

THE OSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. XXIII—No. 3

JANUARY, 1935

AS soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge.

—H. P. BLAVATSKY.

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Three Dollars per Annum

Thirty-five Cents per Copy

Edited and Published by

THE THEOSOPHY COMPANY

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

Publisher's Announcements

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

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

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

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

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A U M

As the depths of the mighty Ocean are calm though storms rage on its surface, so be thou calm by retiring to the depths of thy nature. —SHAMAN'S DEVOTIONS

THEOSOPHY

Vol. XXIII

January, 1935

No. 3

AFTERMATH

I

THE THEOSOPHICAL MOVEMENT in its inclusive sense means the triple course of evolution pursued by self-conscious Egos from the dawn to the close of a *Manvantara*. "Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles, finite and conditioned."

The Movement in our times is a cycle of 100 years which began in 1875, and is the sixth in a series which began in the last quarter of the fourteenth century. It will be followed by a seventh commencing in 1975. The present centenary cycle, and the series to which it belongs, are both included in the "Messianic cycle" of 2,155 years, itself but a phase in a still larger one, and so on throughout the life-period of a whole Race, of a series of Races, and of our entire solar system, of which this earth and its inhabitants comprise but a portion. The whole mass of Egos collectively, in Races, Sub-races, Family-races, nations, etc.; the individual Egos in their various stages—all these represent cycles upon cycles, wheels within wheels, which "down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them." The key of cycles, otherwise of Karma and Reincarnation, underlies and pervades the entire teachings of the Wisdom-Religion whose partial re-presentation in our times by H. P. Blavatsky was by her named Theosophy.

All cycles, the most transitory as well as the longest, are repetitions on an ascending and descending scale, and run their course

Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series. —Editors, THEOSOPHY.

in strict mathematical sequence. Three statements on this subject in *The Secret Doctrine* are of the utmost importance to all theosophical students. They are:

"The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body." (I, 238).

" . . . the first law in nature is uniformity in diversity, and the second—analogy, 'As above, so below.' " (II, 699).

"*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries." (II, 153).

If these generalizations are true, then not only was there neither miracle nor chance in the mission and message of H. P. Blavatsky, but the whole course of the Movement with all its confusions, contradictions, and bewilderments is nevertheless the orderly development of Karma. That course must have been fully foreseen by the Masters of Wisdom, must have governed Their Messenger in all her conduct, and must correspond to former messages, messengers, and cyclic repetitions of the Movement—and must be understandable by those who conscientiously make use of the keys provided by the teachings and example of H. P. B. in their own efforts to do more than "dimly perceive" the uninterrupted concatenation of causes in the agglomerate of effects heaped up in the events of our cycle as so far in evidence.

Our cycle, like all others, must pass through four phases, each represented by a mixed generation of adult theosophists. Two generations have produced their effects; the third is now engaged both with those transmitted results and with the making of causes on its own account—to be followed in due course by the fourth and final phase and generation. All overlap, otherwise there could not be continuity, diversity, or uniformity in the diversities. All the ramifications of the Movement can be looked at from below up, that is to say, from the personal standpoint; or from the point of view that all those engaged are reincarnating Egos who, in this life, are but renewing and continuing courses individually and collectively pursued in former cycles and former lives on earth.

These two opposite planes of perception, the human or personal, and the impersonal or Egoic, represent the two antagonistic elements in the Movement as in the man, the exoteric and esoteric aspects of both. "The human being constantly confuses effects with

causes, the genuine Occultist never." The contrast, and the way to deal with it, is clearly put in the "Introductory" to *The Secret Doctrine* (I, xx) :

"The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions."

When this attitude of mind is adopted and adhered to, then men, things, methods, policies, actions and events can be studied with profit and what otherwise is merely controversial becomes truly educational. Had theosophists of every degree taken to heart the fundamental distinction between their own human point of view and that represented in H. P. Blavatsky and her Theosophy, the course of the Movement would have been far different. It is just as possible to the student of today to take the impersonal attitude toward theosophical Karma made, in the making, and to be made, as it was in the beginning of the Movement. A few at all times did; a few do now; that their number may increase is the object of this attempt to survey the course of the Movement since 1925. It is an effort to face the making of recent theosophical history in the light of Theosophy as recorded by H. P. B.; to benefit by the lessons which may be learned in that way and in no other, and to point out the application of those lessons to the immediate present and the unfolding future.

The course of the Movement from 1875 to 1925 developed the causes set in motion by H. P. B., both by her writings and by her own application of Theosophy in relation to persons and events contacted during her career, the first phase; the second quarter witnessed the understanding and the use made by her immediate disciples and others of the assets and liabilities thus accruing and added to. Each phase has its own distinguishing features more or less determinative in their influence on the next. The mid-point of any cycle being reached, the opposing influences are at their maximum, and one or other must prevail, in the individual and in any group of individuals, during the remaining half of the term.

The originally latent, then germinal, then ripening, "mental deposits" brought forward from the past reproduce in their turn, each after its own kind, and must under law continue to do so, until the seeds of the one or the other are destroyed whether in the Ego or in any group of Egos. The Theosophical Movement of our period as of all former ones contains both wheat and tares. The familiar parable on that subject supplies the perfect analogy, though

its correspondence with our cycle has been largely missed by theosophists. They have made as little application of it to their own problems as did those who heard the words of Jesus to theirs.

H. P. Blavatsky represented a descent from the plane of the Masters to that of men, and her message of Theosophy the seeds of the Wisdom-Religion it was her mission to sow broadcast in the mind of the race. The Theosophical Society represented those Egos drawn by her presence and her message to share in her mission. The Theosophical Society and its objects came from her, not from those who entered it, as did the teachings imparted for their study and application. Her relation from the beginning and throughout was that of a Teacher; the relation of all the members was that of pupils to their teacher: relations wholly self-assumed and voluntary on both sides, the Society a mere meeting-ground. Facts so simple and plain as these were misconceived from the start and were increasingly misunderstood as the Society grew in membership on the one side, and the mission and message unfolded from the other. The conflict between the esoteric and the exoteric nature of the Movement, between the human and the divine nature of the members, grew apace. From the very first the three classes of Egos among the members were naturally attracted to the particular Object of the Society which corresponded to their own affinities brought forward from the past. By far the greater part of the members gave their attention to the Third Object as they conceived that object to mean—the cultivation of “psychic powers”. So much for America and Europe. In India it was the Second Object which attracted the interest and efforts of nearly all the members. Rigidly bound by caste and sect, they could only misunderstand and misapply in their own way as was being done by the West in its. Few and far between were those Egos whose past Karma was such that they felt strongly the inspiration of the great First Object.

By the middle of the first quarter of the Movement the re-awakened tendencies had produced several violent eruptions; had resulted in strong lines of cleavage within the Society—so much so that H. P. B. declared it had become a “dead failure”, one more among the societies “whose pretensions are great but whose names are simply masks—nay, even *shams*.” She therefore formed the “Esoteric Section” or “Eastern School of Theosophy” whose members were pledged to Theosophy and to the Three Objects of the Movement. Only about ten per cent of the total membership in the Society entered the “E. S.”, nearly all of them in America, the rest in

Great Britain. Before the end of the first quarter the opposing views of the real purposes of the Movement had ruptured both the "E. S." and the T. S.

Of the three original leading figures, H. P. B., and her two associates, Col. H. S. Olcott and Wm. Q. Judge—the course of the Movement brought H. P. B. and Judge ever closer together, while Col. Olcott, the "President-Founder", became more and more the embodiment of the utilitarian aspect of the society, the ally of those who wished to pursue the Second and Third Objects. Both H. P. B. and Judge died before the close of the first quarter, Colonel Olcott surviving them until 1907.

From the death of Judge, in 1896, five years after H. P. B.'s departure, the visible aspects of the Movement rapidly degenerated; tangential tendencies flourished unrestrained; the number of segmentations multiplied; less and less attention was paid to the original teachings and the original impulse imparted by H. P. B. and Judge, while contradictory dogmas and doctrines, warring claims and pretensions, absorbed the attention and energies of leaders and societies alike in their struggles for predominance. In all the numerous societies were members interested in Theosophy and in the theosophical Objects, but their efforts were compromised by their affiliations, unable to make head against the controlling elements. During the years from 1896 to 1925, the lapses and withdrawals of members were enormous, so that at all times there were ever-increasing numbers of Theosophists who saw no other course than to keep silent, or to abstain from connection with any of the sectarian groups. Between 1896 and 1908 the segment ruled by Madam Tingley shrank more than 80 per cent in membership despite the profusion of schemes inspired by her to attract followers. Today, after nearly forty years, the Point Loma following is smaller than the original membership in 1896. The Olcott-Besant fragment of the original society, at its maximum period of still more strenuous proselyting and continuous spawning of allegedly inspired activities, numbered less than 50,000 members. From 1896 to date more than 100,000 persons have joined the Adyar society. Its official reports from year to year show that the average withdrawals have exceeded the newly acquired followers. Today the total membership is barely 30,000. In all the numerous theosophical and off-shoot bodies, the list of ex-members vastly exceeds the present followings. In all of them there is a continual flux; in none of them is there single-hearted devotion to the teachings, the objects, the policies of

H. P. B. and Judge.

In 1909, Robert Crosbie with seven associates, recognizing the universally prevailing sectarianism, began a method of theosophical study and work which might in time afford a basis for the restoration of the Movement to unity and harmony. A Declaration of purposes was drawn up; a name adopted, and public meetings started. No formal bond existed among the Associates of The United Lodge of Theosophists, the sole object being the study and dissemination of Theosophy pure and simple. In 1912, the mid-point of the second quarter of the Movement, the magazine THEOSOPHY was founded to provide a medium for dealing with theosophical philosophy and history free from sectarian affiliations or influences. Slowly the effort spread despite all obstacles and opposition, the impregnable basis of impersonal devotion keeping the work unsullied, an impersonality strictly continued after the death of Mr. Crosbie in 1919. By the close of the second quarter of the Movement in 1925, the issues were once more clear to all who might choose to inquire. Numerous groups of students had arisen in many cities, thousands of individual theosophists the world around were by then informed and active in purely theosophical study and work. The Associates of the United Lodge of Theosophists included in almost equal proportion ex-members of the various organizations and newcomers to Theosophy in this incarnation. The subscribers to the magazine THEOSOPHY included Associates of U. L. T., non-Theosophists, members and ex-members of the many theosophical and mystical bodies. No distinctions were made, but all in any way interested in Theosophy and the facts of theosophical history were dealt with, irrespective of affiliation or non-affiliation.

