field. These projects are teaching us to understand our responsibilities to our fellow men.

At times this whole pattern seems confused. The threads weaken and break and must be mended and replaced. Their colors fade or become brighter at different periods, but the colors are vital to the threads, and these changes will continue to take place until the pattern and its colors become interwoven with the Supreme Being and all living consciousness becomes one.

THOUGHTS BY THE WAYSIDE

The Wayfarer had been sojourning in the busy Marts of Men and had been associating with many of the so-called Leaders of Men, who relied on brass-banded publicity, flamboyant statements and promises for selfish aggrandizement, to attract and hold their many adherents.

Now the *trek* to the mountains had begun, in a search for Peace—Harmony — Understanding, something which can always be found in the rarified spiritualized air of the high-up places. Come to think of it, the use of that word *trek* was not a happy thought, and can be alibied on to the contaminating influence of the lowlands, plus the aforesaid Leaders of Men, who so often use unhappy similes. Such was the Nostalgia produced by Urban Residence that the Wayfarer, in his urge for "air" had descended so low in the Wayfarers' standards that he was being whizzed along in an automobile at a speed far beyond the range of the humble ox-cart that gave our South African brothers that word *trek*.

Ruminating, as we whizzed along, over the salient qualities that made the ordinary Leaders of Men successful, the decision was forced that it was all a matter of noise. It seemed that the one who could shout the loudest always had the greatest following. The one who could make the most extravagant claims also seemed to have an edge on his rivals in the field. This brought to mind the remembrance of having met, in different cities, no less than nine self-professed representatives of the White Brotherhood. Each one claimed to be the ONLY representative in the United States of this Brotherhood. None of the self-acclaimed nine individuals exemplified in face, demeanor or actions, anything to substantiate their claims.

Such thoughts naturally gave birth

to the question what is it then that distinguishes a natural Leader from the spurious variety? The answer seemed to be it is the ACTIONS and LIFE of the individual that counts. It is the CHARACTER of the individual concerned that is the matter of importance, and not the words uttered, with their accompaniment of NOISE.

Arriving at our mountain destination, far above the timber line, a night's refreshing sleep brought a symbolic cleansing of mental debris, heightened by a stiff ramble and climb to an intriguing peak. Sitting on a rock, Monarch of all one could survey, consciousness was turned inward and illumination was searched for. As always it came, stimulated by the puzzled thinking as to what possible good all these high mountain peaks could be, other than to furnish cheerful roosting points for city poisoned Wayfarers.

That utter silence, only to be found on high mountain peaks, which seems to comprise an utter negation of SOUND in any form was present. As well as this absence of sound, all animal and vegetable life was nonexistent. Only the mammoth rocks and disintegrated fragments from them represented Nature; only Mineral Atoms were evolving in this particular ambient.

It all seemed so futile, so unnecessary and so glaringly lacking in serving any useful or stimulating purpose, other than to the Mineral Monads involved. This thought furnished the key to the problem, as knowledge reminded the Wayfarer that the Mineral-formed mountain had been pushed up from great depths, where the mineral kingdom is Supreme. Moisture and frost sealed the surfaces and disintegrated mineral matter was washed down by the melting snows. This mineral matter eventually reached the lowlands,

where it fertilized brother Monads evolving in the vegetable kingdom, which in turn transmuted the mineral atoms, purely inorganic, into the higher organic form of vegetable substance. The thought about Snow was a reminder that without high and lofty mountains to catch the snow and hold it in their icy embrace until long after snow has disappeared in the lowlands, then slowly to release their grasp and allow water to run down the mountainsides to give life to vegetation below, the latter would dry up and waste away.

Already two great duties had been found for the bare and desolate mountain top the Wayfarer was sitting on. Many more were found, but the exciting part was that Inner Consciousness was literally shouting that here was the answer to the Leader problem. This very mountain was one of Nature's Leaders for the vegetable kingdom, and through that for the animal and human kingdoms as well. In utter silence and distant isolation, by merely BEING THERE, it was making possible what would otherwise not be possible; namely life, as we know it, on this planet. Even the Howling and Whirling Dervishes, comprising the self-acclaimed Leaders of the world, would not be alive and functioning without the aid of mountains such as the one chosen by the Wayfarer in an attempt to get as far away as possible from the Marts of Men.

Then pouring through the clarified mind marched an endless procession of Leaders of History; Leaders in the spiritual, mental and material realms of earth-life. All of them with

one thing in common; a great part of their Leadership was comprised in just BEING THERE. They, like the mountains, towered above the ordinary. They worked mostly in silence, often in extreme isolation from their fellow-men, again like the mountain. They acted as channels through which the wisdom and knowledge of the Ages could flow to a wisdom-thirsty world; the wisdom and knowledge being the counterpart of the snows and rains that fell on the mountain. Again, like the mountain, these Leaders withheld what came to them from above, and only released it to the world when the latter was in need of its ministrations.

These Leaders need no Blatant Blitherings; their actions and deeds, with the results obtained, are their only claims to Leadership. The concept is not new. Mahomet went to the Mountains and so did that great Leader, the man of Galilee, of humble birth and position, yet still the Leader of millions, merely by the INFLUENCE left behind. So it is that essence of Human Leadership, in any field, is always the INFLUENCE of the Leader, much more than any human words. Lincoln was an ugly, ungainly hulk of a man, with but limited mentality. In time of need he proved to be one of the great Leaders of the United States of America. He, himself, stated he was only a channel.

MORAL: In appraising the merits of a LEADER, keep in mind the functions of a mountain.

And that's Geological and Biological Theosophy!

The Wayfarer

Hubert S Turner

Mere brain-mind acquaintance with Theosophic text-books does not prove the genuine Theosophist. The genuine Theosophist is he who has love for mankind in his heart, combined with a deep knowledge of the Theosophical teachings, and who carries these teachings into actual practice in his daily affairs.—G. de Purucker, *Messages to Conventions*, p. 196.

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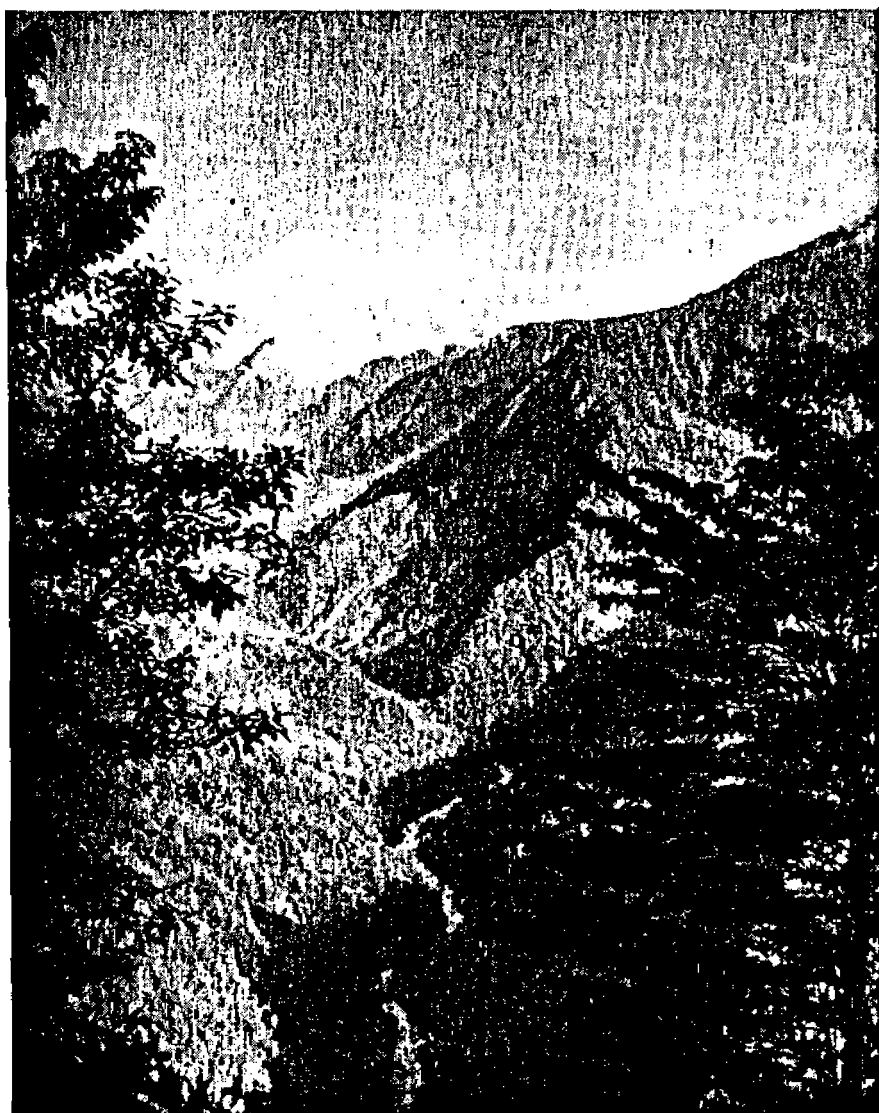
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MUSINGS ON THE NEW YEAR'S MORROW

BORIS DE ZIRKOFF

Frighted with potential history, another year of our Christian era is being ushered in today.

We miss a few familiar faces. No Christmas for them this time. True, they are the least in need of it. They vanished from our sight, if not from our hearts, in the steaming jungles of New Guinea, the burning sands of the African deserts, the heaving vastnesses of the abysmal oceans, on the fog-drenched beaches of Normandy, and the blood-soaked rubble that once was Europe; their youthful bodies sacrificed to El Sabbaoth, the "Lord of Hosts," in the vain attempt to save the prevailing order from its fast-impending doom. Our heart goes out to those who miss their presence, whose souls are chilled with disappointment and stunned with sorrow which no posthumous citations or beribboned documents can ever relieve. Muddy foxholes, tossing life-rafts and blazing tank turrets filled with their loved ones must have haunted their Christmas hours. We offer them no milk-and-sugar consolation; but we bid them to pause and think!

Surfeited with commercialized Christmas, smothered with an avalanche of presents, exhausted while making this "the greatest Christmas in history," the crowds have gone back to more familiar occupations — "making" money, "playing" politics, running after the ever-illusive "security" from the cradle to the grave.

