

The Travail of the Soul

BY

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of the

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HELENA PETROVNA BLAVATSKY

the Bringer of Theosophy to the Western World in modern times. Foundress of the Theosophical Movement in New York in 1875, under the name of the Theosophical Society, now the Universal Brotherhood and Theosophical Society, a world-wide organization, with International Headquarters at Point Loma, California.

Earliest known portrait of H. P. Blavatsky
dating from her visit to America in 1852.



**Dedicated to my Fellow-Workers
for Theosophy**

**Theosophy is the Key
of
Eternal Wisdom**



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FOREWORD

I HAVE issued this book in response to the insistent requests of many of my friends and followers; and the name that I have chosen for it is one that I have had in mind for many years as being a fit and appropriate title for a printed collection of some of my Theosophical Lectures, delivered at various times and in various places in the United States and Europe.

The Lectures or Addresses that I have chosen out of hundreds, for printing together under the title "The Travail of the Soul," seemed to me to fall naturally under that name; because they all deal with different phases of human suffering and error, out of which I have endeavored to point a sure Path leading to Light and Peace; and this Path is the eternal Way of the Spiritual Life. There is no other true Path, for it is the Path

of Wisdom Unbounded, of the Light of Eternity,
and of Ineffable Peace.

The Lectures are printed practically in full
and almost verbatim from the stenographic records.

KATHERINE TINGLEY

*International Theosophical Headquarters,
Point Loma, California.
April, 1927.*

SECTION I-

The Real Man

*“But thou art a supreme object, thou art
a piece of God, thou hast in thee something that
is a portion of Deity.”*

— Epictetus

THE REAL MAN

THE genuine teachings of Theosophy were brought to the western world by H. P. Blavatsky in 1875. She never presumed to claim them as her own, but declared they were as old as the ages. After you have read some of our literature, you will find out how she received them; and how almost impossible it is to believe that, even with the knowledge that she had, she could have accomplished so much in the teaching of the Ancient Wisdom in her short stay on this plane. Her remarkable erudition was in advance of anything that is known in modern times. This is admitted by some of the greatest savants of the age. Her monumental books, particularly *The Secret Doctrine* and *Isis Unveiled*, set the scientists to wondering and questioning.

*Genuine
Theosophy
brought
by H. P.
Blavatsky
in 1875*

H. P. Blavatsky was altogether quite an unusual woman, phenomenal in a sense, and yet no more than any other human being would be who had had her advantages, and, above all things,

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who had the desire to know the truth as she had.
The Real Man She was a woman of an intensely analytical mind, ever pursuing the path that would lead to Truth; and when she found it, she brought this great blessing of Theosophy to the Occident, and to America first.

I have chosen for my subject this afternoon, 'The Real Man.' Whatever I may say, will be no reflexion on the men and women of the present time. The fact that men and women are not greater than they are and that more is not accomplished in the sense of the grand advancement of the human race, is very largely because real knowledge is lacking.

Thousands of people today, who are doing their best, trying to lift the sorrows of the world, have not the key to the situation, which key is Theosophy; because it places man in an entirely new light.

In the first place, never can a Theosophist accept the idea that man's destiny is limited to one earth-life. Free the human mind from this limitation; teach man that as a soul he reincarnates again and again, and you immediately set him on the

WAR VERSUS EDUCATION

Path; you give him a grasp of eternity, a great sweeping picture of his possibilities, with no impassable limitations.

*War versus
Education*

The differences among men are so marked all over the world that in the truest sense there is continual warfare going on; and at any time we may be overwhelmed with the outer aspects of war.

There is something wrong with any man who is ready to encourage war. The brutal side is in control, when he is ready to kill his brothers. War is savagery; and because it is accepted by the so-called civilized world, this is no proof that it has the 'favor of God,' so to speak.

It is dreadful to think of the millions that are spent in preparation for war, and how little is done to keep our boys and girls from 'going to the dogs' for the want of that quality of education that would give them a balance of all the faculties — physical, mental, moral, and spiritual.