So the contrasted elements stood in clear relief in 1925; so they stand today, still more sharply accentuated. All sincere Theosophists deplore the existing evils in the Movement and long for their eradication. They "dimly perceive" that these evils have an originating and sustaining cause which must be counteracted, but so long as their attention is fixed on effects, how can they, except with "divided mind", study the producing cause or causes? How are they to learn that the real and continuing source of the evils in the Movement, as in the world, is precisely this divided mind in the race and in the individual? They cannot learn what is necessary to be learned from any extant system, for all these systems are second-hand. They cannot learn the truth about nature and themselves in any other school than that provided in Theosophy and in the lessons to

be learned from self-study and the study of theosophical history.

The Theosophists of today are, in large part, merely repeating the errors of omission and of commission of human nature in general, and as manifested throughout the course of the present cycle of the Movement. We are faced with the same inherent difficulties, the same problems, the same weaknesses, as those drawn into the Movement during its two preceding phases. Material, both of teaching and of history, are available to us that was not accessible to our predecessors, but the real lack then is the real lack now—the disposition to face the facts, to make the necessary effort to gain first-hand knowledge of Theosophy as a basis and standard of discrimination and of judgment—and then the will to act upon those firmly established principles thus self-perceived.

There was no need for anyone to walk waveringly; there is no need now. There was no necessity for the mistaken paths taken by nearly all the leading figures of the past; there is no necessity for our repeating and transmitting them. The tendency to repeat, to follow the already beaten path, is strong in human nature. This tendency is the very Karma of the past, our *Skandhas* from former lives and if not faced, fought, and overcome, must inevitably reproduce the failures of the past. From the beginning, but a handful recognized the gravity of the issues involved, and that is still the case. Theosophists have succumbed to the influence of the *Skandhas* instead of resolutely facing them, recognizing them for what they are, destroying them by unity, study, and work. Unity is the practical application of the first Object of the Movement; comparative study the application of the second; work—the will to study, apply, and so come to understand the play of forces in human nature—is the practical application of the third object.

Theosophy, says the *Key*, has “no two beliefs or hypotheses on the same subject.” Yet the Movement today is full of conflicting beliefs, hypotheses, doctrines and practices—all labeled Theosophy and Theosophical. It is now time for all sincere students to reconsider the *causes* of prevailing conditions.

THE DUTY OF ANOTHER

"... it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress." *Letters That Have Helped Me.*

CERTAIN it is that each real student of Theosophy has mind and heart so full of his own part in the great work that he has neither time nor inclination for curiosity about others' efforts. When his help is asked, then only does concern about their task, if consonant with responsibilities he has already shouldered, become permissible, as part of his own duty, to be discharged by him as best he can. Much of the friction engendered among those who aspire is rooted in reluctance to apply Mr. Judge's words. Too often, students are not content that the necessary work should be done; they feel aggrieved that anything should be undertaken or carried through in which they have no part, or about which they may not even have been consulted. A little honest self-analysis would show whether what disquiets them is, as they imagine, their great zeal for the welfare of the Cause of Theosophy, or the wounded self-importance of the lower man.

Some wonder that their offer to do Lodge work is not at once availed of, viewing it rather as a boon they would bestow than as a privilege they seek. Those who place Theosophy first in their lives, who have lit the beacon in that community and tended it with patient care, standing ready to make any necessary sacrifice of means or comfort that it may not fail—shall they entrust its keeping to any offering until they prove themselves? They dare not. A lighthouse keeper does not dare surrender the charge he has assumed to any kind-hearted, chance passerby who offers to relieve him. The stranger might be dependable and faithfully tend the warning light, but the risk is too great. If he let it fail, disaster might befall, and he who had betrayed his trust—the lighthouse keeper—would justly bear the Karma of his irresponsibility. This it is, and not desire to hoard service for a favored few, that animates any genuine United Lodge. Their load is not light, albeit joyously borne. Whoso will may help to carry it, but none can—unproven—relieve them of their sacred trust.

Experience has shown that the impersonal basis on which the United Lodge of Theosophists is conducted conserves time and

energy and minimizes friction. Every Associate has not only the right but the duty to be watchful that the announced policy as set forth in the Declaration is scrupulously adhered to. The United Lodge is not concerned with differences of individual opinion, and, in the last analysis, decision on how to steer the ship within the channel marked out by the Declaration must rest with those who have put their hands to the helm and who may not relinquish the wheel to untried hands, however willing.

It is small services well performed, without deviation from the line of impersonality, that show the real worker's dependability and judgment. The man of the old parable who was made "ruler over many things" had first proved himself faithful in a few. If one assumes the seemingly simple task of keeping a reading-room open, does he arrive in due time to the minute, or risk keeping strangers waiting at the door? Does he appreciate the purpose and atmosphere of the room and make his own task consonant with them, or does he bring his personal affairs and interests with him? Does he refer inquirers to the books where they may find the answers to their questions, or does he himself discourse upon Theosophy and the history of his own contact with it?

The Work depends on no one man nor several. It must go on, though workers faint or fail. The ranks must be filled up, the forces increased. No man can make himself a worthy channel of the Masters' force and miss his share in Their great work. Let each whose task today seems incommensurate with his strength and zeal discharge that faithfully, and, not questioning the part which others play, under Karma, devote himself to study and to preparation for the larger duties of tomorrow.

OUR DUTY

Our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it.—H.P.B.

THREE LINES OF HEREDITY

IT has taken the leading minds of the West nearly twenty centuries to gain some degree of emancipation from the fetters of ecclesiastical christianity in its basic ideas of nature and of man. The notion of miracles, of the creation or annihilation of anything, of vicarious atonement (moral irresponsibility), all cluster around the central point—the conception of a supreme being, a personal God.

Students of Theosophy see in these ideas the dark shadow of the Three Fundamental Propositions of the Wisdom-Religion. In all these respects orthodox and popular christianity does not differ from other religions, nor does the Jewish and Christian bible differ from the scriptures of the other great world faiths in primary ideas. All religions, as all philosophies and sciences, deal with nature, with man's place in nature, with the origin and destiny of all things. Whatever any man's faith or opinion, all alike are faced with the same facts of experience, all deal with the facts on the basis of their acquired intelligence. The immense and often contradictory varieties of belief and conviction do not, then, spring from any other source than the differing degrees of intelligence which distinguish one man from another, one class or race from the others.

Seen in this light, and from this point of view, pride of opinion, religious intolerance, racial antagonisms, dissolve as darkness dissolves in day. The distinctions of race, creed, caste, sect, and condition are seen to be the natural outcome of unnatural views, or of effects following cause of actions performed in ignorance. The old, old problem of fate and free-will is wrestled with in every religion, as it is by every man. The religious attempt to reduce the problem to a finality reposing on faith, not on a solution of the problem, is as futile as the effort of the individual man. The root of the still unsolved riddle of existence lies in the quality which everyone perceives: he has free-will in the form of desire, likes and dislikes; he is able in some degree to think as he chooses, to do as he pleases, to sow and reap infallibly in many fields of life—but in others, he is as manifestly impotent; events occur, results accrue, misfortunes befall, against his will. Moreover, in whatever direction he looks, in whatever field he cultivates, in nature at large as well as in himself, he finds incessant change indifferently for or against his desire—a plainly inscribed “thus far and no farther” in time, in space, in cause and effect.

What is the *cause*—of nature, of himself, of this “fate” or that, of his desire, of his free-will, of the measureless variety in nature, of the terrible discrepancies and inequities apparent on every hand? Our experience that given causes will infallibly yield given results compels us to the assumption we call Law. Our daily ability ourselves to produce, to destroy or change results, under Law, equally compels us to assume as existent and active in ourselves that something which in repose we name Intelligence and in its activity Will. Thus we have the three primary factors of Universal Law, of individual Intelligence and Will. The limitations of our intelligence, the failure of our will to overcome the operation of Law in one direction, while in the opposite our mind achieves its desires under the same Law—this is the paradox of all life.

To bridge this hiatus, all religions interpose a God or gods, whole hierarches of beings ordinarily invisible, some good, some bad, but all of which can be placated, appeased, induced by man to grant favors or inflict punishment. Religious men do not perceive that in all this there is still implicit the idea of Law—that is to say, that man can set up *causes* which will produce *miracles*. These causes are called “sacrifices,” and may be physical, mental, moral, or “spiritual.”

Returning now to modern science, any Theosophist can see, both in its theoretical and practical aspects, in all the visible progress of working science, in all the ever-changing “working hypotheses” to explain the chain of causation by which such vast results are achieved, the same underlying assumptions as in religion. The scientist believes in Law, but he also believes in “chance,” as the religionist believes in miracle. The scientific conception of “law” is essentially the same as the religious notion of “God.” And everywhere, in the moral field, we have the same basic and inescapable inference in science as in religion, that man is a “creature,” and as such, morally irresponsible—can avoid deserved penalty, can gain undeserved compensation. In the last resort, both the men of science and the men of religion teach, believe, and act upon the assumption that Power, not Justice, rules the world; and that this Power can be cajoled, coerced, suborned by man, provided only that he knows and can acquire the necessary means to that end. “God” rules by right of might, responsible to nothing and no one; “Law” rules by blind “necessity,” but can be led by the man who sees how to turn that blindness to his own advantage. What is the difference between these two conceptions fundamentally? Are they not equally infernal when weighed upon the scales of Justice?

Do such conceptions spring from man’s Intelligence—or from the

darkness in which his inner nature lives and moves and has its being? Yet these two sets of primary ideas rule mankind today as ever in the past. They represent the accumulations of untold ages of *human* nature to be at peace with great Nature and in itself. They are, in their evil as well as their good results, the two great lines of heredity which govern mankind—the sum-totals of mortal attempts to probe and solve immortal Mysteries. Thus men are born in ignorance, die in ignorance, and come into ceaseless collision with invisible elements and forces during the span of human existence. Religions are born and die, civilizations come and go, inheriting from their predecessors, bequeathing to their successors, the same problems and the same hereditary factors. If physical and mental and moral nature, as explored and understood by men, are all that exist, then all tradition and all history show the problems of life to be as insoluble in the present and the future as in all the past of which we have any faintest relic.

But the Theosophist knows that besides our heredity in science and religion there is an unbroken third line which never was born and which can never die, which *is*, today as always, an inseparable portion of man's being as it is the inherent and determining factor in all the operations of nature, evil as well as good from our standpoint. "Evolution" has, in the modern mind, almost completely erased all ideas of "creation" and "annihilation," all ideas of miracle and chance, of a personal God, of "salvation" and "damnation"—whether as embodied in religion or in science. At least this is the case with practically all educated men. The Bible of Nature is coming into its own again, is being rewritten, enlarged every day, by more or less impartial observation, experience, and comparison. It seeps into the common man's mind more and more. "Evolution," with all its vagaries and errors, is nevertheless the influx of the third line of heredity—*Spiritual* evolution permeating the other two lines.