The old familiar game is on again: the race for profits, the lurid greed of entrenched selfishness, the arrogant audacity of mutual exploitation, political chicanery and back-stage manipulation; public distortion of most issues, international "incidents," followed in time by mass hypnosis through clever slogans resulting in mass hysteria; a proud display of vindictive power; an armed conflict; the slaughter of millions enslaved by war-lords drunk on their own alleged glory; funds raised to kill and maim others; the smashing of valued institutions laboriously erected for human progress; humiliation of a beaten foe; confused efforts at general reconstruction and the rehabilitation of a ruined generation of youth; fast-ebbing glory of medals and ribbons and promotions — satiety for a brief period of time, only to be followed by the recurrence of the chronic virulent fever, with some new name and a more gaudy label . . .

This is the Twentieth Century, the high-season of our Christian era. Will there ever be a Twenty-First?

* * *

Saddened and perplexed, our thoughts go rambling through bygone centuries, brim-full of aggressions, revolutions, religious persecution and bloodshed, back to the distant times when the Prince of Peace — symbol of our Christmas season — walked this earth and taught . . . There comes an echo of the Master's teachings, spiralling through the corridors of time . . .

"Blessed are the merciful: for they shall obtain mercy . . . Blessed are the peacemakers: for they shall be called the children of God . . . Blessed are ye when men shall revile you, and persecute you . . . Thou shalt not kill . . . For all they that take the sword shall perish with the sword . . ."

. . . But Hypatia's flesh is torn from her bones by the monks of Cyril . . . Charlemagne beheads five thousand at the bidding of Pope Stephen III; then is crowned "the most pious Augustus" . . . thirty thousand Alligenses

massacred under Innocent III....three thousand Vaudois suffocated in a cavern by the papal legate....a hundred thousand burnt and tortured in the *autos-da-fé* of Torquemada's Inquisition....fifty thousand put to the sword in the Netherlands by Charles V....a million of the Huguenots killed or sent to the galleys....fanatical Calvinists vying in cruelty with their predecessors....the Reformed Church burning thousands for "witchcraft"....political conflicts tightly interwoven with religious bigotry laying waste to Europe....

"But wait, wait...this is past history," we hear somebody say, "we have left all of this far behind." Have we? The answer lies in Spain, the Spain of yesterday and of today....

The chronicles belie the lofty message of the Master. It justifies no social order based upon the insane idea that human problems can ever be solved by armed conflict, or the coercion of weaker wills to stronger ones temporarily victorious. By what diabolical twist of human minds can so-called "religion" have ever been brought into this picture, and used as a mallet to achieve secular power and material advantage? No civilization of this kind can claim for itself the name of "Christian," if it is to mean the lofty precepts of the Sermon on the Mount. No invading armies and navies, no munition factories and no bombers, can ever be or become, no matter what the perversion of our minds, symbols of a Christian order. They are the imbediment of the powers of darkness and the revilers and slayers of the spiritual message of Jesus of Nazareth.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also..."

"Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you..."

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Instead, we have built an order which for centuries on end has engaged in systematic and planned revenge for offenses true and imaginary. War Criminals of every nation have been judged and condemned by men whose alleged snow-white virtue consisted mainly in the fact that their side had been better equipped with all sorts of murderous weapons and had won. How many of them have asked themselves whether they may not have been in some way responsible for the *production* of the crop of international criminals which have appeared from time to time on the scene of history? True guilt and responsibility might be found in strange and unexpected places were we able to raise for a moment the Veil of Nature and behold the intricate web of Karma at work!

"Take heed that ye do not your alms before men, to be seen of them..."

"But when thou doest alms, let not thy left hand know what thy right hand doeth..."

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking . . ."

The only logically consistent deduction from this would be: dismount the gorgeous cathedrals erected only too often on money extorted from ignorant and superstitious people under threat of hell-fire and damnation; turn them into hostels; abolish the ecclesiastical hierarchies; sell the property of the Churches to feed the hungry, and clothe the naked wretchedness of homeless multitudes in every land; and put an end, once for all, to the sanctimonious hypocrisy with which the message of the Master has been trampled underfoot.

* * *

The imperative need of the moment is to re-awaken the dormant Conscience of the human race.

Who can do it? We ask, WHO CAN DO IT?

Organized religion, with its record of bloodshed and obscurantism, is powerless to bring it about. In spite of many sincere and well-meaning souls within their ranks all over the world, most Churches cannot erase the annals of their own history, and stand discredited in the eyes of liberal, humanitarian, and free-thinking people. As a regenerative force, or a spiritual rallying-point, they are largely impotent, because the spirit of the original message has been entombed under piles of masonry and theological incrustations. The Church knows it too.

When recently some 100 clergymen were asked the explosive query: "What is wrong with the Christian Church today?", some frank disclosures were made by progressive minds.

Said The Rev. Frank S. Persons II, Bastrop, La.; Church people "are worshippers of archaic patterns of thought. We have erected temples of the mind and enthroned on their altars certain handed-down ideas which we are as afraid to displace as any African tribesman his equally homemade and static wooden gods." Said Rev. Eugene Smathers, Big Lick, Tenn.: "The greatest weakness of the church is its institutional self-centeredness . . . seeking to save its own life instead of losing its life in the service of men, it is gradually becoming impotent." Said The Rev. William E. Roach, Radford, Va.: "Ignorance is one of the greatest sins of the church . . . Many of our ministers are 100 years behind the times . . . They are preaching a personalized sort of righteousness which is . . . not Christianity."

And while Harold Ehrensperger, Editor, *Motive*, Nashville, Tenn., thinks that church leaders "are oftentimes good because they haven't the courage to be bad," and that "they are masters of minor talents and the champions of inconsequential virtues," Nick Comfort, Dean of Oklahoma School of Religion, states that many religious leaders "are waiting for Jesus to come and put an end to the whole damned mess. When that happens they expect to be on the job to sing the doxology . . ."

If additional proofs were needed of the irreconcilable conflict between the teachings of the Master Jesus and the actions of organized Christianity, the recent world-tragedy has provided them by the thousands. True to their long-established alliance, both war-lords and clergy have invoked the blessings of the Almighty upon both sides of the contending forces, armed to their teeth with the best weapons that Science could produce. With a few

notable exceptions, Churches have sung the praises of victorious armies, often upon the very sites of the most savage devastation in history. In several notorious cases, they have condoned military aggression and violence.

The teachings of Jesus proscribe every type of killing; they exhort us to seek the betterment of all men. In true Christianity war is wholly unjustifiable and unconditionally condemned. This the Churches have either forgotten or have hidden under a network of casuistry. A "Christian" nation engaging in war gives the mockery to its symbols, its scriptures, its precepts, and to the lives of its truly saintly men and women who are a challenge to all parochial bigotry. Let us remind ourselves of the wise words of William Quan Judge (*The Path*, July, 1893):

"Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, wherein Jesus had but one doctrine.

"Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient Theosophists of whom he was a disciple.

"Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal suffrage against the poverty, misery, vice, crime, and ignorance which go with the former before you conclude what is the best civilization."

* * *

Modern Science does not fare much better than organized religion. Scientific research, exploited by political and military pressure-groups for purposes of power through human destruction, has become a slave in its own realm, dethroned from its kingly seat by vested interests, vying for supremacy. Despite the sincerity of many scientists, and their selfless dedication to the pursuit of knowledge, Science has been polluted at its fountain-head, because hundreds of scientific minds have allowed themselves to become pawns in the hands of unscrupulous ring-leaders whose objectives are to misuse the magnificent advances of Science for ruthless warfare and power-politics. This is being gradually realized by scientists awakening from the recent nightmare. Tough-minded, realistic Dr. J. Robert Oppenheimer, of the atomic bomb research, recently said: "By our works we are committed . . . to a world united before this common peril . . . What happened during the war . . . was not science, and its whole spirit was one of frantic and rather ruthless exploitation of the known; it was not that of the sober, modest attempt to penetrate the unknown."

Modern Science could have been the High Priestess of Knowledge, the Hierophant of Truth, if its researches had been coupled with, and upheld by, the highest ethical standards of universal human welfare and good-will. As it is, Science has become far more of a danger to the human race than a blessing, and thoughtful men everywhere are wondering today whether more of science might not bring about the cataclysmic extinction of civilization itself. Debased, in spite of the better judgment of many a scientist, forced to serve nationalistic cliques and ideological structures, modern Science has lost the power to sway the conscience of the people, and must of necessity cleanse its own Augean Stables before it can hope to become a constructive power in the collective life of the world.

If we turn to Philosophy, the picture is no less dismal. It has often been asked: "Has the Occident a Philosophy?" Personally, we do not know of any. Here and there, through the history of Occidental civilization, profound minds have appeared and have delivered their spiritually regenerative mes-

sage. But the overall materialism of most Occidental philosophical works was not conducive to the founding of any enduring school of thought to be successfully compared with those of Greece, Hindustân or China. As to the puerile babblings of present-day psychology — with the notable exception of Jung — and the conflicting oracles of itinerant rabble-rousers and garrulous psychic addicts, few will mistake these for the spiritual message of a New Era.

"But of course we have the modern Theosophical Movement," some people will say. Yes, we have. No informed individual, observant of the many changes that have occurred in Occidental thinking, will fail to credit *much* of it to the wide-spread influence of genuine theosophical literature, and mainly to the works and activities of Helena Petrovna Blavatsky. The impression produced by her encyclopaedic writings has become a lasting one, even when least acknowledged. The numerous editions of her works which have sold out are a testimony to the fact that thousands of people have contacted and been in one manner or another influenced by them. Witness the theoretical speculations of our most advanced scientists.

However, our own individual love for, and dedication to, the noble objectives of the Theosophical Movement, cannot prevent us from realizing, with considerable sorrow, that *organized* Theosophy in all its many ramifications, does not constitute, through the mouthpiece of its votaries or the living example of their lives, that dynamic challenge to the broad masses of the people which could rouse them from their ethical lethargy. The main reason for this is the obvious fact that most of the expounders of modern Theosophy are far from being free of the mental inhibitions and psychological moulds which their own great teacher, H. P. Blavatsky, labored so hard to break down.

Only a man of deliberately wrong intentions and of closed mind will read into these words a wholesale condemnation of present-day Theosophical students and Theosophical communities. The beautiful self-sacrificing lives of many of them are not ignored; the devoted efforts of some of them are not disregarded; no aspersions are cast upon their aspirations, their understanding, or their work. But cold facts must be faced realistically, in this our "Atomic" age when worlds of opportunity lie hidden in every moment of time, and the vastly accelerated speed of evolutionary changes places added responsibility upon all of us. And it is precisely against the background of these great and irrevocable changes that certain deductions might be established.