This is not a far-fetched picture — not the picture of a dreamer; it is an absolute fact. Mothers and fathers are bringing their children up with a fear of the possibilities of what may happen

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Human Perfectibility

to those children in the wrong direction, and yet day by day and year by year they seem to be growing less competent to ward off the catastrophe. What promise or surety has a mother of anything that is permanent in this world for her children, so long as human beings will encourage warfare?

Theosophy declares that man can attain perfection. If this is true and feasible, and if the teachings of Theosophy are applicable, then we have the possibility of something new happening for all.

The real man is not some special individual of unusual and remarkable gifts, who will lead you to the heights. The real man is he who is conscious of his own essential divinity and acts accordingly. This divinity is a power that shows to every man the god in himself; that brings home to the minds of men and women the fact that, being immortal souls and parts of the great scheme of eternal life, they have sacred duties to perform.

So, instead of expecting the real man to come from some unexpected quarter, heralded by the angels, let us look for him even in our midst,

HUMAN IMPERFECTIONS EVERYWHERE

wherever we may be; because it is possible for any man to have the knowledge of his own essential divinity; and once he has that, he has a key that opens up his whole nature. It carries him out into such an atmosphere and realm of thought, into such a breadth of vision, that he no longer accepts the limitations that were his yesterday.

*Human Im-
perfections
Everywhere*

Theosophists are striving to give to man the knowledge of his spiritual heritage, of his right to live as a soul, to stand strong and true and perfect — not all in one lifetime, oh no! It takes many goings and comings, many reincarnations.

This morning I looked out over the blue Pacific, saw its beauty, felt the touch of its wonderful appeal, and I asked myself, what does man get out of life? Everything is so imperfect, so uncertain, at the present time. People find themselves disappointed not only in themselves, but in their nearest friends. Sometimes it is a shock.

All over the world we see degradation, dissipation, and the deathly forces that are at work upon the youth right at hand — at our very door, so to speak. For proof of this, all one has to do

THE TRAVAIL OF THE SOUL

Theosophy
Gives a
New Vision is to read the daily papers or walk along the street and make ordinary observation of those who pass him. Is not this something to think of?

Once man becomes conscious of his own essential divinity, that he is a part of the eternal scheme of life, and holds to this state of consciousness in faith and absolute confidence, he opens up his whole nature and finds a revelation within himself. Where he was weak, he becomes strong; where he was ignorant, he acquires knowledge; where he had the limited idea of one life, he has the conception of many lives; and so on. He is in himself an epitome of life.

All the best books in the world cannot give to man the knowledge that he has within himself, right within his own heart.

Theosophy opens up for people a new vision of life. In their enthusiasm for and appreciation of what it has done for them, many have changed their lives in a remarkable degree. They are challenged to be true and faithful to the divine qualities of their natures; they learn that nothing is lost in the divine economy, and that all of us belong to Deity's great family. No matter how

THEOSOPHY GIVES A NEW VISION

disappointed or discouraged we may be, let us remember that we all belong to that great family.

Let us accept the fact that there is not a moment's time to be spent, then, in the question: "Is this right or wrong?" The real Man knows what is right and wrong. He is inspired; he is affected to such a degree that if you could look into the inner part of his being, you would find the very atoms of his blood going through changes. The whole constitution of his life is changing, so that he is no longer the same man he was yesterday. He is ready to accept anything and everything that is right, that he may live the life, that he may become, that he may win the victory and be the living example for all men.

This message is so direct and straight that it can be taken up by the poorest, the most unhappy. It is found in the teachings of Theosophy.

Now, if these teachings were some new-fangled fad, I would wonder at anybody believing them, because there are so many isms, and odd things, and mad, imaginary, and distressing doctrines brought out today. But Theosophy is older than all other teachings. It is the parent-

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The Anti- quity of Theosophy

teaching of all religions; and it was lived and worked out for the salvation or the advancement of man ages upon ages of years before Jesus Christ was born. Think what a conception we can find just in this idea!

To the man who has heretofore accepted the one-life theory, imagine what a picture these teachings open up! What proofs he has of the mysteries of life, the wonderful mysteries in Nature! And how little we know of them! How little we know of the momentous questions Who we are, Whence we come, Whither we go!