Theosophists who study the writings of H. P. Blavatsky and Wm. Q. Judge have but to work as do the devoted students of modern science and those of the various religions in their respective lights, to work as did H. P. B. and W. Q. J.,—and the vast treasury of "the *uninterrupted* record of thousands of generations of seers" will become accessible both to the race-mind and to the individual "searcher for truth" as to Life's mysteries. Such a prospect should fire the heart of every Theosophist the more, more he dwells upon the three great Objects of the Theosophical Movement; upon the Message and the Mission of the great Teachers; upon the nature of those Elder Brothers from Whom those Teachers came.

THEOSOPHY AND THE SOCIAL SYSTEM

THE SINS OF CAPITALISM

I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of war, *corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregate in a few hands, and the republic is destroyed.* I feel at this moment more anxiety for the safety of our country than ever before, even in the midst of war. God grant that my forebodings may be groundless.

Monarchy itself is sometimes hinted at as a refuge from the power of the people. In my present position I could scarcely be justified were I to omit to raise a warning voice against the approach of returning despotism . . . *Labor is prior to and independent of capital. Capital is only the fruit of labor and could not have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration.* I BID THE LABORING PEOPLE BEWARE OF SURRENDERING THE POWER THEY POSSESS, and which if surrendered will surely be used to shut the door of advancement for such as they, and fix new disabilities and burdens upon them until all of liberty shall be lost.

IS this the voice of some Communist, or the pronouncement of a labor leader? Neither. It is the voice of Abraham Lincoln, prophetically sounding down the generations,¹ describing a condition of today, and forewarning against the most sinister of proposed remedies. . . .

"Capitalism" is a mantram about which have grown up many mythical meanings and fairy-tale associations. If one were to listen to certain radical schools, one would envisage "Capitalism" as a definite system, mathematically understood and deliberately operated in concert by a sinister class of "bosses," all in harmony, all known to and understood by one another, meeting in secret to further their nefarious machinations, presumably in some dark but luxurious cellar. On the contrary, the condition of things which we call "capitalism" is precisely painful mostly because of the *lack* of community of interest and understanding between its leaders and beneficiaries, while the misfortunes of labor have been due, not to

¹*Message to Congress, Life, Public Services, and State Papers of Abraham Lincoln*, by H. J. Raymond, pp. 224-226, 499-500.

any conscious hatred of it on the part of its masters, not to any pleasure had from the suffering of others by the latter, but to the fact that the employees are inherently both the implements of war and the ammunition for this battle, and suffer accordingly. On the part of the struggling interests, self-preservation and greed are indistinguishable. In the midst of ruthless and oppressive seizures, the capitalist executive is moved as much by the fear of quick destruction following upon any weakening, as by the mere passion for financial bloating.

Issues are confused, passions roused, and bloody hatreds created, by the schoolboy folly of classifying the "capitalist" and the "proletariat" into different sections of humanity, as though of different race and blood. The miseries and warfares of the "system" are simply the inevitable results of the action of human nature as it is and as it will continue in default of true and widespread moral education. The average employer, it is true, evinces an inconsiderateness, an oppressiveness and greed, which the employee does not show. So soon, however, as the employee becomes an employer, it is speedily seen that his supposed virtues were due mostly to lack of opportunity to show anything else, partly to the chastening influence of a lowly position. The very men worst hated by the "proletariat" for the most part are those who have arisen from the ranks, and, having suffered, inflict still greater suffering upon those now below them. It is these very men who are most prone to feel that, since they themselves were able to rise, those who cannot must be poor stuff unworthy of consideration. On the other hand, the President of the United States, contemporaneously lauded to the skies for his sympathy for the "under dog," was born rich and never knew the pinch of manual labor or of want.

The most grinding, inconsiderate employer is the owner of a small shop, himself a worker; the most savage, lawless oppressor of the striking farm laborer is the struggling, poverty-stricken farmer. On the other hand, the radical world numbers many rich men and rich men's sons whose minds are so revolutionary that they stay out of jail only by virtue of their high places. The laborer's working conditions as to material comforts are often good in proportion to the size of the corporation.

Thus, while certainly there are drastic dividing planes in human nature, they are not horizontal, but vertical. With the intelligent and tolerant Socialist must be classed the liberal-minded capitalist; with the anarchist, with the advocate of blood and violence, must be classed the reactionary, selfish employer. Men, not classes, must

be judged, and these not too rashly, for motives are obscure and circumstances form an elusive fog about character.

It is the ABC of practical application of Theosophy to understand that these evil conditions are the outcome of human nature, and not the reverse. The possible virtues or otherwise of a proposed change must therefore rest upon whether or not the new conditions will stimulate the higher side of human nature more than the present. The crass, materialistic type of radical thought claims blatantly that man is entirely what his circumstances make him, and that given comfort and security, the bat-wings of the lower nature forthwith shed their darkness and bear the owner to empyrean heights in angelic purity. If this were the case, every millionaire would be savior of mankind, his virtues mounting in proportion to his piles of gold, and every poor and hungry man would be a criminal.

Inasmuch as this same radical invariably claims that all the virtue is possessed by the "proletariat" and all the vice by the "capitalist," he is too far buried beneath the idiocy of his own arguments to be worth discussion. There is something to be said for the view that different systems might give different opportunities for the expression of human nature; nothing for the idea that circumstances in themselves can *change* human nature.

To what phases then shall we give new expression? The cold figures, despite popular superstition, show that crime *increases with prosperity*, and not the reverse. If then we are to judge the moral virtues of a new order by its ability to give better expression to human nature, it will have to be on the basis of something other than mere material wallowing. Be it noted well that the great and undeniable moral reform in Russia, its new access of honesty, industry, and responsibility, *is not the result of any attained comfort and security*. On the contrary, it has grown up under the greatest of individual hardships and difficulties, is being exercised under the impulse of an ideal not yet attained.

What of the days when that material ideal *is* attained, if ever? The Russian leaders might well draw a foreboding lesson from the fact that the attainment of a modicum of it in the United States developed a whole race of irresponsible, unmoral, degenerate sensualists, some of whom are now being redeemed by our present hardships. The end of mere material comfort, for race, for nation, for individual, and whether under capitalism, socialism, or fascism, is dust and ashes, death and corruption.

If we are to judge between systems, therefore, let us go by moral

basis, moral ideals and ideas, alone. But then in cold truth our modern capitalism shows up in blacker colors than ever painted by a Socialist.

"An era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregate in a few hands, and the republic is destroyed."

What prejudices? Gaze upon the advertising pages of the great magazines and newspapers, the means by which these great aggregations of wealth have been created. Fear and vanity, sensualism, poisons flaunted under the name of remedies, poor and devitalized food sold under resounding names, misleading innuendos, misrepresentation, *ad infinitum* and *ad nauseum*! Prejudices of the people! Well said Lincoln indeed! The Tugwell food and drug bill, which was merely an attempt to enforce honesty in advertising, has up to the present writing been kept from passage by a thousand devious and tricky devices, and in all probability will never become law. Why? *It was almost universally opposed by that business world which boasts day in and day out that dishonesty in advertising is the fault of the few only.* As to the advertisers—the advertiser's organizations claimed that it would practically destroy their business! And what were the deadly qualities in it which brought forth such opposition? First, it prohibited misleading statements in advertisements of food and drug preparations; second, it required the actual contents of preparations to be placed on the label. Manufacturers claimed that this latter would place them at the mercy of competitors. It would indeed—when preparations costing cents to prepare are sold by dollars, as is the case with a long and imposing array of these things, well known to every Government chemist!

The loudest of the cries raised against the "New Deal" has to do with the dangers to liberty supposedly involved in increasing regulation of business activities. Now this is a real danger and a real objection; but those loudest in crying it have least right to do so. What they fail to see is that the masses of the people are not abnegating liberty which they now possess; they are willing to throw aside the shadowy form of liberties whose substance has slowly been leached away, in the hope of acquiring some they have never had. The loss of liberty has become almost universal. The President of a great corporation stands in terror, on the one side of his stockholders, on the other of the Governmental stringencies which unbridled capital has brought upon its own head.

Then, all the way down from the supposedly mighty to the lowliest office-boy trembling at a clerk's frown, the employees of many corporations are parts of a shivering chain of subservience as pitiful as ever graced the court of an Oriental despot. Nor are such organizations any freer from similar intricate networks of intrigues and bids for unearned power—all too often successful at the expense of old and faithful employees. The enormous piling up of aggregations of money in this manner, with its involved necessity of "regimentation" of the millions of employees to such a degree that they dare deviate from a prescribed ritual no more than the machines they strive to keep pace with, has destroyed almost the last vestige of the kind of liberty that the masses can understand.

Nor are the intellectual and creative classes any more free from the domination of this Moloch; for every writer has to depend upon the favor of editors who in turn must depend upon advertisers; and so with even artists, the most promising of whom in their youth are seized by commercial organizations eager to chain their budding genius to the wheels of the newest remedy for bad breath, or latest chemical corruption in the way of birth control. Many writers—advertising writers at that—are bursting forth in the liberal magazines—anonously—with their grievances along this line.

What has been the effect upon the souls of those who have grown up under the Saturnalia of sensualism, fostered by the terrible development of the last few decades of capitalism in the United States? It has been, not merely to weaken character, but to create the most terrible social dangers. While the people have been, for purely selfish purposes, sedulously educated in a philosophy of self-indulgence, the very fundamentals of the system forbid any security in the possession of wherewith to indulge.

Erstwhile regal luxuries have been erected into necessities, while merely needed food, clothing, and shelter, no longer suffice. The resultant viewpoint which is developing in many of the younger generation is nothing short of ghastly. They must and will have these indulgences, even if they have to wade through blood for them; and they are outspoken about it. In vain admonish them that even if such mass indulgence were obtainable, they would do well indeed to leave to the rich their worries, their fears, their indigestions, their hypochondria, their mental and moral diseases, their vices and early deaths. *They will not see*; and that increasing number of thoughtful men and women who *do* see, dare warn only timidly and sparsely, for if they were believed, they would ruin busi-

ness! And at best, their warnings are derided as the repudiation of sour grapes.

This, then, is the major sin of "capitalism"; this debauchery and corruption of the souls of the people, as a result of the successful "working upon the prejudices of the people until all the wealth is aggregate in a few hands." This, and not the fact that a minority go helplessly and hopelessly in want while others have too much; for the latter, redolent of indifference and unintelligence as it is, harsh Karma as it is to many, involves no such corruption of the stream of immortal life as does the worship of desire and passion.

Revolutions, while having a seeming economic basis, *never* happen merely as a result of natural dearth, of the harshness of nature or of the inability of man to cope with her. They always supervene upon an era of moral corruption—either of the masses or of the rulers, or both. For that reason, our present social way of doing things—our *non*-system—has doomed itself. At the present, so vast are the forces in motion, so confused in their direction, so concealed by design and accident from view, that no man may say whether the change will come over a long period by relatively gradual steps, or whether a sudden precipitation of blood and violence will occur. There are enormous potentialities for either.