The modern organized Theosophical Movement, whatever its label or organizational doctrines, must pause on the threshold of the New Era and regenerate itself from the unlimited potential of its spiritual source. It is imperative to develop within our rather thin ranks a deeper heart-feeling for the sufferings of the human race. Cold intellectualism, worldly indifference and unawareness must give way to an intense sympathy with the souls of men. The isolated pedestal of self-attainment at the expense of avoiding ties with a polluted and troubled world of men must be shattered. The original purpose of the Movement must be revived. There must arise a burning desire on the part of the many to disseminate far and wide the ancient teachings, with an enthusiasm born of profound conviction and unhampered by the inhibitions of personalities. Unless we become reborn in our own efforts to *live* Theosophy, the cyclical work of the great Teachers will proceed into the new requirements of the changing era under some other one of its Protean manifestations. As pointed out by our late Teacher, G. de Purucker:

"The destiny of the world does not lie in the hands of men who are self-satisfied with their self-sufficiencies, who are so proud of their haughty isolation that they stand apart and will not even obey the dictates of the conscience within them nor the sublime precepts of Brotherhood and fraternal peace . . . Every Theosophical Movement in the past has had to face the passing over into a New Era. Some have failed because they were satisfied with what they had; satisfied that the revelation given was complete and perfect unto the next Messiah who should come at some indefinite time in the future, and neglected the duty of the moment, which was keeping the mind fluid, the heart warm with brotherly love, and therefore the avoidance of crystallization: churchism. Churches are always the danger of a movement like ours, churches which are brought about by self-satisfaction, with a feeling that 'We have the truth' — suspicious of our fellow-men, afraid to receive truth from a brother, because, forsooth, our own opinion is so great that our interpretation and translation of what we already have is so profound and so perfect that even a brother may not know a little more than we!

"This last is the spirit of a sect, the spirit of the church, and we must not allow it in the Theosophical Society; for if we do, then we become but another sect, another Theosophical failure; and we shall deserve the fate that Nature has in store for all failures . . . Growth comes from the feeling that we can learn more . . . Growth comes from the readiness to receive more light at any time . . . Growth comes from keeping the mind plastic, the heart warm with the love which flows to us always from the Heart of the Universe." (*Messages to Conventions*, pp. 75-76.)

Whatever may be the relative value in this age of religio-philosophical organizations, nothing short of a collective ethical regeneration on a large if not a global scale can ever restore the frayed and thread-bare dignity of Man. We must go back to the essentials of decency, the imperious mandates of the Soul, and place a curb upon the inordinate and selfish lusts of our brains, athirst for power, conquest, and the imagined security of material possessions. The intangible avalanche known as progress is sweeping all our false gods away, exposing our shams, tearing the veil of our hypocrisies, uncovering our spiritual nakedness, and the shallowness of our lives. Nothing short of a willing return to the principles of noble living can solve our perplexing international entanglements and individual confusions.

These principles have been known for ages. They are neither new nor far-fetched. Their universality bespeaks the global nature of the Ancient Wisdom. Open the *Upanishads* of ancient India, her *Gîtâ*, her *Vedas*; scan the pages of the *Dhammapada* and the *Sutras* of the Buddhist world; ponder over the precepts of the Sermon on the Mount; survey Confucian ethics; look into the Book of the Dead or the Inscriptions of King Asoka, or the Triads of the Druids, or the *Meditations* of Marcus Aurelius; make friends with Plato and Plotinus, with Thomas à Kempis and Meister Eckhart, with John Tauler and St. Bernard de Clairvaux; discover Pascal and Tagore, Emerson and Thoreau, Tolstoy and Khalil Gibran; and you will realize that, whether high initiate or devoted disciple, whether aspiring mystic or but seeker after Truth, their identical message stands as an indictment of all our modern iniquities, our arrogant conceit, our pride, our entrenched egotism. They speak the language of the undying dignity of Man, and proclaim the Gospel of triumphant living.

IS SUICIDE EVER JUSTIFIABLE?

IRENE R. PONSONBY

Cases of suicide and sudden death as a result of accident are so prevalent today that the unthinking may look upon them as commonplaces. It is wise, therefore, for the theosophist to keep clearly in his mind the teachings about the results of such deviations from the normal and orderly processes of Nature.

Man, the human being or Earth-child, and his cycle of evolution consisting of an incarnation on Earth and a period spent in other spheres, may be likened to a revolving pendulum one sees in some clocks. The revolving pendulum may represent the human life wave, or humanity, and a given spot on the disk an Earth-child or reincarnating ego, following the rhythmic repetition of activity and rest—activity on Earth and rest in the other spheres or worlds invisible. Birth and death then may be the points on the left and right sides of the clock front which the given spot on the revolving disk passes at certain intervals.

If the viewpoint of one watching the circling pendulum be to one side of the clock, the given spot on the disk will be out of sight longer than it is in the line of vision, another true similarity or analogy to the time element in a cycle of evolution.

With this simile clearly pictured, it will be understood why any event that interrupts or breaks the smooth rhythmic movement of the cycle is a deviation from the normal, an abrupt and sudden termination for the time at least of the process of evolution.

It has been said that evolution is for the purposes of the soul. This may be amplified by stating particularly for the purpose of the human soul, the Earth-child. For it every incarnation on Earth is a vital opportunity for advancement, growth. Therefore every event that challenges the soul in any such lifetime is a

crucial testing point, one in which the whole character of the man is weighed and measured. Success proves the soul to be strong and true, failure means inherent weakness. It also means that the test will inevitably have to be taken again; and if failure in this life to meet the issue led to suicide, the very character of the individual may be so affected as to make the similar situation in a future life harder than before to surmount.

In the case of the suicide, the individual deliberately cuts short his span of life on Earth. In order to escape what he dislikes or has not the courage to face he pits his wilful ignorance against the coordinated and cooperating forces of the Universe—the rhythmic circling pendulum—and snaps the link with his physical body, the vehicle of his progress on Earth. Has he escaped anything? He has destroyed only his physical body; all the pent-up mental and psychological forces centered in him remain intensified because denied material expression through the physical brain and senses. He is the victim and at the mercy of these forces now. Is it likely that the state he so precipitately enters will be less distasteful than the one he sought blindly to escape? No: it is far worse.

In the case of death from natural causes, the Earth-child falls into a condition of complete unconsciousness after the consciousness reviews the panorama of the life cycle just ended. This unconsciousness lasts for an indefinite time, after which the exanimate entity slips into a more or less conscious state of realization in the desire world or Kāma-loka. This period is followed by the second death when the lower psycho-vital body is left just as the physical body was discarded. Then the higher

spiritualized mind consciousness or reincarnating ego passes to the dream state of the Land of the Gods or Devachan.

In sudden death as a result of an apparent accident—apparent because in reality there are no accidents—the complete unconsciousness following physical death is prolonged until the time the natural termination of the victim's life span arrives. Then the excarnate entity passes into the desire world and follows the same processes outlined in the case of natural death.

The case of the suicide is very different. Nature's orderly and truly compassionate processes have been frustrated and confounded and the consequences are dire. The impression left by the panorama of the life just closed on the excarnate entity so rudely bereft of its physical body is dominated by the violent closing act and after the initial period of complete unconsciousness the entity rouses to an unrelieved and endless nightmare in which its consciousness whirls in reiterated repetition through the states of mind and the events of its suicidal act.

Since the motives leading to suicide differ in that the reasons, the causes, are more or less selfish, so specifically some suicides' after-death states are worse than others. And this dreadful condition of things must continue until the time the suicide would have died naturally. Then the

excarnate entity will follow the stages through the desire world and second death to the dream state of Devachan.

In all the cases discussed the degree of consciousness in the desire world and the quality of the dream state in the Land of the Gods differ with the particular character of the individual as he lived his Earth cycle. The man of markedly material ambitions and undisciplined cravings will have a very uncomfortable time in Kâma-loka. His will be a state similar to a series of horrible nightmares.

On the other hand, the high-minded, aspiring individual will slip through the stages preceding Devachan with little or no discomfort and his dreams will be as commensurately more rewarding as the materialist's will be meager and impotent while in Devachan.

Finally, to return to the simile of the pendulum: its rhythmic sweep continues and with the dawn of another cycle of Earth life, the reincarnating ego or Earth-child will take its place once more on the revolving disk and passing the point of birth on Earth will have a new opportunity to learn, to grow greater: to strengthen the weaknesses, and to turn the failures of the past into future successes.

These are some of the teachings the Theosophist has received from those who know whereof they teach.

“And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be colored so can the year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfill them consistently.”

H. P. Blavatsky, LUCIFER (London), Vol. I, January, 1888-

SEEKING FUNDAMENTALS

JUAN CEVANO

It is said that everyone lives in the individual consciousness where he is by reason of Karma and evolution, and that consequently no two people think alike; this places them where they find themselves at any given moment in time. This line of thought has the appeal of logic, but do we carry it to its logical conclusions? We go out and seek to convert others to our way of thinking. Our attempt is motivated by lofty ideals, as we see them; but our ideas and ideals do not necessarily fit others. Since each one can think, believe, and know only in his own mind, the Quest and the Answer to its call, are always *individual* problems. If we are in a group of individuals thinking along the same lines, similarly attuned as we say, we may feel encouraged and benefit one from another, but allowance must be made for the fact that tomorrow our thoughts may have changed, and even our objective appears in a different light.

Spirit and matter are perceived as duality in the world of manifestation, though the new Goddess Science has proclaimed the ethereality of apparent solidity, resolving matter into seeming nothingness. And do we not profess the Oneness of All beyond the realm of assumed duality; the indivisibility of the seeming manifold? For just as light rays are part of light indivisible in essence, so is Life indivisible in essence and without duality. Duality enters with manifestation. By knowing the illusion of the perceived, duality is overcome.

It is proclaimed that we are rays of the Eternal Flame. Can we separate the ray from its source? Either we are that God-Flame or we are nothing. Let us realize this Oneness and be aware that nothing can be, outside the Light that is everlasting.

We willingly admit the limitations

of our physical senses. But do we truly realize that by our habitual reliance upon these senses we are presented only with distorted views, upon which we proceed to build even more erroneous conceptions as to what constitutes the world around us? We affirm that the Christos dwells within each human heart, that understanding must come from within, beyond the physical senses which must be transcended. Yet we continue building upon human perceptions of what *seems* to be. We say that we must learn to recognize the God speaking through the eyes of our brother men. But do we know how? Do we realize that we must silence the sense perceptions in order to do so? Do we recognize that what we see is not the man, but an impression upon the physical instrument of sight wrongly interpreted? We say these things, recognizing Truth as from afar. We accept them; but do we really *know*?