One can get no conception of these profound mysteries unless he has Theosophy; but when one has Theosophy, there is an 'at-home-ness' about it. There is more alertness of mind; there is a warmth and a glow in life; the sun is shining all the time; the heart is beating to the harmonies of Being, and one is not striving and working for himself alone.

The beautiful part of it is, that one strives then for all humanity. He has not to know all humanity, nor to be recognised by all humanity. But if he is living to serve humanity, he is writing

THE ANTIQUITY OF THEOSOPHY

down in the very atmosphere in which he lives, the foundation and basic thoughts that every man should have: that man is his own redeemer, and, as I have said over and over again, that he either blesses or curses his own life, according to his choice; because man has all choice.

Man lacks in knowledge in many ways, because he has had only faith; but not until he reaches a certain point of knowledge can he avoid the extreme, imaginary, and foolish ideas everywhere current today. Such a man will not be flooded with the spirit of the age — for this is not a desirable age.

But what one man can be, all men can be. There is no need of waiting until tomorrow to begin, nor of depending upon a so-called new-coming 'Messiah,' or any of that nonsense, that is being taught by certain pseudo-theosophists. Real Theosophists are waiting only for each man to find the Christos-spirit in himself, by himself, in the silence of his own heart, in the inner chamber of his own life.

I am misunderstood very much because I always declare that I think that man has a more

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Man's Task
More dif-
ficult than
Woman's

difficult task than woman. I never had anybody teach this to me, but I have always held it to be a fact; because a man has to face more varied and trying environments, while perhaps the woman can stay protected. He has to meet uncertainties and impositions; and he has, alas! little time for spiritual thinking. He is rushing hither and thither in the great psychological fever of the age, and ever facing the bread-and-butter question and his daily responsibilities.

Look at the youth of today! A few years ago, they were little innocent children. Look at them today as you see them on the street: the girls with painted cheeks and the boys with hands in their pockets, slouching along carelessly. These exemplify the facts that we have to meet. We do not have to go to Europe or anywhere else to see them. We can go even into our own towns and see the devastation, and the degradation, and the awful pressure that is brought upon the youth particularly, because of the lack of that inner knowledge which young and old should possess.

If we wish to bring humanity to something new and better, let us accentuate more than

ACCENTUATE MAN'S ESSENTIAL DIVINITY

ever the idea of man's essential divinity. After a while we shall become used to hearing about it! *Accentuate*

Let me take as an example a man whose life has not been flooded with the influences of the age, who has risen above them, and is standing out conscious of these things that I have told you about. The very fact that he is aspiring is a wonderful thing. But we can aspire and aspire, and if we do not act, it is of little use. But if a man takes up every duty as conscientiously as he would if he were to die tomorrow and be 'brought to the judgment-seat,' so to speak, how different life would be! *Man's Essential Divinity*

But men do not seem to do enough thinking. Even among the greatest scholars, they seem to pull off just a little. One wonders at this. They touch the fringe of truth, but they touch it so delicately and so fearsomely, lest they lose their prestige or lose their salaries! One cannot tell what they are afraid of losing. But they cannot be fully sincere; they cannot live the life thus, under the pressure of the hour, and of man's inhumanity to man.

But the real man that I speak of has the

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courage of his convictions. He is determined to look into what is said about Theosophy. He analyses it; and before he knows it, he is in it; and when he is in it, he cannot get out of it; it becomes a living part of him. Where different attributes of his nature were weakened or enervated or negative, they become positive and strong, through the application of the human mind to the realization that man is essentially divine, and being essentially divine, that he has potent inner qualities, which we seem not to know much about. But man can be eternally seeking them, eternally aspiring, eternally advancing. And if he is, of course the records are being imprinted continually in his own inner nature.

These records are not imprinted by telling him and assuring him of his growth and praising him at all. But he realizes that he has begun to think in a new way: that most of the thinking he did before was just surface-thinking. He never took time to think deeply into his own nature: he never knew anything about his higher states of consciousness; he never applied his mind to the possibility that there are more worlds than

ACCENTUATE MAN'S ESSENTIAL DIVINITY

one, that there are thousands and millions of worlds, and countless ages before us and behind us. He is no longer satisfied with merely mental activity. He goes above it. He pushes on in his investigation, to strengthen his life, to purify it, to beautify it, and to perfect it.