Whether under this or another system, however, it is certain that the masses will continue to be ruled—whether through force, education or cajolery—by the minority of strong minds and wills. That is why, with a very few exceptions, the Messengers of all ages have worked to soften the hearts and illuminate the minds of the rulers of man. The French Revolution was, as a result of the Immortal Four of that period, preceded and introduced by a veritable fad for "Liberté, Egalité, Fraternité," not among the lowly but *among the nobility*. That nobility, however, had already incurred too much bad Karma; had never learned to rule wisely, now that the opportunity to do so had arrived; dared too much or too little; went too slowly or too fast in its reforms. The result we know.

Thus Theosophy today finds its lodgement mostly in the hearts of the *real* rulers of the nation—if they but knew their power—the intelligent section of the middle class. The workers mostly ignore it; the rich for the most part scoff, or toy with it in fancy and diluted forms.

If, then, there is to be a revolution, peaceful or violent, the men of power of today giving way to new men imbued with other ideals—what kind of men may we expect, what kind of ideals will be attempted in practice?

EXPERIENCE AND EVIDENCE

THERE is a vast difference between an "experience" and the awareness and understanding of it, as such. It is the perception of the true or *causal* nature of experience which makes it of value to the individual. There is no Karma unless there is a being to make it or feel its effects. There is no learning from Karma unless we can trace its effects back to their cause. To take an example from the physical plane: Has the untutored savage—or even one of the great mass of more or less uneducated men of western civilization—any knowledge of the endocrine glands, which play such an important part in the metabolism of the human body? The function of these glands is certainly a part of physical experience, yet to one lacking a substantial background of physiological fact the apparent results of their functioning—good health, other things being equal—are in no way a proof of their existence. To such a man the endocrine glands have no more reality than the whole of the unseen universe known to the occultist. They are still *esoteric*, as far as he is concerned, and will remain so until some pathologic disorder forces him to avail himself of what knowledge is to be obtained on the subject.

Most men think wholly in terms of effects, even in relation to simple, physical existence; their whole attention is engrossed with a personal *reaction* to sensation rather than its *cause*. As long as we are complacently engaged in the production of sensations for our own amusement, to search into the cause of things will remain an idle, visionary endeavor, over which no valuable time should be wasted. But let a man suffer, let agony overtake him, and no task becomes too great for its assuagement. He will seek the cause of his suffering and eliminate it. This is initiation; he has gained in knowledge; he is dealing with a cause.

Suffering is a personal experience, but it is universally undergone. Gradually, by dint of repetition of personally painful experiences, does our scope of perception, our knowledge of causes, widen, until finally we see clearly that suffering is the *common* lot of mankind, that *our* experiences and pains are possessed *in common* with all other beings, to be escaped only when we take the position of identity with the whole of humanity and work for the common good. Then suffering becomes an impersonal experience, or no longer "suffering" as we know it.

Because of the tendency of modern psychology to provide an ex-

clusively physical basis for all emotional experience, and because our orthodox western culture is smugly oblivious of the inner or psychic planes of existence, there is little use in trying to explain the psychic nature to one who cannot discriminate between physical and psychical experiences, at least in a general way. The value of an explanation or of a "proof", like that of experience, must be measured in terms of the understanding of the inquirer. A willingness to listen to, or a desire to hear, an explanation of the psychic nature presumes a certain degree of awareness of the inner nature which has acted to prompt the question. Two things, then, are necessary: first, there must be the desire to know, and second, there must be the willingness to part with preconceived ideas. Were it possible to plot the relationship of these two values, each man could keep a graphic record of his spiritual evolution.

It is suffering that brings us to the first threshold: our pain demands an explanation and we seek the answer. Comes the respite; we stop our search; having penetrated the mystery enough to bring temporary relief, we conceive that the whole is made clear. Where the succession of effect upon cause is rapid and clearly apparent, right action becomes a self-imposed imperative. Where the relation between the two is obvious, "law" is said to reign; but as the effects of Karma of a subtler kind introduce themselves, the causes of which are hidden from view, it is either chance or an "act of God" which brought them about. Our scientists, not content with either of these explanations, have seen fit to invent other reasons which they call "hypotheses," to give order to their chaos of materialism. It is such a false structure of pseudo-scientifically erected misconceptions regarding the experiences which the Theosophist would explain by the psychic nature, that the searcher must raze to the ground. Rarely can this be accomplished all at once. False gods and false faiths have many disguises; they appear as our changing prides and prejudices, each serving as a substitute for reality until the pangs of disillusionment drive us another step toward truth. Life is a series of successive awakenings, and there comes at last a point where the slings and arrows of outrageous fortune are no longer necessary as a goad to make us continue the search. The momentum of the quest becomes sufficient in itself, and then, *we are on the Path*.

If one asks, Can a man live without psychic experience? We might remind ourselves how easy it is to disregard the psychic nature altogether (that is, if we are "scientist") by reviewing the

current theory of intellectual development of man as given by a college biology text. The anthropoid ancestor (?) of man, having given up his arboreal existence in the forests of Central Asia, now begins to use his hands, formerly mere grasping organs, for a great variety of functions. "Each new use to which he put his hands was accompanied by the development of new neuron connections. As these units increased in number, his mental capabilities became greater and greater; that is, he became increasingly more intelligent. With the evolution of speech areas in his cerebral cortex and the development of a vocal apparatus, he became endowed with the power of speech. With the latter acquisition, primitive man was on the road to high mental levels."

Thus "without law involving law" did man come into being! With the whole phenomenon of intellectuality so neatly disposed of by the miraculous deity resident in the hands of some yet-to-be-discovered missing link, we must conclude that only a "psychic experience" of the most portentous nature would shock conventional scientific thought into a recognition of an inner reality other than of its own invention. As a matter of fact, at our present stage of evolution human consciousness is centered on the psychic plane. In order to perceive the nature of its phenomena we must rise above it. Perception requires perspective, a freedom from the *Ahankara* which identifies us with desires and its objects.

A reading of *Isis Unveiled*, by H. P. Blavatsky, will convince any real inquirer of the reality of super-physical existence. Every "living, thinking being" will find in this work an account of not one but many experiences the analogies of which he may quite possibly see within his own life. In addition to the works of H.P.B. there are many volumes of psychic phenomena available in any good library. Attention is called to them not so much as a recommendation to read them, but rather to point to the fact that large literature bears evidence of the universal nature of such experiences. The rationale of all experience, psychic and otherwise, exists only in theosophical philosophy.

LOOK WITHIN!

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha.—*The Voice of the Silence*.

THEOSOPHY—A LIVING POWER

THE value of ethical or moral teachings can be gauged only by the hold they have on our thoughts, words and acts. Thinking minds today are no longer satisfied with the old traditions, the narrow dogmatic rules of conduct based on the Mosaic law of "an eye for an eye." The human heart feels that there must be deeper, more fundamental rules and reasons for ethics, a truer guide for actions or for refraining from actions than fear.

The student of Theosophy knows that the centripetal principle in Nature is the unifying force, the bond that links all things together, that makes the universe divine. To find this principle working everywhere, in all nature as well as in himself, should become the object of his search. For this it is by no means necessary for him to turn away from the duties of his daily life and become a hermit. It is, in fact, through a faithful performance of those very duties that truth will dawn upon him. The practical working out of Theosophy is just that—the faithful performance of duties, duties to his environment and to his own spiritual essence as well. This is to make Theosophy a living power in one's life.

Many interpretations are given, many methods tried, to realize this precept. Let us begin by analysing. If we recall that *Theos* means Deity, and *Sophia*, Wisdom, the term stands, as is said in the *Key to Theosophy*, for wisdom about Deity; but as Deity comprises everything forever, we stand appalled before the problem of gaining wisdom about everything and applying that wisdom to our daily life. We must not despair, though to grasp the idea of Deity we would require transcendental vision. Our Deity transcends and includes everything invisible as well as visible, and Spirit can be perceived only by Spirit. To acquire spiritual knowledge, and the powers of spiritual perception, undoubtedly we must go through a process of gradual growth, urged on by the inner realization that we, in essence, are the One great Reality that sweeps through all Nature. This is an inner point of view.

Now let us examine the term "living power." Mountains, deserts, seas, are powers. There is life in all of them, though life, which means motion, seems asleep, inert. Let a strong gale arise, however, and we have an avalanche or a sand-storm or huge waves roaring up on the sands, charged with the energy of the winds. It has awakened them; they seem to have come to life. The fire spark in the pebble is not manifest until friction, an opposing force, brings it out.

So it is with our knowledge. It is within us, but must be awakened to life; only with this difference—the awakening must be self-induced. We must begin with ourselves. And let it be said that there is but one alternative. If we have had a glimpse of the light and of the road to be travelled and we refuse to go on, we fall back and must begin the climb all over again some day. Opportunities neglected or ignored come again, but then they confront us as obstacles to be overcome. So let us take heed, for these Karmic conditions will involve “spade-work” to clear the path and allow us to start our climb anew.

Knowledge of the self is the first step, then; the way to self-knowledge is through self-mastery. The essence of the process of spiritual development lies in securing the supremacy of the highest, the spiritual element in man’s nature. Mr. Judge suggests a way of attaining it:

First: The entire eradication of selfishness in all forms by the cultivation of a broad and generous sympathy in and for the good of others.

Secondly: The absolute cultivation of the inner spiritual man by meditation, by reaching to and communion with the divine,—and by incessant striving to an ideal end.

Thirdly: The control of fleshly appetites and desires, all lower interests being deliberately subordinated to the behests of the spirit, and—

Lastly: The careful performance of every duty in life that belongs to one’s particular station, without desire for reward, leaving the results to the divine Law.

“To live to benefit mankind is the first step,” says the *“Voice of the Silence,”* and it is a maxim to which we whole-heartedly subscribe; but the benefit to be bestowed is contingent upon or proportionate to something else, if we would be earnest in our endeavor to make Theosophy a living power in our lives. Here is what a Master once said: “He who is desirous of learning how to benefit humanity must begin to learn to know himself, to appreciate his own character at its true value.” He who would secure the supremacy of the highest element of his nature would, logically, withhold power from the lower elements so that there should be no wasteful or useless expenditure of energy.

Let us consider the elimination of selfishness—a very great obstacle on the path for most of us. Selfishness is subtle. The general meaning of the term—desire for and choice of the best for our-

selves—is only the grossest aspect of it. Are not pride, vanity and sensitive feelings, easily hurt, a more intense, if less palpable form of the same weakness? So, with pride of possessions mental and moral; vanity when our knowledge is appealed to, or we acquit ourselves well of a discourse or lecture from a theosophical platform. And what are “hurt feelings” but *kamic* hurts, bruises on our smug personalities? The heroic soul welcomes criticism of its personal faults. If, for instance, some one doubts our sincerity, we should welcome the criticism and find the cause for it. If not true, we can still be thankful and correct the fault that lies behind the seeming insincerity. For the first thing necessary to correct a fault is to recognize it.