Thinking, believing, knowing are gradations in the working of mind through man. That mind influences matter no one can deny. The possibility of an immediate reaction of matter to mind science no longer can ignore. Simple examples of physiological reactions to thought processes anyone can recall, such as the rushing of blood to the surface, as in blushing, or the reverse in case of stifling fear, the effect of anger upon digestive processes, the physiological effects of worry and anxiety. Dr. Alexis Carrel who became a devout Catholic after witnessing the miraculous cures at Lourdes, and who by the same token might have become a Christian Scientist or Metaphysical Student, in his book *Man the Unknown* reproaches medical science for its indifference towards spiritual values and mental processes, which

had become so obvious to him. Forces not imposed from without, as in the case of suggestion, hypnotism or even in the form of affirmative auto-suggestion, as taught by Coué and others, but as an awareness by the individual; a state of consciousness which illumines from within without.

To illustrate the gradations of the workings of consciousness referred to as thinking, believing and knowing, let us take the simple example of the sugar pill. When the patient *thinks* the assumed remedy is going to help him, it may well do so. If he strongly believes the same, the expected result is most likely to occur. But to what we *know* there exists no alternative. There is therefore a marked difference involved; a thought can be implanted, a belief may be aroused to an extent—but only the individual himself can *know*. Psychologists probing into the workings of the brain mind will forever fail to solve the mystery. The answer lies not in man but in the universality of mind.

It is in the mind that all things exist and have their being. Being is a state of consciousness, not a place or a form, but the timeless, spaceless, formless One. Of these things we can know. It remains with the individual to reach that state of knowing beyond a shadow of a doubt. Such knowledge has been called wisdom. Thus to know, is to be.

Are the things we in our philosophies profess and proclaim realities to us? If so, our lives must show forth the love of this wider understanding, the radiance of a greater perception. Our lives will be changed accordingly.

Men will stand in happy silence within the radiance of a living example of the law. Then words become unnecessary, for it is not what we say, but what we are that speaks unto others.

How can we share with others what we do not possess ourselves? We may repeat the words, the sounds

of a song, but the song does not live if it finds no reflection in us. There is no beauty for the individual who does not recognize it. There is no love if man does not know love. And how do we know? Not by feeling, not by touch, or sight or hearing, nor by means of any of the senses we have recognized as being limited.

We say we must test values by their universality; we cannot measure the greater with the smaller, for we cannot multiply to infinitude. We must deal with what is universally shared by all. We know that we share in consciousness, unlimited by man-made time and measured space. Thus we must turn to mind, not in the sense of human intellect, but Mind as a universal principle. This is sound philosophy under any name and without label. The answer to the Quest lies within man himself; the way for him is his way. Words cannot convey nor reveal the innermost of our Being that is. And the only voice man can hear in his heart is the soundless voice of the silence.

The Egyptians did not call the physical body a principle but compared it to a many-mouthed vase through which Life flows forth as through a channel. Perhaps we might recall a mirror. The vision is not in the mirror, but the mirror reflects the vision; it may be seen distorted, it may be seen true, but the image is untouched by our perception.

Let us seek fundamentals apart from the speculative thought about the particular; we cannot break the molds of mind by making new ones. When we find fundamentals we may begin to build a structure of our own, to house the individual who within himself contains the All.

What can there be outside of man that he does not already contain, when he truly knows himself as a Ray of that Light Everlasting. When this thought becomes *knowledge*, there is no shadow nor turning. The projected becomes the projector, Man the Creator of his own world.

VIBRATIONAL BASES OF CHARACTER

T. MARRIOTT

Analysis of human character is a very complicated matter and leads to speculations of a recondite nature. To understand character in its fullness it is necessary to study a long line of causes far beyond our personal knowledge, and which can only be sensed with any degree of certitude by taking into account the basic teachings of Theosophy with regard to the Divine nature of our origin and the intermediate embodiments through vast periods of time.

With our present knowledge and senses it is impossible to understand or realize more than the outline of cosmic processes, but it is possible to follow some of them in a logical manner and to speculate further in order to fill in gaps in the teachings and approach to a complete whole.

There is a basic difference in people which does not seem due entirely to such possible experiences as they must have undergone during aeons of time, which suggests that there are hierarchies of entities, now human, which have had different origins. The possibility occurs that in the unfoldment of egoity in the far distant past hosts of monads in several waves of evolution have been attached to and been of the nature of the various planets of our solar system. This possibility, if a fact, would account for certain basic differences in the character of people, and is confirmed to an extent by astrological readings of the nativity, especially if the fact be borne in mind that the entity unfolds its nature by magnetic attractions and on varied lines according to its nature.

The dual influences of all the planets are clearly evident in most people, and in the main there is always one dominant influence which modifies all the others. It is a point

of speculative interest that each entity may belong to, and be a direct child of, a planet through a long series of lives, and that there may be a sequence through the planets of each Solar life, from the parent Sun until its final return as a fully conscious omniscient Solar Divinity.

The Divine spark inhering in every entity would be colored by the qualities of the particular planet to which it belonged, while at the same time it would have the qualities of other planets in a sub-active condition. By analogy one can see that juxtaposition of entities with the opposite tendencies of the dual aspects, as also of those out of sequential harmony, would cause disturbance by their vibrational rates being dissimilar.

The above considerations can be postulated to have occurred in varying degrees over the vast age of humanity on this planet; with the individual or collective group-karma carried over from the Moon, it would make possible the many differences in individual evolution.

So far as we are concerned in the present life, a knowledge of our special characteristic planetary groupings might be of great benefit if used wisely, for though most of our circumstances are yet beyond our direct control, to a small extent we can exert the volition we possess and apply it understandingly.

Personal frictions and disharmonies have a rational explanation, even though due to personal karma; lines of effort might be indicated which would obviate loss of energy in attempting the impossible; the sequences of action necessary to resolve discords into harmony should follow, and thereafter progress would occur spontaneously along the lines of least resistance.

THOUGHTS BY THE WAYSIDE

Welcome the New Cycle, everyone!

Cycles are man-made, as well as God-made. The man-made variety are quite potent, providing a large number of people respect and obey them. The New Year just opening, belongs to the man-made variety, as the natural annual cycle begins on the twenty-second of December, the Winter Solstice.

As the Sun begins its annual pilgrimage toward the North on the twenty-second of December, an actual New Cycle is established by natural law. The sun now journeys northward instead of southward in the heavens. The ancient peoples of all climes considered the movements of the stars and planets, their conjunctions and changes as merely indicating changes of time on the great Cosmic Clock, furnished by the Universes. According to them, the Spiritual Intelligences who guide and try to control the Universes use this Cosmic Clock, just as you and I would use an alarm clock. Movements of stars and planets indicated the intervals when some Spiritual Intelligences went off duty and others came on duty. The influences radiated throughout the Universes, or any subsection of one of them, differed according to the particular Spiritual Intelligence on duty at the time. Looked at in this way Astrology takes on a different meaning, and astronomical Movements became important.

The Pagan Festival denoting this Winter Solstice change is now combined with the Christmas Festival, and the New Year has been placed shortly after that. On this account the Resolutions and Vows formerly made on the twenty-first and twenty-second of December are now customarily made on the man-made anniversary of the first of January. The Wise Ones will utilize the days between the twenty-first of December and the first of January for repeat-

ing their vows and resolutions. Then they will partake of all the benefits of both the natural and artificial anniversaries.

We are accustomed to laugh at the idea of there being any potency in making New Year's Resolutions. However, in Union there is always Strength. The mere fact that countless thousands of people are thinking along the same line on January the first, makes the solution of your problems just that much easier. The great power of thought is just beginning to be understood. Many are realizing that MAN actually has a creative power within him, when he has the power of thinking. The mere fact that Man can create with his mind, is conclusive proof of his Divine Heritage from the Gods, wherein lies the Creative Ability. The creation of a telephone differs in degree only from the creation of a Universe.

All the various Cycles affect animal and vegetable life only as far as instinctive routines can slowly be altered by environment conditions. However, with Man it is different, as his God-given power of thought allows him to work in unison with his kind and thereby increase the potency of his own individual thoughts. Custom comes into it a great deal. Just think how many people go out on New Year's Eve and get drunk, while they do not do so on any other date. That is what custom can do for us on the wrong side. It is just as easy to establish good customs, and a very excellent time to do so is between the twenty-second of December and the first of January. It could be a very Happy World for ever, if all the people just wanted to make it so. It only needs concerted action to bring it about.

MORAL: The Wise Man picks his time for Creative Effort.

And that's Cyclic Theosophy.

The Wayfarer.

A THEOSOPHIST — A REPRESENTATIVE

Jan H. Venema

President, Netherlandish Section, T. S.

(Translation of a Letter circulated by our courageous and staunch worker, Jan H. Venema, among the members of his Section, during the hard years of oppression. Significantly enough, it was signed by the pseudonym, P. L. Grim. "Theosophia" considers itself fortunate to be able to reprint this inspiring message from an inspired man.)

He always and everywhere a representative of the Theosophical Society and of the noble philosophy of life that it presents to the world.

A Theosophist is a representative! Membership in a movement which H. P. B. called the most serious of our times and of which the Great Ones who stood behind her, expected even the redemption of the World (see *Mahatma Letters*), makes us realise what a privilege and also what a duty this representation implies. Whatever our position in the world may be, everyone of us is in his or her sphere the bearer of the lodge-force, and as such the possibilities of each one are unlimited. And in accordance with our attendance at lodge, or club-studies, our participation in and helping at these studies, with our power to act as a representative extend by character-development and nobility of soul. All the characteristics of the latter two—courtesy, sympathy with one's fellowmen, gentleness, the intuitive understanding of the difficulties of others,—form the signs of recognition of every representative of the T. S. and its sublime knowledge of life. Urged forward by an irrepressible idealism, a conviction based on experience, an indomitable power of will to attain, the representative of the T. S. nevertheless has always so many contacts with everyday life that he is never blind to the suffering of his fellowmen, his other "selves." In proportion to our penetration by our will and spiritual aspiration into the esoteric background of our movement and of that which is now called *Theosophia*, our ability to be a worthy representative becomes greater. It is therefore, above all, our attitude in life which makes us representatives, because it makes people ask: "What has he in the background of his being that makes him be like that, think like that, fight like that and persist like that?" It is the stimulation of these questions that really marks the true representative. Involuntarily it is felt that this representation is backed by and proceeds from a consciousness that we belong to an old, a very old order,—the eternal order, which millions of years ago supported this universe around us, which is still doing this and will do so billions of years hence; the cosmic order, one that can never disappoint.