When he touches Theosophy and has this consciousness of something divine in him, something he cannot go away from, it is so absolutely fascinating that he commences to train every part of his nature.

A revelation comes to him — not a revelation in the sense that many might imagine, but it is a conscious power. He reaches another state of consciousness. When he reaches this state, he is likely at first to be confused, to doubt; because he has not yet reached the full state or the better state, which every one can reach in this one life. Not until he reaches the third degree of thinking can the confusion and doubts vanish. I cannot say anything further than this now about this third degree; but there is still another degree.

How easy it is to compare this inner develop-

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ment with the study of music! When you started to learn your notes, did you ever dream for a good long while that you could do anything more than run up and down the scales and play a few simple pieces? You did not expect to find yourself coming out before the public as known musicians. And it is the same with all classes of men, who work in that way. They work on one line.

But the real Man works on all lines. First he makes his physical body a fitting house for his spiritual soul,— the immortal man. He keeps himself pure and clean and strong, not only in the outward sense, but he keeps his inner life so as well.

Then he realizes that for thousands of years men's minds have been weighed down with teachings that are impossible to accept in the light of reason. He realizes further that he has not heretofore reasoned deeply about them; he has let others do his reasoning for him.

He passes through this and reaches another state of consciousness, where the higher soul speaks, where the immortal man speaks. He receives the light of the living power that is in each of you, from the smallest to the greatest, from the weakest

HOW MUCH DO WE KNOW ABOUT NATURE?

to the strongest — the power of the inner divinity of man. This will carry you through the ages and change the whole aspect of life. It will take man right to the point of understanding Nature.

*How Much
Do We
Know about
Nature?*

How much do we know about Nature? You mothers, who have borne your children, how much do you know of what happened to them before they were born? — of the prenatal conditions and all that preceded? You cannot know much, because you are hemmed in and psychologized by the influence of the age, by the teachings of the past, that have held you. They are in your very blood, brought down from generation to generation.

The minds of men have fashioned your lives. The minds of men have fashioned the system of living, while it is your own souls that wish to speak. It is your own souls that are ready to proclaim to you these great truths, while you may be living away from the world, unrecognised by many. But the growth, the ascent, is taking place. And if one can do it, all can do it.

If a man can astonish the world with the extraordinary, seemingly phenomenal, results of

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*What the
Children
Could
Teach Us* his achievements in music, in art, in invention, and so forth, we call him great. But great as he is, how small he is in comparison with the man who has discovered within himself that sweeping, rushing, pulsating, ever-living power of his own divine soul! You cannot move away from it. It will hold you forever. Your eyes may become dim in time, and your hair grow gray, and your body look tired and worn, but the soul is alive; there is no aloneness any more; there is the realization of the higher state of consciousness,—the consciousness of the companionship of the gods, so to speak. That is not an extravagant statement to make.

I have never had any children of my own; but I have seen very beautiful children: I have looked into the eyes of a little innocent child, and at such times I have felt that if I could have been entirely true to myself in other lives, and if I had had even the knowledge that I have now, that child could, without a word, without a sermon, but just by its presence and in its eyes or its manners, reveal to me many of the secrets of life.

I believe many of these children come pre-

WHAT THE CHILDREN COULD TEACH US

pared to give us our life's message, but we do not hear them. Instead, we commence to train them just as grandfather or great-grandfather did, according to a certain system. We do not give them any chances at all.

And so they grow up. And then you blame them afterwards when they are all out of tune; when things go wrong! After a while some of them may be so far off the track that they go to prison, and a few of them are hanged! Isn't it pitiful? They are not wholly to blame. We cannot blame anybody or anything except ourselves!

And even in doing this, we should not bring ourselves to embarrassment, but rather should we feel the importance of reaching the Light, of pushing our way along the Path until we reach the heights, and know the Truth, and *become!*

Real life is joy, even here on this earth. If you do not find the joy of life, that is your own fault.

You mothers must make new conditions for your children! Even in your sorrows, feel the godlike qualities of your own nature that will sustain you when all your money goes, when all

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*Study
Theosophy*

your friends desert you, and when everything goes wrong. That wonderful inner power is the treasure of your life and of your future lives. It is the high spiritual treasure of humanity.