Says “*Light on the Path*”: “Seek in the heart the source of evil and expunge it.” So let us turn the searchlight on our hearts, pull up the weeds we find there and cultivate the flowers of generosity and sympathy. Likewise let us scrutinize the stream of thought that flows from our mind each day. Is it constructive or destructive? Is it useful to anyone, including ourselves? Does it reflect the Higher Self? The resolve “to make Theosophy a living power in our lives” is of vital importance. There are only nine words in that sentence, but behind them lies a world of meaning.

FROM A MASTER'S LETTER

Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognize that your tendency is too often toward neutral and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness.

DATES

HOWEVER inadequate the calendar we use, it serves to mark the repetition of certain cycles. Since we no longer orient ourselves by observation of the true divisions of time as expressed in Nature's responses, we are obliged to depend on the arbitrary marking into periods of days, weeks and months, and refer to a sheet of paper to determine where we are. We may deceive ourselves in this manner, but Nature cannot be fooled. However we may record the parade of the hours, Nature's divisions of time will nevertheless have their way with us. Learning to associate certain things with certain periods of time we respond through those associations to the recurrences of the periods.

Buying on Monday, selling on Tuesday, travelling on Wednesday, reading on Thursday, writing on Friday, building on Saturday and resting on Sunday, our responses to recurrences would continue to mark the days for us for some time after our calendar was destroyed. Whether we are aware of it or not, we continue to mark periods of time no longer objectively recorded, or incorrectly recorded at best.

The responses of human bodies to cycles of natural influences is known generally, but these responses are not regularly marked by calendar dates. The reactions of plant and animal forms to certain seasonal influences is easily observed, and thus we mark the passing of the seasons. All of these responses can be observed, therefore they are effects only. Effects flow from causes, and causes depend upon intelligent agency. Do we think of this when spring returns to earth, or when we note a certain date upon our calendar?

Cycles do not affect all beings at the same time nor in the same manner. When it is winter in New York it is summer in Buenos Aires; the sun shines in China when darkness is over America; the sun gives life to flowers and death to bacteria— and none of these conditions exist without a Perceiver to note their turn and passing. This demonstrates the truth of the saying "The Universe exists for the Soul's experience." the Universe itself being one great cycle composed of an infinite number of smaller cycles, each of which serves as a means of perception for some grade of perceivers.

If we read a page and reverse it to peruse the other side we have completed a minor cycle; when we have finished a chapter, another cycle is completed, and when we reach the end of the book a greater cycle is finished, but there are sequels and series ad infinitum. We are reminded of and influenced by the cycles of the seasons, by the phys-

ical reactions of plants and animals; these we can imitate by furnishing certain conditions of light, heat, darkness, cold, moisture and dryness, and even by our imperfect knowledge of cyclic law cause definite results.

We observe certain dates on which specific events are alleged to have happened, the birth of Jesus, the death of Buddha, the founding of the Republic, etc. The fact that we do observe cyclic impulses causes certain conditions because of the thoughts and efforts we put forth, to which is added the cumulative effect of prior repetitions. A cycle of greater strength predominates and supersedes the weaker; the so-called "Christmas Spirit" of peace and good will could be killed and the 25th of December become a day of wrath or mourning—if a sufficient number of men so willed. Likewise, *if a sufficient number of men so willed* we could start a "good-will" cycle on a faster beat that would be repeated many times a year; that could become a daily cycle.

Who really makes these cyclic markers we call dates? Who makes the weather, the seasons, storms, earthquakes, floods, volcanos; who brings about Golden Ages and Iron Ages? The truth is that *you and I* have more to do with the matter than we have yet suspected, however much we may have considered such ideas. If we refer to the calendars on our desks each day with such thoughts in mind, we will surely find more and better uses for them than we now do.

"IT STRENGTHENS AND IMPROVES"

If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. One could be confined in a prison and yet be a worker for the Cause. So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger.—W. Q. J.

YOUTH-COMPANIONS' FORUM

Q *UITE often we don't understand the words of a speaker, yet we get their meaning from the feeling of them. How is this possible?*

(a) Words are at best but a crude vehicle for the communication of ideas between persons. They are the physical body of thought. So, if we do not comprehend the meaning of some *words* in a discourse, but retain the thought content, it follows that there is actual transmission of ideas on a plane clearly above that of physical sound.

Words, poor messengers as they may be, hold the only practical method for us to convey ideas now, at our stage of evolution. When communication does take place, without this understanding of nomenclature, it may be classed as a passing of ideas on the plane of *Manas*. Comprehension of this sort is intuitional in character since the perception of the idea is gained, regardless of the physical medium. The idea in the speaker's mind is passed to the listener through the harmony of mental vibration, and is then perceived intuitively; in this case the idea passes in essence, "unclothed," so to speak, from one to another. The latter, while having no word to describe the thought, receives a definite though inexpressible feeling which gives him a sense of understanding.

The repetition of this phenomenon, while in itself not causing actual growth of understanding, may be regarded as a gauge indicating the unfoldment of the inner senses. The more materialistic a mind, the more dependent it is upon physical means of communication. H.P.B., in discussing the various ways the Golden Precepts of "The Voice of the Silence" have been recorded; says: "The easiest way, however, is that which allows the reader to use no special, or *any* language he likes, as the signs and symbols were, like the Arabian numerals and figures, common and international property among initiated mystics and their followers." Although this sentence refers to written communication, it is easy to transfer its meaning to that of the symbol language of the soul which requires no outward cloak or signs *or* sounds for the interchange of ideas among Those Who Know.

(b) It is not alone in Spirit that men are united. On each of the six dependent planes there exists a community of being. The working units on any of these coadunate stratas of Great Nature, called "lives" or "skandhas," are directed and impressed only by self-con-

scious egos. In each of our many incarnations during the long course of our evolution on this planet, we have contacted, colored or molded an incalculable amount of "lives" by our thought, will and feeling. They are the temporary property of a variety of beings from elementals and minerals to men, and inevitably return to those with whom they have karmic affinity, in the guise of thought, word, and act. So all that is drawn to us is "unfinished business" from former lives. When we feel the impact on heart, mind, or whatever part of our nature is *en rapport* with the substance, it is "our own, come back." That we recognize these couriers, comprehend their message, is proof that an unfathomable reservoir of spiritual knowledge is within us. How else could the Thinker ever know Himself in action?

Corollary to the proposition of our understanding another's meaning, is our occasional ability to answer a question without apparent knowledge of the subject. Sometimes, the words tumble in correct reply, drawing on the store of inner wisdom; then, after a while, our reasoning mind catches up with the idea and registers surprise at having used one of its servants properly. Most wonderful of all, are those precious moments when we feel ourselves to be Ishwara the Knower who stands above even our highest thoughts, selecting and resolving them in the *Buddhic* principle, our soul. He who always knows himself to be Ishwara is a Master of the Wisdom, able to read the story of rock or tree directly. Aeons ago, we too had "the Third Eye"—immediate intuitive perception—of which we now have the merest shadow. The wheels of time will bring it again in the cycle when all men speak the same language, living in true fraternity. Now we must feel our way with lips and pen.

(c) A word, considered as such, is but the outer clothing of an inner soul, or idea. Hence, it is perfectly possible for one to attune his consciousness to the inner plane of ideas and thus receive the purport of the speaker without actually understanding the words he is using as the vehicles of his ideas. In fact, William Q. Judge (*Ocean of Theosophy*, p. 142), makes the statement that "were it not for the germ of this power (clairvoyance) slightly active in every one no man could convey to another any idea whatsoever." Therefore, to a degree this occurs whenever one listens to the words of a speaker.

Of course, when a speaker is treating of a universal idea or doctrine, the comprehension of but a few words here and there will suffice for his listeners to grasp the tenor of the speech. But after all, deep examination must show us that all powers are soul powers;

that our sensory powers and our ability to understand must not be neglected. And without denying that it is possible for some to virtually disregard the form and grasp the substance, it seems clear that the better we understand the *words* of a speaker, the better able will we be to comprehend his message.

If words are spiritual in their power and effect, why should good men, such as Pythagoras, take a vow of silence?

(a) Speech, as the messenger of ideas, and considered as sound, is held in Theosophy to be of incalculable potency. All about us hourly we can behold the results of the use of that power: a single phrase, a word, brings cheer to one, yet demoralizes another; multitudes are swept away by the words of a demagogue; the words of a physician, of a teacher, bring health and light, or sickness and darkness, dependent upon how used; while the absence of speech may frequently be the source of joy, a token of kindness, to one person, yet detrimental to another. Patently, if speech were directed and guided, delivered only at the proper time and with the purest motive, what a force for good it might be in the world!

Initiates, such as Pythagoras, use all their powers as forces for good in the world; they have trained and developed their powers for that purpose. Apparently a "vow of silence" is part of such training. To maintain silence requires a superhuman (or *truly human*, the Theosophist probably would say) effort, as all who have tried to do so for but a fraction of the day will attest. Yet such great souls as Buddha, Jesus and Pythagoras are reputed to have done so for many days, even for years. Anyone who can maintain silence, at will, can speak correctly, at will; it is often a misuse of our power to speak—and no Master ever misuses his power.

Unquestionably it is the part of wisdom for us to gain the Masters' knowledge before we attempt to emulate Their method of development, of which, at best, we know little more than nothing at all. But the principle involved—the striving to conserve and beneficently use, will-fully, the power of speech, as well as all our powers—is for us an indicator on the Path to Their status. A follower of that Path once said, "Let us use with care those *living* messengers called words." And none can do better than to take to heart the admonition of Pythagoras: "It is desirable either to maintain silence or to say something better than silence."

The powers of speech are very real. What do we do with them? Sometimes beautifully shaped messages, carrying their story almost perfectly, evoke the highest in us; more often they are misshapen and ill-directed, bearing the venom of ignorant minds. Is it gossip,

styles, and sports, or the pursuit of Truth, that fills our days? The homely adage that "empty barrels make the most noise" is attested by the inanities blared from "talkies", radio, and the majority of conversations. Diluting and perverting the power in words, we have become, almost, oral sacrificers to Moloch. The race shuns an oasis of silence like a plague spot, yet, it is significant that a test of true friendship is the ability to remain quiet for long, without embarrassment or fear starting a flood of banalities.

Tales of the lives of Avatars describe periods of fasting, silence, and struggles to re-assert the supremacy of Self over self. A sage may determine to be silent. It takes a strong man to live up to a pledge. But, for ordinary people, this vow would be a denial of responsibility, a misguided postponement of the final solution, comparable to the enlightened selfishness of a false ascetic. We must do much of our Work by word of mouth. In the re-creation of a true psychological nomenclature, in the complete resurrection of the name "Theosophy" from the degradation imposed by "successors" and "leaders", a practical application of "the vow of silence" is afforded us in a rigid and intelligent censorship of our personal speech.