Who shall ever down or repress the representative of a cosmic order, a being

who feels the vibrations of the divine hierarchies, of their spheres and their music in his soul? Who shall check his power, when he has a consciousness—ever extended by experience—that he represents on this outward plane the Hierarchies of Light? Who shall deprive him of his ability to reflect the ONENESS of this universe and yet also its diversities in manifestation. It is just for this reason that he is a human being and can perform things human, with this reflection of the sublime in his acts and in his atmosphere.

This attitude of a representative makes life worth while. Our capacity to act as such must inevitably become greater in proportion as we identify ourselves with that which we represent: the ancient wisdom-religion, a knowledge of life that is a synthesis of science, philosophy, art and religion. It is for this reason that the representative is ready and willing, at any hour and in any place, to express that which he represents, either in the silence or in words. His watchword is that of Gottfried de Purucker—*Ego Sum Serrus Serrorum Dei*.

Therefore he never hesitates to open his house for theosophical studies and meetings, especially in this rising tide! For great is the need of spiritual impulses in every sphere of life. Therefore, he also tries as a true representative to form everywhere foci of the lodge-force, knowing that every one of such foci may, like a kindling fire, become a light that will shine in his village, his town, his country, nay, in the whole world. "Politics"—yes, he also goes in for "politics": the only true, never disappointing, never hatred-bearing policy of the cosmos around us, based on radiating, giving, evolving. Thus his "politics" might be called the diplomacy of the heart, which always wins.

Let us therefore, Theosophists of Holland, never forget that we are representatives, representatives of those who have gone before us on the Path, who are ever asking us—"what have you done with our precious pledge?"; representatives of H.P.B., W.Q.L., K.T., and G. de P. and of that for which they sacrificed themselves, for which they worked and at which they aimed.

On us—representatives of the T. S. and its philosophy—they will be able to rely. Therefore a light will shine from our coun-

try, a light from the houses, from the Parliament buildings, from squares and streets, and it will draw the attention of the world and may help larger but not necessarily greater countries to do their work.

Let us be representatives—young and old of Holland—for we know the password.

we see the sublime goal and the divine scheme, we hear the call—Stand firm, carry on the Masters' work! We pledge ourselves to make of Theosophy a living force in our lives.

Who shall resist the representative of the Hierarchy of Light!

SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Ave. and Olive St., San Diego 3, Calif., Jackson 1740

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

GENERAL TOPIC FOR JANUARY: THE COURSE OF ACTION

Chairman: Edith Brittain

Jan. 6th—"Chance or Justice"—Dr. John Cayner Banks.

Jan. 13th—"Expanding Our Horizons"—John P. Van Mater (Covina).

Jan. 20th—"Music of Events"—Mildred Traxler.

Jan. 27th—"Building for Peace"—Irene Thuli, Principal, Francis Parker School; and Mary Fay, F.T.S.

GENERAL TOPIC FOR FEBRUARY: LOOKING FORWARD

Chairman: Mora Forbes

Feb. 3rd—"From Darkness Into Light"—Margaret Dunn.

Feb. 10th—"Frontiers of the Soul"—Claire Wesner (Covina).

Feb. 17th—"Practical Objectives"—Earle Hostler.

Feb. 24th—"Steps Towards Brotherhood"—Patrick Lloyd (Pasadena).

San Diego Public Relations Committee: T. Marriott, Chairman and Treasurer, 3926 Normal Ave., San Diego (Jackson 8997); Mrs. Mora Forbes, Secretary (Welfare Dept., Civic Center); Harold W. Dempster, Regional Vice-President, T.S. (So. Title & Trust Co., 940 Third Ave.), 3131 McCall St., San Diego 6 (Bayview 6839; or Franklin 3131 daytime); Mrs. Mary Fay (Vice-Pres., School Board); George L. Caffee, President, Lodge No. 65, T.S. (First National Bank). For information on all Theosophical activities in San Diego and vicinity, consult the addresses and telephones given above.

Studies in Occult Philosophy

By

G. DE PURUCKER

Theosophical University Press, Covina, California, 1945

745 pages, Cloth \$5.00

With the publication of this important volume, the literary output of our late Teacher is brought to a close. Posthumously collected from his talks to the students and his world-wide correspondence, this work deals with a variety of profound technical occult subjects and contains information that cannot be found elsewhere. Invaluable teachings can be found here on submerged continents, vanished civilizations, after-death states, the occult mysteries of the inner constitution of man and the Universe, key-numbers of the Solar System, Hypnotism, the origin of Good and Evil, and numerous other lines of thought presented in the masterly manner of traditional Occultism. We earnestly hope that this work will find its place on the theosophical shelf of all our students, side by side with the other volumes from the pen of G. de Purucker. The Theosophical University Press is to be highly commended for its magnificent printing and binding job on this volume. The choice of a telling title and an attractive appearance can hardly be overestimated when the success of a book is in view.

Editors, "Theosophia"

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A LIVING PHILOSOPHY FOR HUMANITY

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WILLIAM QUAN JUDGE

Co-Founder of the Theosophical Society and its second Leader

b. April 13, 1851 — d. March 21, 1896

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LODGE MEETINGS

Continuing its newly-adopted pattern of studies, the Lodge will hold regular meetings, EVERY WEDNESDAY EVENING, at 8:00 P.M., at the home of Mrs. Norine G. Chadil and Mrs. Florence B. Makee, 709 South Norton Ave., Los Angeles 5 (EXposition 5520). These meetings are open to all inquirers who desire to acquaint themselves with the teachings of Theosophy. Members are urged to bring their friends along.

Study Classes

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

Ladies' Class. Textbook: *Fundamentals of the Esoteric Philosophy*. Second and Fourth Tuesday of every month, at 1:45 P.M. Meets at 709-A South Norton Avenue. Conducted by Mrs. Irene R. Ponsonby.

OTHER LODGES AND GROUPS IN THE LOS ANGELES AREA

Lodge No. 30, Gordon P. Weatherill, President. For information call ALbany 5082.

Lodge No. 58, 831 No. Mariposa Ave., Los Angeles 27, Mrs. Bessie M. Dickley, President; Mrs. R. H. Austin, Secretary. Meetings every Friday at 2:00 P.M. Public Lecture on the last Friday of every month, at 8:00 P.M. Lotus Circle for children every Saturday from 10:30 to 11:30 A.M.

Study-Group. A regular study-group is held every Friday evening at 8:00 P.M. at the home of Dr. and Mrs. John C. van Uchelen, 2316 North Beachwood Drive, Hollywood 28. For information call HUllside 0019.



Los Angeles Public Relations Committee, Arthur W. Beach, Chairman, 1016 North Spaulding Avenue, Hollywood 46.

Fragments

FROM THE WRITINGS OF WILLIAM Q. JUDGE.

The truest happiness is to be found in the deep interior study of the great mysteries of nature and life, seeking thus to find the best manner in which the soul may express itself, and in a constant fulfilment of this manner when found. If they can be taught to see and feel this and the true meaning of it, the work is done. Labor, therefore, faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The divine light burns for all; take your part of it and illuminating first your own heart, the power will then be yours to illumine others. Remember, words are not needed.

In the silence these things are done.

Those in whose midst you may live, quiet and unknown, will have the radiance cast upon them merely by your presence. It is not what you say and do, but what you *are* that tells, and that which will leave its ineffaceable mark upon each character you meet as upon all time. The Soul desires to express itself in its reflection, your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to lower planes.

☆

Meditate on things you want to know . . . Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected but that information obtained from them should be *drawn within*, sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge.

☆

Sorrows, crosses, these are our opportunities, could we but see it so. But he is far along who does so see it. He has attained who fully *realizes* it.

☆

The Lodge force working in a pure devoted heart sets free the soul and lets it speak. The eternal verities resound forever upon the spiritual planes and when the mind is pure and will hearken, the soul echoes them.

☆

What of the darkness! What of the light! They are one to those who *see*. How plain these matters are in higher moments, how drearily obscure at other times. This will show you the value of higher moments perhaps, and what those always living in them enjoy.

Be what you love. Strive after what you find beautiful and high and let the rest go.

☆

Can you not live so as to feel the great throbbing heart around you, so as to express that feeling in even the smallest detail? Let there be nothing cold or cynical in your view of life. Sense the pathos and the pity of it, trusting that some day to your now darkened eyes the mystery and the pain will be untangled. Feel, feel, with everything that cries, with everything that suffers, and in the most broken fragment of a life find some beauty. Let your own quivering heartstrings teach you the anguish in other hearts and live to ease it. Pain is our best teacher. Do not dread nor flee her therefore, she comes in mercy.

Go forth to meet her, trembling, perhaps, but reverently, patiently, unflinching; only so can the lesson be learned, and from the dark hours spent with her, a light shall arise, showing the way to stumbling feet, giving the

power to comfort and console. And in the peace of that, your heart shall understand and be satisfied.



Harmony, sacrifice, devotion, take these for key-notes, express them everywhere and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to.

Those who know and love you can always see it, and it may also be shining in some other heart which as yet has no light of its own.

The Lodge waits and watches ever, ever works—think you not we have patience?—and those who serve us must do the same.

You are right, no detail is overlooked. Life is made up of details, each a step in the ladder, therefore who shall dare say they are small. We are closer than you know, and love and thought brings us still nearer.

Kill out doubt which rises within; that is not yourself, you know.

The doubt is a *mâyâ*, cast it aside. Listen not to its voice which whispers low working on your lack of self-confidence.

Therefore I say, have neither vanity nor self-depreciation. If you are the Higher Self, you are all that is great, but since your daily consciousness is far, far below, look at the matter impartially and frankly. Vex yourself not with contradictions. You know that you must stand alone; *stand* therefore.



If you have patience and devotion you will understand these things, especially if you think much of them and meditate on them, for you have no conception of the *power of meditation*.



Beware of anger, beware of vanity, beware, too, of self-depreciation; these are all lions in your path. Live each day, and each moment in the day, by the light within, fixing your gaze upon it with faith and love. When the hours of darkness come and you see it not, wait in patience and contentment, knowing it still burns and that when morning dawns, if your watch has been constant, you will see it burning, perchance more brightly than before. "The darkest hour is before the dawn;" grieve not, therefore, nor feel one moment's disquietude.

Your lamp is lit, tend it faithfully, it matters not that the outer eyes do not behold it. Keep yourself *high* and strengthen your faith. By your own supreme act of faith you must claim and hold these things.



Closer insight gives heavier responsibility—do not forget that—and a responsibility which affects others more than it does yourself.

See to it, then, that the outer does not obscure the inner, for your lamp must be carried aloft for others to see, or not seeing it, to continually feel.

Do not confuse the outer with the inner, therefore, though the outer be full and rich, remember it is so because of the inner *shining through*, and look ever back to that which shines. No sorrow, no disappointment lie there, but a fullness of realization of which you have no conception and a power and strength which shall lift you above these confusions to a sure place of your own. You have been too harsh with your lower nature, that leads to dangerous reactions. Quiet, steady effort is far better, casting aside all thoughts of results.

Treat your mind as a child, lead it firmly but gently and in all ways and at all times strengthen your faith.

Through these tears of blood you will learn; through this suffering you will gain the power to aid your fellows. What to you is the approbation and disapprobation of anyone? Work and wait on, and all will be well.

☆

How much mis-interpretation and misunderstanding there is regarding these things, and by the most enthusiastic, the most devoted souls, whose emotional intensity, driving them along, blinds them utterly, and in the *full chase* of new experience they see not that they are following only their own desires, and again losing the substance for the shadow. It is discouraging, and yet the forces thus generated can be used for higher ends, and the good intention of the deluded one counts for him. But remember, O disciple, that in the silence these things are performed and recognized and in the silence alone.

Few indeed understand how deep that silence must be, few save those who have at some time known the peace of it. All *excitement* is *psychic*; and though these whirlwinds of force descend, you must learn to hold yourself still in their midst, feeling neither attraction nor repulsion, else chains are forged to draw you to them. There are some who need this lesson badly, all more or less.

☆

The great force acts dually and you must stand *still*, not passive or inactive but unswayed. You must learn to take psychic emotions in hand as well as physical.

Hold your purpose and your ideals clearly and steadily before you.

Desiring truth, you shall surely have it, intending righteousness you shall surely so perform, though all things seem to conspire against you. In times of confusion and difficulty rest upon that and you may then unshaken see no agreement, no light ahead.

☆

I measure the height, not merely the depth of a soul by its stillness.

The Quest

MARY ELLEN WALTERS

I

The Soul of Man arose at dawn and gazed tenderly upon the gentle contours of his beloved, Earth. "Sleep sweetly, thou delightful, sensuous bride. Wait in thy abandoned slumber for none else but me and dream of no other countenance but mine. This day I go in search of that which will quench the thirst and satisfy the hunger of both thee and me, for we are one." And so saying he caressed her and went softly from the fragrance of her presence, casting but one lingering look backward over his shoulder. Then facing to the East he set his feet upon the pathway to the rising sun, and warmed by its rays, he cast aside his raiment, walking naked and unashamed where all might see.

II

And that night he slept beside a still pond at the edge of a forest, and waking with the first light of the new day he perceived lettered at its edge, "Thou seekest the beginning and the end and all that they enfold, and thou canst find them at thy feet within this pool. Look well, oh Soul of Man, that thou mayst know the answer." And he looked deep into the clear waters and seeing only himself, sighed and resumed his journey.

III

And on the second day his way led through the forest, which was desire, where he wandered as one lost until he came upon a bird of Paradise preening its brilliant plumage, and the bird spoke to him saying, "Whither goest thou, oh Soul of Man?" And he replied, "I am a seeker after the fruits of the Tree of Knowledge, whereby I shall know myself, and so knowing shall know all things." And the bird yearned toward him beseeching, "Linger yet a while with me for I shall sing to thee and give thee bliss." But the Soul of Man passed on, restless and alone, hungering after the fruits and thirsting for the juices thereof.

IV

And thus ended the second day with the quest for food and drink still un-fulfilled, and in the agony of his hunger the Soul of Man stumbled and fell and lay despairing until sleep descended once again to those dark continents of night with star-swept shores. And the angels came upon him where he lay, speaking to him in the language of dreams. "Thy sufferings are real, yet unreal. For in thy long travail which is as but an instant, thou must encounter both good and evil. Yet knowest thou that there is neither." And he awakened greater in understanding.

V

And it came to pass that on the third day his way led directly into the sun itself, and fear walked by his side. Yet there was no turning back, for those who seek the fruit of knowledge are consecrated to the search forevermore. Thus Man entered into the white radiance and came forth purified, having become allied with the forces of nature. And lo! on the other side grew the Tree of Knowledge, bathed in the essence of the sun and stretching its heavy-laden branches into the infinity of the cosmos. And its blossoms shone like lights, sending forth their over-powering fragrance into the universe. And about its great trunk lay coiled a serpent who rose up regarding Man, saying,

VI

"Since thou seekest, thou hast found. But be thou aware that the fruit grows only upon the topmost branches. Therefore must thou be straight and strong and tall to attain the fulfillment of thy purest desires." And Man put forth his hand and strove to reach the lowest ripening cluster, but to no avail. And the serpent laid its head upon his shoulder hissing, "Reach a little higher, Man, for how else art thou to become God-like?" And the Soul of Man stretched himself to his utmost, until the tips of his fingers touched the first fruit, yet could not pluck it from the bough. And the serpent recoiled, sighing, "Thou must go forth again and grow still taller, Man, for the fruits of the tree are reserved for those of mighty stature. Yet tarry here a while beneath the tree and rest thyself before the outward journey must commence."

VII

And the Soul of Man lay down and slept within its shade and arose refreshed, having become as a child again, and strengthened, for the quest was not in vain. Verily, what is knowledge but the finding of the way, and reaching it, to reach again yet higher?

The Nature of the Theosophical Movement

BORIS DE ZIRKOFF

There is abroad in the world a Force which is akin to the Sun. In silent places, far from the rushing torrents of worldly life, it works its silent magic, unperceived. Yet in the crowded market-places of men its message can also be heard, its grip and password recognized, if you but search for it. It works for Good, for Right, for Truth. Beginning—it has none, nor can it ever have an end, for it is a living, dynamic Energy, pulsating in and through the spiritual atmosphere of the Earth itself.

Mankind has never been without spiritual guidance. At the forefront of the evolutionary advance of the human race, there stand Beings of lofty spiritual and intellectual attainment. They are the natural product of self-directed evolution. It is the range and the depth of their consciousness, and the universality of their objectives which cause them to be the natural leaders of the human race, whether recognized as such or not. These men of titanic intellectual and spiritual grandeur have been known by various names throughout history; they are the Masters and Custodians of the hidden Wisdom, and they form an association or brotherhood of Sages and Seers who guide and watch over the development and growth of mankind as a whole.

It is these Sages and Seers who are on this Earth the most perfected imbodiments of that Mystic Force which is akin to the Sun itself and which works through them as its main channel. Knowing the operations of Nature and the mysteries underlying its functions on all planes, they are the selfless servants of Cosmic Forces and transmit them to those below in the hierarchical structure of the human race.

The Mystic Force which the Masters embody, and which flows, to a greater or lesser extent through every selfless man or woman who is definitely working for the spiritual advancement of mankind, manifests itself in the world as a ceaseless drive, a never-ending urge towards higher knowledge, an impulse towards ethical regeneration, character achievement, spiritual illumination and inner conquest. Imbodied in men and women of a mystical trend of mind, of universal objectives, and of deep-seated search for Realities, this drive or urge is the *Theosophical Movement*, irrespective of age, civilization, or outward forms through which it may operate.

The Theosophical Movement has existed at all times, and will never cease to exist. Whatever its many forms may have been, its basic, underlying impetus has always been one and the same, and the message of its proponents and representatives has been fundamentally identical from age to age, for it is universal in essence and character.

These are some of the main key-notes of any genuine Theosophical Movement:

The Unity of all Life—the Oneness of Being—the essential unity of all that lives throughout the Universe.

The Divine origin and ultimate destiny of all that is, therefore of man himself as an inseparable portion of the All.

The existence of a Path which leads to true Knowledge and Wisdom through the union of the human consciousness with the Divine consciousness at the core of himself; as well as the existence of a method of training and a mode of life which makes it possible for man to travel that

Path successfully, in selfless service to all that lives.

And the men and women through the revolving ages who have taught these simple truths of Nature, have all belonged, whether consciously or not, to the same Mystic Order, at the heart of which the spiritual School of the Masters of Wisdom has its sway. Many of them may not have known self-consciously the full import of the thoughts they were instrumental in spreading; some of them undoubtedly followed in so doing rather an intuitional urge and a mystic "call," than a fully formed plan, systematically carried out. Others had a vague feeling of being guided, protected and inspired, perhaps throughout a whole lifetime, as long as they remained channels for a certain type of regenerative and uplifting thought. Still others have been in the past, and are at present, self-conscious toilers in the field of human spiritual liberation, aware of their link with the Brotherhood of the Teachers, attuned at least in some degree to the mandates issuing from such quarters, ready to obey the direct guidance given them, joyful in the carrying out of instructions, self-sacrificing so that others may awake and truly live.

It is of grave importance for the Cause we are working for to be observant, to watch with sympathy and intuitive understanding the reactions of those who, as seekers and learners, come our way and ask for the Waters of Life. We repeat: Watch their reactions to both verbal instruction, written word, and even casual remarks which we might make along lines of interest to them. If you are observant and allow your intuition to become active, you will notice that many of these people have the unmistakable earmarks of *discipleship*. They are not total beginners in oc-

cult thought, though they may have never contacted a single occult book or student in this present incarnation. They carry in their hearts and minds a faint memory of a knowledge once possessed and then somehow or other temporarily lost sight of. In some cases, more numerous than we might at first believe, they exhibit a sense of "coming home" when placed in close contact with the ancient teachings and some of those who expound them.

Although it is doubtless true that the message of the Ancient Wisdom is for all who can grasp it, it is nevertheless a fact also that we are in search primarily for just this type of people—people who have been already active in the ranks of the Brotherhood, in other lives and other ages, and have temporarily lost their way in the intricate maze of sensuous existence. It is our bounden duty to search for them, to seek them out in the midst of the masses, to sound the "call" and watch for the echo, sometimes so faint, in the hearts of those who recognize the "call" and follow where it leads. These are the people who have had connections in past lives with some genuine School of Occultism; they may have received in it some degree of training; may have attained some degree of illumination and acquired some knowledge of themselves. Through complex circumstances of their own individual Karma they may have allowed that Light to be dimmed in later years and the "link" with their own Inner Selves to become somewhat weakened. Their vision got blurred, their perspective confused, their will perchance weakened, and a veil shrouded for the time being the inner knowledge which had been gained. They wandered off the mystic Path, and into the alluring byways of the senses, captivated by the illusions of the world, enslaved for a time by

the enticing beauty of Mâyâvic shadows. But the memory of their greater Vision still lingered in their souls; and when they awakened to another life that memory inhered in their very consciousness, drove them to search again, as if for a treasure lost but vaguely remembered, somewhere, somehow to be recognized.