ON "PRACTICES", AS SUCH

One might eat grass, grain and turnips, a million years, but that *of itself* would not produce a high or serene spiritual life. All these things are aids, not necessities. If the physical condition is such that animal food can be dispensed with, or without disturbing other people or neglecting the labour given, then it is wise to do away with it. The physical is thereby purified, making it less gross, material and animal like. But "one man's meat is another man's poison". Use that which seems wisest to you. "It is not that which goeth into the mouth but that which cometh out that defileth a man". The right thought, the proper motive, the true Will have more to do with true Occultism than any exterior acts or practices. —From *The Path*.

THE HIGHEST FUNCTION OF THE LOWER MIND

THE complex and confusing subject of Mind—*Manas*, in Sanskrit—presents a vast, intensely interesting and highly important field for inquiry and investigation. It is of immediate concern to each one. Real knowledge of it may not be obtained from books, because its workings must be recognized, and true perception of its nature realized by each one within himself.

The reason for this complexity and confusion regarding such a “familiar” subject rests mainly in the fact that the English language is inadequate for explanation or description of the complete nature and full powers of Mind, which are variously conceived and tabulated. They are a mere by-product of the physical animal brain, according to the basest material conception; whereas the highest concept declares Mind to be the very Power to Think and express Intelligence, of whatever degree and in whatever grade of manifested life in the universe visible and invisible.

Again, there is a fundamental reason for this widely divergent view: the nature of Mind is dual. Its manifestations are for the most part considered only as evidenced *under the influence or control of material conditions*. Its other and divine manifestations are more difficult of perception and consequently the action of Mind *liberated from the bonds of matter* is frequently denied altogether.

This two-fold function of the Thinking Principle has been known throughout the ages by Wise Ones, as may be proven by consulting ancient literature. It is the theme of that masterpiece in miniature—the *Bhagavad-Gita*. It is the solitary and mighty fact underlying the action of the Great War depicted in its pages—the fight for dominion, without quarter or let, between the intuitive perceiving Power—the Thinker—and the selfish, separative sense-mind.

Says the *Gita*: “The senses, moving toward their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable; these do thou endure, O son of Bharata! For the wise man, whom these disturb not and to whom pain and pleasure are the same is fitted for immortality.” These words, almost the first uttered by the sage Krishna, point directly to the root of all human difficulties—the dual nature of Mind: its wholly deceptive nature when involved in the illusionary life of the senses, and the unmoved Thinker who looks on fully

aware of his unchanging Self amidst the never-ceasing change, the *enduring* Man or Mind which is "fitted for immortality."

The lower mind has its normal and proper function in the human economy. It is the necessary and only channel or instrument by means of which the Higher Mind can have contact on this plane of perception. It is intellect; it is the power to interpret sensations and evaluate impressions; the ability to gather and tabulate facts, the faculty to reason from premises to conclusion. Movement is one of its characteristics as recognized by us, and much is heard of the need to "control" the mind. Its tendency is to fly off from any point, object or subject; to fly to some pleasant idea; to fly to an unpleasant idea; a condition of passivity, when normal, signifies sleep, when abnormal, a going toward insanity. This natural motion of *Manas*, through habit, is trained to move in a backward and forward direction, to recall ideas—the power of memory—and to anticipate other ideas. Mind builds up, preserves for a time, destroys and rebuilds again (else the idea of evolution were a hopeless notion), and it works thus with whatever idea or notion comes within its compass. One of its powers is exhibited in what are called by modern psychologists, "the laws of association," which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. An extension of this is the power of connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality.

This "notion of self or individuality"—*Ahankara*, in Sanskrit—is not the true Self or Individuality, but the feeling of self-identification, which is the chiefest obstruction in the line of vision of the human soul. It is the separative notion, or false face of personality—the *persona*, or mask, which hides the *true* Individuality within, the "I", the persisting *Identity*, the divine Ego or Thinker, the enduring Soul.

What then is the highest function of the lower mind? It is to get rid of this "notion" of self or individuality—the *personal idea*, and become one with its Higher Mind. *The Voice of the Silence* says: "Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul."

In reasoning about anything that immediately affects our personal fortune, how difficult to lay aside the "feelings" that obtain in the matter. And reasoning on the basis of how we "feel", what

is more natural than to intend our conclusion in the direction of the consequences we would desire? This, alas, consciously or unconsciously. Result: the "dust" of personality gathers thick and fast on the "mirror" of mind, distorting the reflections of the nature world from below, and obscuring the image of the divine world from above, or, rather, *from within*.

Man is the balance-point in evolution. He represents the state of equilibrium between full-Self-Consciousness and non-Self-Consciousness, between the highest and lowest manifested aspects of the One Life in any given period or sphere of evolution—Spirit and Matter. The responsibility of further evolution rests with Man; from the balance-point, the ways go up or down. If mind, through the erring intellect, succumbs to the insatiable element of personal desires, then "the Thinker becomes wholly intellectual" and "the entire nature tends downward." Or, the Mind can so elevate and purify the desire nature that it becomes, as it were, a bridge—*Antaskarana*, in Sanskrit—by means of which complete union is consummated, when there is no longer duality of Mind. This indissoluble Unity achieved, personal immortality is realized; whether in a body or out of it one *knows* he is "the Man that was, that is, and will be, for whom the hour shall never strike." He knows he *is* the Perceiver—the Soul, for he looks directly on ideas.

"UNITING" HIGHER AND LOWER

It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are—self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. . . .

It is only by the attractive force of contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called "fables."—S. D. II, 103.

STUDIES IN THE OCEAN OF THEOSOPHY

XXVII

“THE doctrine of Cycles is one of the most important in the whole theosophical system, though the least known and of all the most infrequently referred to.” Yet, no man upon the face of the earth but has seen day fade into dusk and watched the shades of night flee before the dawn. All observe how yesterday’s events have laid the basis for activities of today, and count on tomorrow’s continuance of culmination of these lines. And who has not witnessed the pageant of the seasons unfolding its marvels: Summer maturing the planting of Spring; Fall bringing all to fruition; and Winter decreeing rest for soil, seed, and sower! The four main stages of human existence are so correspondential with the four divisions of the day and with the four seasons of the year that they are commonly designated as the morning, noon, evening and night, or as the springtime, summer, fall, and winter of life.

Strangely enough, the significance of these correspondences seems to be lost, entirely. Especially are the men of the West, perceiving the revolutions of the Wheels of Destiny, incognizant of the path along which they bear humanity. Failing of its meaning, they belittle the event and miss the import of objective experience. But some poets and philosophically inclined thinkers, unconsciously attuned to the pulse of Universal Life, faintly sense the inherency of this Law of Cycles and weave it into their expressions, guardedly. Such partial expositions, however, are subject to distortions in the absence of fundamental principles, while many analogies are rendered valueless, save for their poetic imagery, pleasing, indeed, but unsatisfactory to the reasoning mind.

What, for instance, could be more inconsistent than to compare a human lifetime to “a day,” while denying it the recurrence of *morning*, or to point the analogy between it and the yearly seasons, without granting the return of *Spring*! Correct correspondence is reversible; but reversal of these analogies, on a one-life basis, would mentally plunge day into everlasting night and terminate the year with permanent winter. And whence, pray, the initial dawn and springtime? To be consistent, these metaphors must exclude any possibility of a round of seasons, in point of fact. There could not be a year, because there would be only *one day*. Another day would require another planet. How loudly do such half-truths and cur-

tailed similes shout the name of *Jehovah*, establisher of sempiternity, creator of something out of nothing! Here is to be seen the lurker behind the sophistry of this era, luring Man to deny his own divinity, prostitute his reason, and blind himself to his continuous, cyclic pilgrimage, with its transcendent destination.

"Western investigators have for some centuries suspected that events move in cycles, and a few of the writers in the field of European literature have dealt with the subject, but all in a very incomplete fashion. This incompleteness and want of accurate knowledge have been due to the lack of belief in spiritual things and the desire to square everything with materialistic science." Still, like unto other men, the investigator is subject to alternations of light and darkness, heat and cold; his breath and pulse depict the ebb and flow of ocean tides and every motion of his consciousness demonstrates the law of periodicity; his own sleeping and waking daily repeat, in little, the drama of *Reincarnation*. And, too, the microscope's revelations of the exceedingly small, as well as the telescope's sweep of the vastly great, tell the same story of ceaseless rhythmic motion.

True, there is recognition of "the moon cycle and the great sidereal one", but both are looked upon "merely as periods of time". Considered thus, "as but lengths of time, there is no profit except to the dry student or to the astronomer." Mathematical calculations are obviously necessary in the science of Astronomy, but why need they so enmesh the calculator as to further obscure deep mysteries? To whom should the bright glory of the stars yield up its mystic import more than to him who so intelligently charts the perfect order and relationship maintained in the regal, circling march of the stellar hosts across the fields of space?

Who that loves those ancient constellations could feel less than awe at beholding the glittering firmament of night! Who, knowing their conformations, but must eagerly hail the appearance of kingly Orion and lambent Sirius in the winter sky and joyously greet beauteous Scorpio of summer evenings? Like friends of long ago and ages yet to be, they yearly come, reminding all with eyes to see of evolution's mighty scope. Too often, the profoundly informed fall below the layman in appreciation of the very objects of their investigation. So cycles are regarded as mere, dry measures of time!

There are thinkers "who say cycles exist but have no very great bearing on human life"; but the "theosophical theory is distinctly otherwise", holding that cycles are not only "actual physical facts in respect to time", but "have a very great effect on human life and the

evolution of the globe with all the forms of life thereon." Of course, if matter is regarded as dead or as unintelligent, and force as distinct from it, the theosophical postulation will seem absurd; but it becomes self-evident when the universe is viewed as a *living whole*.

"A cycle is a ring or turning, as the derivation of the word indicates." Such turning, or circling back again, implies something to turn—force of some kind. Controversy as to the *kind* of force is cut short by Theosophy's statement that all force, whatsoever, emanates from *beings*. The cyclic action of these forces can be better grasped if it is understood that all beings have both subjective and objective existence, causing them to "now draw in and now let forth". With the outward movement Nature quickens into renewed expression. When the forces are withdrawn, rest falls upon field and forest. Yet this rest does not spell cessation of the creative energies, but alteration of direction and functioning. Rest objectively, means action subjectively. Save for what is accomplished in the seed during its repose in darkness and secrecy, it could not sprout in response to the increase of light.

This alternation of direction by the creative forces is analogous to that of the tidal breath, and of sleeping and waking. It is, in fact, the identical process engaged in propelling the mightiest Rounds of Evolution. "Great Breath" was the name anciently given to the all-inclusive, Primordial Cycle. As the Breath proceeded outward, worlds and beings, already existing in latency, came forth into manifestation, through the expansion of their own innate powers. And "when the force behind the whole mass of seen and unseen matter has reached its limit of duration under cyclic law," the "solar system and the globe we are now on will come to an end."

Probably, there are many who would argue that our yearly procession of the seasons is due simply to the earth's change in relation to the sun, thus increasing and decreasing the amount of direct sunlight received; and that, as a matter of course, this produces germination, growth, maturation, followed by inactivity; that there is nothing occult about cycles nor any adequate warrant for stressing them. Granting the argument: all are familiar with the indicated effect of sunlight; but how many know why the earth changes her position at regular stated intervals? Her tiltings and circuit around the source of physical life and light are methodical. Why? Can it be that Beings have something to do with establishing this means of supply? Perhaps it does not just happen that Mother Earth

behaves in this fashion; and possibly there are equally practical reasons for the actions of the other planets. But if the Theosophist senses intelligence ever at work in the yearly cycles, a religionist might well name that intelligence "God's care." What, then, of drought, flood, crop-failure, and famine? The Almighty's perfect plan, individually supervised, should produce flawless results!

Consistent with every fact, Mr. Judge states that "the force at work and determining the great cycle is that of man himself considered as a spiritual being." In the words of another Teacher, this means "that in the beginning, the sun, and all the planets belonging to this solar system, established, through their relations and inter-relations, an order of motion, or a certain rate of vibration, which is the key governing all motions." In its currents of force, this Primordial Cycle traced the pattern for the entire system, including the lesser cycles of its planets, and remains the Master-Wheel, so to speak, of the solar machine.

This ideal design, an extension of a prior one, permits of no distortion or alteration; but its unfoldment depends upon the co-operation of human agents. Inherent as the *ideal* is in all things, great and small, yet Man is the vanguard for its manifestation, and responsible for all imperfections or failures in Nature. Yet, included in the evolutionary scheme, is freedom of choice. Mechanically wrought, by force, the universe would be bereft of its prime object—that of raising humanity to Godhood. Better that ages were spent in learning wise action—even by setting up cycles of woe—than *arranged* perfection, at best but outward seeming! This is not Nature's way, nor Master's way. The Elder Brothers and Guardians of the Law became such through patient, persistent self-effort along the lines They point out to lesser Souls. Thus only, round by round, may the spiral ladder of progress be mounted. Fortunate, indeed, it is that frailty and selfishness are powerless to erase or even mar the innate pattern; but that, rather, with individual, race, planet, or solar system, what fails of present accomplishment may find attainment in future cycles. For whatever Man's mistakes, within him still abide the Plan, the Way, and the Power.

CONTINUITY AND CONTACT

IS this my first contact with Theosophy declared to be the Ancient Wisdom-Religion? Can it be that I am once more brought to a glimpse of the REAL? That THAT which is said to be my very Self hath ever been, but I knew neither IT nor myself? That in former existences I denied that which should have been realized, so that now my path though evident, is with difficulty to be attained?"

So questioning, every inquiring Soul is brought to face with the Duty which rightfully is his if he assume honestly his divine labors. Thus the Law shall be fulfilled and salvation reached. To work for SELF and Self, the Higher through the Lower. Only so can conscious immortality be acquired. The Work begun so long ago must meet its fruition in him who bends himself to the task. The vow to enter the long and weary round of existences may have at times been lost to the outer man whose very life issues from the inner god, the Man within.

Thus if there be he who questions the whys and wherefores of life, feel kindly to him who has lost the Way. Point out as best you can that which is known to you. Speak to the other in terms fit for his understanding. Try not too quickly to do, for slow growth is, in time, the best. Giving of your light, you lose not but gain, and he that has received shall in turn give of his to others. Thus the Wheel of Life moves on. The higher and lower are bound in one unbroken chain of Being. Each link is fast bound to its brother. So knowing and living we help on Life. Life ever having been, is, nor shall ever cease to be. How much more great is he who sacrifices, nor takes his right to well-earned rest, who descends the dark and gloom! But the dark and gloom are only relatively so; the Spirit is ever bright to shed its ray.

When once more the Soul is born again into the Mansion of Pain and Death, it but for a time descends and will return to its own home. For Spirit when it partakes of Matter, experiences the qualities that are born of it. To awaken the sleeping Life locked within Material Nature is the task to be essayed, while conscious godhood is upheld. Through every condition so met, if well performed, the Soul will knowingly have won its individual right to be. No more lasting glory can be bestowed than that knowledge, the Wisdom of "Thou Art THAT."

ON THE LOOKOUT

PILLAGE

The "surplus" of farm products—in reality the ghastly misuse and maldistribution of what is really shortage—which led to so many restrictive measures under the Roosevelt administration and before—has blinded nearly all but a few scientists to the relentless destruction of what is now an apparent "surplus" of a resource *both essential and irreplaceable*, of which civilization is guilty. That is the destruction of fertile soil.

In ignorance and pressing immediate need, perhaps, lie some excuses for the billions of tons of rich soil washed into the sea by foolish methods of cultivation, for the "gutting" of land by long-continued single-cropping, for destroying by farming millions of acres of land never intended by nature for anything but grazing, and the like. But there is no real excuse for the insensate greed of the gold-dredging which has destroyed hundreds of thousands of acres of the richest soil of the Sacramento Valley in California. It is not a need of poor and hard-pressed men; the enormous investment required to build these earth-devourers shows clearly enough the means present for a choice between construction and destruction. It is merely the sacrifice of priceless resources forever, in behalf of a little immediate further profit for men already wealthy; for this dredging literally inverts the soil structure, piling upon the surface coarse, sterile gravel many feet deep, and utterly destroying the most remote possibility of cultivation so long as the continent endures.

A NEW DESTROYER

While the government is engaged in trying to move farmers from unprofitable soil, and city dwellers to farms, all of which, to be successful, necessitates the employment of vast new acreages of good land, and while we engage in enormous reclamation projects to add new land, we are confronted with the description of a new dredge of unprecedented power, designed to operate in the rich Yuba River valley. This weapon against nature has a digging arm 200 feet long, will eviscerate the soil to a depth of 140 feet, to the amount of three-quarters of a million tons per month, and has been inspired by the new price of gold set by an Administration which in every other way, including costly tree-planting and other devices, is seeking to delay the looming land-famine.

It will contribute greatly to the relief of unemployment, say the proud owners—utilizing 12 to 18 men as crew!

One speculates over the identity of the peasants on this continent—some 1500 years hence—who will be desperately preserving every scrap of offal and filth, human or otherwise, as the Chinese do now, for the purpose of eking out for a little while longer the power of their land to produce for them one or two niggardly meals per day as reward for eighteen hours brutal labor.

THE CREATION OF A DESERT

Only recently science has begun to suspect a new meteorological law—continental desiccation. Yet it is evident enough that at a certain stage every continent tends to generate a desert in its midst, often as in the cases of the Gobi, the Sahara, and the Great American deserts, showing evidences of one-time fertility and the support of great populations. Theosophists see in this a phase of *Karmic* law, having to do with the desiccation of the civilizations themselves. "Sacrifice produceth rain"; a saying which is superstition to science, indeed, but *fact* to those who have some inkling of the organic psycho-spiritual-physical continuity of man and nature. Degenerating civilizations bring degeneration of the soil, and it is not impossible that the great droughts of 1934 are warning harbingers of a resumption of the immemorial process on this continent. The margin between desert and production over many of our great States is one, at most two, rainless seasons.

The drought, in lightly striking California, brought to attention a small sample of actual desert-making. In a certain range of hills which for at least twenty years past has never been without grass, can be seen the unbelievably quick results of a single loss of verdure. Almost at once the winds began to strip off the fine soil, leaving coarser particles and finally sand. The sand begins to move, and at last the bare bones of the earth show through—in a matter of a few weeks!

When an area is once thus destroyed, it never again can yield for man—except in the form of such of its soil as remains in the form of fine aeolian or loess deposits caught in low spots and subject to irrigation, such as represent the main resources of great agricultural areas of China.

To see the process taking place under one's very eyes brings a horrifying realization of the swiftness with which *Karmic* retribu-

tion for carelessness and indifference can strike a race or civilization. It brings a clear picture of the past of the Gobi and the Sahara; it explains why, in the driest and most hopeless regions of our Southwest, are petrified forests of a type showing heavy rainfall, and almost soggy climate, a few thousand years ago; so much so that through the deserts northeast of Los Angeles still live leathery turtles, originally water animals, but which in all their lives never see water, getting their moisture from the scrubby desert plants upon which they feed—fit symbols and historical replicas of the desert human populations of the world.

Emissaries of the Administration have actually traveled about, combatting by scientific lectures a "gross superstition" which has gained tremendous headway among the ruined people of the drought areas—a superstition to the effect that the enormous destruction of food and livestock for the purpose of raising prices had something to do with bringing on the drought. "Gross superstition" to some—uncommonly and unexpectedly good intuition to others. Perhaps a little more headway gained by it may save this race and country from *complete* desiccation.

A STRANGE CASE

A few remember the tragic Leo Frank case of 1919, in which a man, ostensibly lynched for a heinous offense, was in reality lynched for being a Jew—in the United States, incidentally, not in Germany. In April, 1934, one Fred Lockhart, accused of exactly the same offense, narrowly escaped the same fate, remarking thereafter that "now I know how Frank felt." (San Francisco *Call-Bulletin*, April 21, 1934). He had reason to revert to that incident. He was the lyncher who drove the automobile in which Frank was taken to his fate. He in turn is to be hanged legally now for the identical offense, his escape from the mob having thus resulted practically in his experiencing death twice. A rigid Karmic interpretation would hold that once was for Frank and once for his other crime. Be that as it may, it is the clearest possible illustration of that most important phase of Karma—*attraction by repulsion*.

All Karma is carried forward in the form of mental deposits; and so powerful is the molding force of imagination—which *always builds consciously or unconsciously upon memory*—that any deeply impacted impression will form a model for the future—either in circumstances or of personal qualities, including physical appear-

ance. "The soiled garment thou despisest will fall upon thee," whether in this or another life. Such images implanted are *powerful subconscious suggestions*. Horror of another person or thing almost invariably arises from internal stress in our own nature caused by a strong, though often subconscious like tendency. The secret desire toward the crime of which Frank was accused aroused in Lockhart—along with his lynching confreres—the wish to destroy the desire; a wish objectivized toward the innocent Frank, instead of turned inward with self-knowledge. The violence and horror of the lynching, creating a superimposed suggestive image, ever-haunting, ensured on the victim's part his own ultimate commission of the crime and corresponding fate.

It would be an interesting if unpleasant task—somewhat beyond the powers of "normal clairvoyance—" to follow the corroded soul of a lyncher through this and other lives. *But the important lesson is to many others whose physical hands are—so far—clean of blood.*

THE REVOLT AGAINST MATERIALISM

The following is quoted at length because it so clearly sets forth the spirit of the current scientific awakening, which seems now to be actually taking place after many an illusionary start: (Prof. Bragg, in *Science*, Mar. 16, 1934).