Let us watch for these people; let us not miss them, pass them by, overlook them while seeking perchance for something more startling and important! One word sometime, one thought, one passage from a book or poem, often a mere casual reference to a noble and universal idea, is enough to strike a responsive echo in the darkened corridors of their minds, and fan a flame in the saddened chambers of their hearts. Their self-made karmic effect of temporary forgetfulness and oblivion may be coming to an end now. And anyone of us may be performing at the particular moment some magic act of spiritual-psychological surgery, often without our knowing it ourselves. The link has been re-established. The obstacle removed from the path of the spiritual currents within themselves, the flow of inspiration is tapped again. They recognize themselves as coming "home" after many a wandering through the labyrinth of the senses, back from the deep forests of illusions, back to the "wind-blown plains where the wild daisies grow."

Irrespective of age or civilization, the purpose of the Theosophical Movement has invariably been to disseminate Truth through the teachings of the esoteric philosophy, conveyed through whatever channel was the most suitable at the time; to efface crass materialism and the lethal spirit of blind negation and prejudice; to bring to man an ever greater realization of his inherent divine consciousness, and an ever greater knowledge regarding the op-

erations of Universal Nature of which he is an integral part. His basic objective—a long-range one—is to usher in, in due course of time, a new order of things, based on the spiritual regeneration of mankind; to bind men in one Universal Brotherhood, illumined by the Divine Light in Nature which is the same as the divine light in man himself; so that the time may come when, conscious of their essential Oneness with all life, men will learn how to live, and the ideal of true Brotherhood will have become a dynamic faith in the collective life of mankind.

Anyone who wishes to do so and is not afraid of independent investigation, can trace the workings and the influence of the Masters of Wisdom and their School through a great many mystical and philosophical movements which have existed in the past or still exist in the present. All these movements and schools were to a greater or lesser extent links in the same chain, and manifested one or another aspect of the same spiritual-intellectual Force working as a guiding influence throughout the evolutionary history of Mankind.

To mention but a few of these links at random: the Mystery-Schools of antiquity, and their Initiatory Rites—those of Eleusis and Samothrace and Delphi; those of Ekbatana, Baalbek, Tarsus; those of Karnak, Memphis, Abu-Simbel; the mysteries among the Druids, the Mayas, the Scandinavian races, the Mithraic communities, as well as similar seats of occult knowledge and training throughout the Orient, often in secluded places little known to men. The Pythagorean School, the Neo-Platonic succession of Teachers, the Gnostic teachings of the early Christian centuries, the Sufis, original Masonry, the Fire-Philosophers of the Middle Ages, the Martinists and similar groups in other parts of Eu-

rope, as well as individual mystics and seers, too numerous to mention here—all these and others are but branchlets on the same trunk of spiritual knowledge, rooted, as it were in the spiritual constitution of Mother-Earth. All are but links in the same Hermetic Chain which runs like a golden thread of Ariadne through the intricate maze of the unfolding human race and its destiny.

That aspect of the Universal Theosophical Movement which has become known since 1875 as the Theosophical Society, is but the most recent and fresh impetus given by the Brotherhood of Adepts to the latent, potential mystical and occult elements in the Western civilization. It represents the revival in a modern form of the well-nigh forgotten Mysteries of ancient days. As definitely stated by H. P. Blavatsky, the direct Messenger of the Masters at the time, the Theosophical Society was started as a Philosophical School constituted on the ancient Hermetic basis, another link in the endless chain of occult bodies and associations, all carrying the same torch of light, proclaiming the same message, from age to age.

It should be clearly understood that the Theosophical Movement of today, as of any other period in history, is formed of the sum-total, the aggregate of occultists, mystics, and aspiring seekers the world over, whether they belong outwardly to any existing association for occult study, or belong to none. On inner lines, they are an integral part, whether consciously or not, of the same universal Mystic Order which belongs to no age or race in particular, yet embraces them all. Let this be remembered lest we fall a prey to the spirit of superiority and intellectual pride, and allow ourselves to imagine that other men and women cannot have access to true knowl-

edge or see the Vision Sublime because, perchance, they are not avowed members of a Theosophical Organization. It is so easy for any one of us to flounder on the rock of self-glorification, and to lose our way in the barren sands of self-righteousness!

In this connection, the words of William Q. Judge (*The Path*, New York, August, 1895) should be ever present in the minds of the students:

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

"The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned... One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow."

The universality of the Theosophical Movement in every age or civilization or race establishes its all-embracing character and is a guarantee

of its all-inclusive sympathies—sympathies for the souls of men. As such, the Theosophical Movement needs at all times men and women with a *dynamic faith*: with deep-seated spiritual convictions versus mere intellectualism. It calls for *living brotherhood* versus high-brow metaphysics unrelated to life's problems. It requires that spiritual *impetuosity* which alone can rise over the incipient dangers of mental stagnation and indifference.

The Theosophical Movement is a Movement of Youth—youth not as a condition of mere bodies, but as a state of mind, a vigor of thought and

an ever-bubbling freshness of the deep springs of life. The teachings of the ageless Wisdom are ever young, because perennially true and ever-enduring as Mother Nature herself. The exponents of that Wisdom, whatever their physical age may be, must of necessity be young in spirit, creative in their imagination, in love with the stars and with star-like thoughts, wedded to their lofty ideals, joyful pilgrims bent on a wondrous journey towards the Gates of Gold; men and women who, as a modern thinker has said, instead of looking behind and asking why? look to the future and ask why not?

Fairy Tale Facts

POLLY CARR

Again it has occurred to me how much we know as children — how much we forget in our heavy-lidded adulthood.

The doctrine of Karma, for instance, in some of its aspects, seems to be quite well-known among children. Their parents ostensibly do not teach them this, for their parents have lost sight of it... but among children there circulates the admonition that you must be careful what you wish to another, for certainly if it is a bad wish it will come full circle and wreak its full evil—not on its object—but on its originator.

Then, how about the myths and legends—the engrossing “fairy tales” of childhood? Their thread of symbolic truth is caught up in the warp and woof of the child's mind and character, and he knows they are no mere fantasies but sober and exciting fact.

It is as though the child has but shortly returned from drinking at some vital well-spring. He has only yesterday been at the center of reality and the illusion of our present ma-

terial world has not yet scaled his eyes.

Some deep, thrilling recognition tells him it is a serious and a real thing when the Prince meets the dragon in the fairy tale. That, the child knows in some part of his being, is *The Battle*—the inescapable fight—the ultimate test of us all.

That fight is the climactic scene in the fairy tale towards which all the hero's progress has been pointing.

He is a Good Prince—handsome and kind and strong and wise. Or perhaps he is a baker boy, or a miller's son, or a shepherd. But always he is a True Prince within, and worthy of his most cherished desire—that one object which alone will be his life's fulfillment (In the tale, usually, the King's Daughter, the Beautiful Princess).

But is he worthy? That, it seems, must be proved.

There must be a test of his worthiness to gain his ultimate fulfillment.

There is nothing else for it—he must do battle with the dragon. The evil dragon—the fearsome beast—the Ugly Thing that guards his treasure!

Alone, armed only with his sword, with no knowledge or experience of such a fight, he must walk up to this vile creature, and he must not falter.

What does he know of this beast—save that it has done to death many men before him? How does he know what magic powers it may possess—what incredible strength? Can he dare to pit himself against this fearsome monster?

Yes, he dares, because he must. He dares, because he is man, and it is beast.

And so the awful struggle begins. The dreadful sight of the dragon must not confuse him — its eyes, streaking fire, its breath clouded in sulphurous fumes, its horrible lashing tail—and all the indescribable hideousness that man has never seen before and cannot find words for.

These must not dismay him. He must see them and accept them; and finally when the battle reaches its height—when he falters and is about to fall—then, suddenly, he must know. This monster is his own! This beast is *himself*—the underside of his fair face, the deepest depths within his guileless eyes.

It is *himself* he must fight and kill. And though the knowledge that this thing is himself brings a cold wave of horror and a sickness and disgust beyond expression, it brings a power, too. Then all the goodness of the Good Prince comes to help him: his gentle and staunch heart, the clean muscle and sinew of his spirit, every kindly deed and generous thought. The strength that is his own rushes into him and his Evil Genius is slain!

Then, with his foot on the head of this Thing that no longer holds any

fear for him, the Prince is triumphant and purified, and worthy to claim the fulfillment for which he has fought. (In the fairy tale, usually, of course, the King's Beautiful Daughter.)

Then, there is that other version of the same tale... Beauty and the Beast. The Beast is so hideously ugly none can look upon it without shuddering. The Princess is beautiful as a star—and who would dream that so lovely and gentle a princess could regard such a beast without swooning?

But the Beast looks at the Princess with such pleading eyes and she sees in those eyes a look of such entreaty and sorrow that her heart is touched. She must embrace the Beast — she must accept it as her own — and with great bravery and compassion the princess tenderly kisses the horrid Beast.

What a miraculous change!

For where the loathesome Beast stood, there now stands a fair young Prince—who will take the Princess as his bride, and they will live happily ever after.

The Princess must first understand—and love and take to her heart completely — the ugliness of the Beast. Then and only then is she made complete and whole. Only then does the illusion fall away and the true nature of the Beast appear. Its ugliness and evil are her own—and they are transformed by the bravery and compassion of her heart.

No mere fantasy—but sober and exciting fact. The child with his book of fairy tales knows it. For he is wiser than the “wise” adult. The child knows his fairy tales hide a deep reality.

Thoughts By The Wayside

Recently, as the Wayfarer has passed through the congested and evil smelling monstrosities of modern life, known as CITIES, he has become aware of a brand new FEAR dominating the minds of men.

Whether it be in crowded bus, noisy restaurant, public meetings, or a gathering of friends in a private home, THE universal topic of conversation was found to be the impending doom of all humanity from the effects of the Atom Bomb.

Now, one of the boons vouchsafed the Wanderers through life are the habits of analysis and contemplation. So as the Wayfarer left the city far behind and the peace, tranquility and calm of the countryside was welcomed as a Spiritual draft of the Elixir of Life, a mental analysis of the astounding situation was indulged in. Are such FEARS really justified? The answer is yes, insofar as any fear can be justified. The leading scientists of this and other countries have stated that there is no MATERIAL defense against the Atom Bomb and that if the nations, or individuals, start using it, all life on this earth will cease. These scientists point out that one A-Bomb of small size, such as those used on Hiroshima and Nagasaki, has the same power of destruction as twenty thousand tons of TNT, providing you could place such a huge amount of TNT on a very small spot, something which obviously cannot be done. They also point out that these two very small bombs produced the unbelievable temperature of 3,500,000 degrees Centigrade, which is much hotter than the average temperature at the Sun's surface. These same scientists are now in mortal FEAR of the Frankenstein monster they have created. When military experts are asked about defense measures, they also answer: "There is no MATERIAL defense."

Contemplating and pondering over

the results of this analysis, the answer to the problem is found in the very words of the scientists and military experts themselves. They both say there is no possible MATERIAL defense. Therefore, the defense which must exist should be looked for on the remaining two planes of existence—the Mental and Spiritual.

It does not take long to dismiss the Mental plane for the very bomb itself is the result of the EXCLUSIVE dedication to the human Mind alone, unsoftened by the "gentle breezes of Soul-Wisdom." The mind alone is always destructive, hence the very first use of the discovery of the release of atomic energy was to kill 200,000 people and destroy two large cities.

This leaves only the Spiritual Plane to consider for our defense against the Atom Bomb. This is the abode of the Soul, the source of Conscience, of the Ethics and Morals of Life. Contemplation then fills in the details and we find the only possible defense against universal destruction is for no one to wish to use the Atom Bomb, for ethical, moral and spiritual reasons. This becomes a matter of individual character education for all the World's peoples. It demands a World Brotherhood, at least for the purposes of World Government.

One of the Nuclear physicists who helped develop this monstrosity happens to be a friend of the Wayfarer, so the next step was to present the above findings to him. This scientist answered as follows: "That is correct, the only possible defense against destruction by the atom bomb, lies in the ethical, moral and Spiritual regeneration of the people. It is out of our hands now and in those of the World's Spiritual Leaders."

MORAL: Science and Religion, formerly so far apart, are now knitted together by the Law of Compulsion.

And that's Scientific Theosophy.

The Wayfarer

What About the Negro Race?

EDWINA BOOTH

Racial prejudice and discrimination are the shame of what we call our civilization. It is up to everyone of us to work for their ultimate obliteration, so that a simple recognition of human brotherhood may replace those feelings which divide the human family.

How often do we pause to consider some of the simplest facts of Nature which cut at the root of racial prejudices? Take the case of the Negro race. Quite apart from any political or economic factors, there are many self-evident truths which we only too often overlook or deliberately ignore.

You hear people ask the question: *Why* is there hatred towards the Negro?

Because we do not *understand* the difference between the negro and the white man, that is *if* one can call it a difference. The negro and the white—are they not composed of the same substance, the same blood, water, and chemical salts that make up the human body? We all have a bodily structure with practically the same amount of bones, tissues and muscles. We all grew from a similar “spark”—the life-atom. We all have similar emotions, feelings, moods and other sensitivities. Our thoughts are just about the same, though of course we vary in the display of them. But is that not caused by differences both in our present environment, and in the history of our past lives? Will not the spirit travel just as far, and develop towards the Highest, whether a man be black or white? Cannot the black and white be interchanged in their next incarnation? We often forget these simple thoughts.

Others wonder what makes the negro black.

The negro wears a dark skin due to a pigment in the skin. Pigment is a coloring matter. Color is a quality of visible phenomena. If we understand this, then we can say that there is a difference between the black race and the white one; but that is the *only outward* difference anyway. Do we refuse food, coffee, tea or milk, just on account of its color? The pigment of a negro's skin is caused by many things: there are climatic conditions to consider, solar radiation, geographical location, and pre-historic migrations, as pointed out by Dr. Herbert J. Fleure, a British geographer and anthropologist. May it not be that the African built up a special protection from his enemies by wearing his dark covering? Was it not a protection from climatic conditions? The real reason may be hidden in a past so remote as to be untraceable to mere anthropology, unaided by the teachings of the ancient wisdom. I believe that a Guiding Power gave the negro a “tool” to use in his earth-life, a black skin; so let's help him to use it to the best of his ability!

How many times have we heard the question: Why should the Negro have equal rights with the White man?

Doesn't the blade of grass and the mulberry bush have the same opportunity? Stamp or trample on a blade of grass, and then watch it slowly, but surely, push its way upward. That is what the Negro is trying to do. As many times as you crush a blade of grass, just as often will it fight to stand up again. Doesn't the blade of grass and the mulberry bush have equal rights to live, when first they appear on this earth? Do they not have water, sunshine, and nourishment? Then if you starve the

one or the other, is not the lesser one going to fight that much harder for those rights? Why not have the negro and the white man *live* next door to each other? We don't seem to mind it if the mechanic and the artist live side by side. Should not the black and the white *work* side by side (and without any conflict)? The rose and the lily, the blade of grass and the mulberry bush all live and work in their appointed sphere, and often side by side, too. *They* do not suffer in consequence of it. Who are *we* then to question Mother-Nature and her ways?

Others raise the query: What has the Negro done for Humanity?

It should be commonplace knowledge that the Negro has made many scientific discoveries. The white man is now using them in various aspects of his existence. Let's look at the life of George Washington Carver, as an illustration. Dr. Carver, the holder of the 1923 Spingarn Medal for Negro Achievement, invented numerous scientific marvels. From wood shavings he made synthetic marble. From peanut shells he made insulating walls for houses. From cow dung he made paint. From the ordinary peanut he made more than three hundred products, including milk, cheese, oils, shaving lotions, wood stains, dyes, linoleum, soaps, tan remover, printer's ink, and even axle grease. These are just some of the marvels obtained by Dr. Carver. And this is just *one* man... *one* negro man. He asked nothing for his work, nor did he accept anything for his services. Yet, even though a member of the negro race discovered these products, does that race enjoy them all? Ask yourself this simple question and ponder over it!

The Negro race has made many people conscious of rhythm, who had no appreciation of it before. Rhythm is of course forever present, in every

waking or sleeping moment of our lives. The very first beginnings of the idea of blood-plasma originated with a Negro in 1492. Some of our musical instruments, such as the drum and the flute, are the outgrowth of the primitive peoples of Africa.

One of the most successful, idealistic and practical educational ventures, nationally recognized today, is the Piney Woods Country Life School for underprivileged negro boys and girls, conceived and carried out by Prof. Laurence C. Jones, a remarkable negro mind, with more honest-to-goodness brotherhood in his institution than in many other high-sounding educational organizations put together.

So we ask what has the negro race done for humanity? Doesn't that make us feel a little bit ashamed? If the negro race were given at all times the opportunity and equality that the white man enjoys, that race would eventually become as highly recognized in all fields of endeavor, as we ourselves claim to be. Give them a chance... we have already ours. Lift your foot, white man, and let that blade of grass sprout and grow!

And then there is this query:

What *can* we do to further the harmonious relationship between the negro and the white?

As Lin Yutang has said: "The changes in our way of thinking must be basic if we are to be saved."

We must try and understand the numerous problems that are confronting us, and then work and strive for a more universal love towards *all* mankind. We ourselves cannot grow and develop, if we have not the *will* to see and to find these problems, and then to attack them through the medium of *positive constructive thinking*. We must try at all times to be understanding; to grow and look for the humane side of all

problems that face us every day. If we do this, then we will have a universal love for all mankind... an understanding of most problems... a kind and sympathetic feeling for all minorities... yea, for all that lives.

The questions we have briefly discussed are but a very few of those that people seem to be always asking, and yet they are the important ones in many minds. How very simple

the answers are. Racial intolerance is stupid and illogical. It is a fruitful cause of wars between peoples and nations. How easily this could be avoided. If only all of us could really understand! Or even try to understand.

As recently pointed out by Buel Gallagher on the radio: "To deny equality, or to demand segregation, is to deny both the Brotherhood of Man, and the Fatherhood of God."

Fidelity, and the Future of the T. S.

G. DE PURUCKER

(Excerpts from an editorial in *The Theosophical Forum*, January, 1939)

.... Breaking up into its different component or separate societies, the Theosophical Movement has nevertheless lived on.... Each one of these different societies will succeed or fail, in my judgment, precisely in accordance with the degree of spirituality and intellectual penetration and selfless devotion which its members as individuals possess; or, lacking these, any one of them will drift off, as H. P. B. pointed out, on to one or more sandbanks of thought and there decay and become another sad wreck in the cyclic history of Theosophical endeavor.

Let us pause a moment and look at these sandbanks, that we may more clearly understand just what they are. They are rarely if ever, indeed never, in my judgment, sandbanks formed of the thought of other movements contrary to our own, but always of the mental prejudices, biases, and intellectual and emotional waywardnesses which it is human nature so utterly to cherish. In other words, these sandbanks are the product of ourselves, of Theosophists, of whatever society we may belong to. We are caught and ensnared by our own weaknesses and our infidelity to the principles I have mentioned above, in which principles lie our only safety, our sheet anchor, as well as our assurance of future success.

Any society, for instance, which becomes merely a bibliolatrous sect, worshipping books, however grand they may be because of the teachings contained in them, is almost certainly destined to fall into the next error of judgment, which is the worshipping of dead Leaders; and this is one of the pitfalls, one of the commonest sandbanks, of organized thought which our own beloved T. S. must at all costs avoid.

SAN DIEGO THEOSOPHICAL ACTIVITIES

Theosophical Center, Fourth Ave. and Olive St., San Diego 3, Calif., Jackson 1740

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

March 3rd—"The History of Magic"—Dorothy Friend.

March 10th—"Invisible Man"—Clarence Q. Wesner (Covina Hdgts.)

March 17th—"An Actor Looks at Theosophy"—Tom Chatterton.

March 24th—"Celtic Lore"—George Simpson.

March 31st—"Mind and Matter"—Dr. Corey.

April 7th—"The Theosophical Movement and the Atomic Age"—Boris de Zirkoff.

April 14th—"God, Atheism and Theosophy"—Lolita Hart (Covina Hdgts.).

April 21st—"Science Appeals to Religion"—Major Hubert S. Turner.

April 28th—"Theosophy and Heredity"—T. T. Clemesha.

For information on all Theosophical activities in San Diego and vicinity, inquire of Harold W. Dempster, Regional Vice President, 3131 McCall Street, San Diego 6, California. (Bayview 6839), or T. Marriott, 3926 Normal Avenue, San Diego 3, California (Jackson 8997).