To summarize, let me try to explain by an analogy the position in which we find ourselves as students of the mechanism of nature. You know those large glass-paned floors which often form the pavement of an upper room or of the street, which are such that any one in a lower room can look upwards and see the footsteps of people passing above. Let us suppose a psychist placed in such a lower room, and that his sole means of observing what was going on above was by observation of the feet of the passers by, and of anything else in contact with this glass floor. He could learn a great deal and would be able to formulate laws. He would observe that footsteps did not suddenly disappear into space—the indestructibility of matter. He would observe that the footsteps always passed around objects and not through them—the impenetrability of matter. Starting in one direction they on the average pursue the same direction, though fluctuations from the average are evident. Sometimes a foot slips; such a phenomenon is generally followed by violent movements of the feet and their disappearance altogether, followed by the appearance in their place of an object of roundish outline—a kind of radio-active

transformation. The laws governing a crowd of footsteps all moving in one direction would be more exact than those applying to a single individual. Yet he could never predict exactly what they would do.

We may make our analogy a closer one by supposing that we can only tell where the footsteps are, not by looking at them, but by reaching up and tweaking their toes. A light tweak has little effect on their movements, but leaves us uncertain of their exact position. A heavy pinch tells us exactly where they are, but causes them to swerve from their course in an erratic way which we can not predict. To see where they have got to, we must pinch again, and this introduces a new element of uncertainty into the future, though it tells us what has happened in the past. The psychist might be tempted to say that an element of blind chance enters into the behavior of all he observes, upsetting his precise calculations. We know that he would be wrong. The objects above exist in a third dimension of which he is unaware.

Is not this precisely our position as regards the physical world? The same element of uncertainty enters into all our physical calculations, and does so not because our instruments are imperfect, but because of the very nature of physical laws. We must think of the physical world around us as the footprints of something which exists in other dimensions as well, which has other qualities which are not physical and which no physical apparatus, however delicate, can measure.

It seems to me that this is the contribution which recent developments of the physical sciences make to human knowledge. Nothing can exceed our instinctive horror of the finite, our revulsion at the idea of being entrapped in a mechanical web. Science now suggests the way of escape from a dilemma, for which its own logical pursuit has been largely responsible.

THE MODERN SLAVE OF CULTURE

In ancient Rome the education of the scions of wealth was left largely to slaves, many of whom were able scholars. In cold dollars and cents, we, Romans reincarnated for the most part, set exactly the same value on the teaching function.

By January 1, 1934, 2600 schools had been closed in the United States, affecting 140,000 children. It was estimated early in the year that by April 1, 20,000 more, involving 1,000,000 children, would close unless Federal aid were forthcoming.

Of the 800,000 public school teachers in the United States 200,000, or 25 per cent, receive less than \$750 a year—the rock-bottom wage set under NRA for factory workers—and 85,000 actually receive less than \$450 a year, or an average of \$8.65 a week for 52 weeks. Even that miserable wage is held up. In only eight out of twenty-nine States in February, 1934, were teachers' salaries paid in cash when they were due.

At the close of the 1933 school year unpaid teachers' salaries in cities alone amounted to nearly \$30,000,000. It was estimated at one time that we owed teachers in the United States some \$120,000,000, of which \$50,000,000 was not even backed by notes or paper that could be exchanged for food.

WHAT IS A LUXURY?

In the best of times the wage paid to teachers in this country—as to engineers and most other classes of minds which rise above a mere commercial cunning—has always been an insult to intellect. The truth becomes more biting when put into a comparison with our self-indulgences.

I send my child to school to be taught how to live in this great American republic and pay the teacher less than I would pay a self-respecting office boy. And on top of that I plead poverty, tell the teacher to wait for the pittance a month, six months, a year.

But meanwhile I continue to ride in an automobile, build good roads, smoke cigarets. I say I: I mean we, the American people. We spend more money for the Three C's—cigarets, candy, cosmetics—than for the Three R's. For education, at present, \$1,750,000,000 a year; for cigarets, candy and cosmetics some \$2,050,000,000 a year. Without criticism of the sums spent for these little indulgences, it may be said that our sense of values is completely askew.

The total cost of public and private education in the United States for the year 1930 amounted to an assessment of \$44.34 against each adult. A man who smoked a package of cigarets a day, at 12½ cents, would spend \$45.62 for cigarets in the course of a year.

Many a man—many a poor man—does exactly this without considering himself at all extravagant. And many a woman spends as much for cosmetics and beauty treatments. By what right, then, do we kick about the cost of education? By what right do we force teachers to work for nothing and go

penniless over long periods? Is there not a weakness in the spine of people who let these things happen?

Nor does this tell the whole story. At the peak of expenditures we spent \$2,250,000,000 a year for public education. In 1934 this was cut to \$1,750,000,000.

In 1933 \$5,000,000 less was spent for textbooks alone than in 1932, and in many schools the supply of textbooks never has been what it ought to be, anyway. (Oakland Tribune, Sept. 3 1934).

THE OUTCOME

In other words, in the most prosperous times, we spent within a tenth as much for cigarets, cosmetics, and candy, as for education. In present times, the drop in educational expenditures is far greater than the drop in indulgences—showing clearly enough what our real scale of values is.

Those strangely blind beings who are behind the campaign to destroy the schools—some deliberately and intentionally so—little reck the plain retribution in sight. There are certain interests which covertly believe and preach that with education eliminated or curtailed, the masses would become more content with their lot, be more docile in the mills. Mostly, however, it is merely blind greed, intent upon saving expenses, which is responsible. None thus concerned have counted upon *the deadly combination of ignorance and universal suffrage*. There is visible already a sinister tendency for the masses, hard-pressed, to fall victim wholesale to the most insane economic delusions. Given continued hard times and further slaughter of educational facilities, and such fantastic measures will be put into effect that either the whole system will collapse into chaos and famine, or fascist revolution will seize the reins and destroy the liberties of the people in the attempt to save their bodies. In either case, America, as originally conceived and organized, will have been destroyed, and with it, the hope of mankind for many centuries to come.

Such tendencies in fact may produce a fission into what in reality will be separate nations, even though formally united, that is, those communities which understand and appreciate intelligence will maintain education and the American form and spirit, while others will so alter, and become so degenerate, that working union is no longer possible.

In a sense, there is a Karmic retribution upon the schools. The record does not show that they have been markedly successful in

the most important of enterprises—moral education. While, for a civilized nation, we have a large percentage of illiterates, one does not find them in the same proportion in our overcrowded prisons. Judging from the results, our education has on the one hand served to arm the citizen with ill-used knowledge, and on the other, made accessible to him multifold sources of inspiration. Among the so-called elite, it seems to have been very useful in furnishing means for overreaching, legally, one's fellow-man. On the whole, we cannot ourselves regard universal education as more than a dubious benefit so long as its results are evident in the predominant type of literature visible on magazine stands. Minds filled with this sort of thing—as the majority of American minds are—had best been left unlettered.

BRITISH SCIENTISTS AND HYPNOTISM

"I have been testing a very well-known medium," said Dr. William Brown (Wilde Reader in Mental Philosophy at Oxford) before the Psychology Section of the British Association for the Advancement of Science in Aberdeen on Sept. 7, 1934, so the *London Daily Telegraph* reports. "I have been able to discover by hypnosis that the 'spirit children' she always had with her when young—and thought they were spirits—could under hypnosis be remembered by her. She could remember who they were and their names." He is further reported as declaring that only through hypnosis could the question of trance-mediumship be put on a scientific basis; but that repeated hypnotism was bad, and hypnotism should be used only with great care and by those fully acquainted with it.

While interested in the explanation put forward before the learned British Association by one who has a reputation, born of his books and articles, for being a sound, advanced, modern psychologist, inclining to spiritualism, we by no means agree that "only through hypnosis can the question of trance-mediumship be put on a scientific basis." There are evils in the use of hypnotism of which modern medical science is as ignorant as they are of the evils of "spirit controls." We may commend to the attention of Dr. William Brown, as to every student who wishes to spread knowledge of the danger of such dabblings, study of three of the articles by Madame H. P. Blavatsky reprinted in *THEOSOPHY*, on the subject: "Thoughts on the Elementals," "Hypnotism," and "Black Magic in Science."

"THE USES OF CRITICISM"

Some wholesome remarks were made on this subject in the New York *Times* editorial section, July 25, 1934, as follows:

Only where there is free criticism, it is held, will there be full discussion of the merits of a particular policy; only as a result of such a full discussion can there be a full understanding of that policy's real points of strength, and without that there will not be intelligent general cooperation upon which the full success of the policy must depend. Further, any country in which free criticism is not tolerated is certain to suffer in the end from political lethargy and intellectual stultification.

These reasons for permitting free criticism are powerful, but there is a more immediate reason, which even unphilosophic minds can grasp, and which ought to carry weight even with a dictatorship. This is that the critics may sometimes actually be right. . . .

The critics of a regime are not always those who wish it ill; they are sometimes its sincerest friends, who foresee disaster for it if a mistaken policy is persisted in.

There is a difference between carping and criticism, as there is a difference between destructive and constructive criticism. There is also a difference in the way it is given. In this connection, students of Theosophy can always appreciate deeply and profoundly Mr. Judge's article: "Discernment and Criticism," published in *The Path* and reprinted in THEOSOPHY, Vol. I, page 509.

THOUGHTS AND ELEMENTALS

Writing in "Tea Table Talk" in *The Path* Magazine, April, 1889, "Julius," ("Jasper Niemand") said on the subject of elementals:

"So long as the existence of elementals, and their life and being within and without our bodies, is ignored, so long the real bearing of all phenomena will remain unknown. . . . It is singular how many students look upon elementals as necessarily foreign outside enemies to be fought, whereas many of them . . . live within us and form part of the elements of which our bodies are composed. We are too apt to look upon our bodies as a homogeneous whole. Even a small dose of the *Secret Doctrine* will correct this mistake. These elementals are to be purified, not killed. Without them, man's power over nature would be shorn. Power over them is power

over nature. We obtain it, in first instance, by so purifying the nature from self, that there is no war among our elements, but all come under the control of the conscious Soul . . . these elementals are energetic centres in the Astral Light, and of a number of such centres, forms, like our bodies, are composed."

ELEMENTALS AND KARMA

The practical application of this is an individual matter, proceeding apace with study, thought and work. A writer, however, has contributed in the *New York Times* (Sept. 14, 1934), "A Little Parable" printed under "Letters to the Editor" that is a worthy admonition and a clear application:

She hid the dark thought far away
Within the closet of her mind;
It never saw the light of day,
By watchfulness confined.

But nights, to demonstrate control
And absolute self-mastery,
She'd often let it loose to stroll
Around, unleashed and free.

Such dangerous dalliance amused
At first—next, terrified—for then,
Stronger than she, the thing refused
To be locked up again;

And so, insidiously this thought,
Her weakening will crushed in its vise
Till, by her self-made daemons caught,
She paid their asking price!

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