That is why I am so enthusiastic. It is quite impossible to be anything else, with the knowledge of Theosophy pointing out the way.

My words come too fast for me to do justice to my subject. No one can bring that state of consciousness to you, nor give it to you at all. We have been told: "Seek, and ye shall find." I can do so little that I am often ashamed, when I come to speak, that I cannot say more to you. I feel this inner touch, but I cannot say too much, lest you misunderstand.

But let me assure you, that if you are trying to refashion your lives and the future of your children, study Theosophy! You do not have to join our Society. But get the facts! Do not listen to what other people say to you! Study the books for yourself and see if they do not answer your questions.

We do not believe in emotional conversions. We despise such methods. We have no right to

DEATH THE MOST DIVINE PHASE OF LIFE

make any innovations in your minds. But we try to give you that which is nearest to our own souls, the most sacred, the most beautiful, and the most helpful things.

*Death the
Most Divine
Phase of
Life*

Have some conception of the nature of a real Man or a real Woman! It is not so far away from any one, if those who have aspirations can try to reach the point of believing in themselves, ignoring all the old conceptions of fear and dread of punishment, of hell and death, and look upon them in another way.

Consider death as the most divine phase of life! This brings home to you something that nothing else can. Those who are tired and think, perhaps, they are nearing the end of life, let them realize that theirs is a glorious prospect. I envy them.

Death is wonderful! When the old coat — the body that you have had to wear in order to keep yourself together in your mortal life — is about to be changed, do not believe that the great, eternal, Source of Light and Life, is going to give you less privileges than just every-day nature has. Even the trees 'reincarnate,' so to speak.

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So do not limit yourself in your thought to a life of only seventy-seven years, more or less! Drive out of your minds this picture of a life of only seventy-seven years, and then your hells and your eternal punishment and your revengeful God! See all Eternity before you for the completion of your life! Look at the dear old blue ocean and hear the echo of Nature's speech to you in the silence; find new hope and new courage; for life is joy, and the Real Man is possible, and wonderful changes in human nature can happen, when men are ready. Everything is ready; but alas! we are not.

SECTION II

The Real Woman as Wife and Mother

*"I am the woman, the light in darkness.
I come, I light darkness that becomes an illumination."*

— From the Egyptian "Book of the Dead"

THE REAL WOMAN AS WIFE AND MOTHER

THE subject I have chosen is "The Real Woman as Wife and Mother."

*Approaching
Theosophy
with Open
Mind*

If one is at all eager to learn something from Theosophy and the meaning of these temple-talks, it is important that he should realize from what viewpoint he approaches and judges them. For if one is satisfied with life as it is, if one has no protest to make concerning conditions as they are, if one's own life is filled with seeming joy and happiness, I would hardly expect to see such a one here.

I think that most of those who come here are of inquiring mind. They have touched life in its different phases; they have had their shadows and their disappointments and their heartaches and their suffering; and they crave the Light.

So possibly we might say that you who are present this afternoon are really earnest inquirers, seekers for more knowledge and more light.

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And if you are all in that state of mind, even the little that I may say ought to leave some impressions with you that will turn your minds to further investigation.

And when you have made this, then you will have answers to your questions. You will have explanations of many things which you do not understand now, answers to questions that have never been answered before. Life's Whys and Wherefores will be explained. And then of course you will have a wonderfully clear knowledge — as far as you can gain knowledge in one lifetime — of the meaning of existence, whence you come, and whither you go, and so forth.

Consider for a moment the man whose mind is quite settled that this one earth-life is all that there is of human existence, that there is a special place called heaven somewhere in the skies, where his soul will rest for all eternity,— one who has been educated or has taught himself to believe that his sins can be forgiven to the extent that he can escape the consequences of his own thoughts and deeds, and that his mistakes can be wiped out by a death-bed confession and repentance, etc.,

THE TRUTH WITHIN

— why, you will find that such a man is not searching for Truth. One cannot say that that mind is satisfied, but it is not seeking, it is not alert. And certainly never in the last few centuries was there such a time as the present in which to find the Truth.

*The Truth
Within*

Once you find the Truth, you possess a knowledge that is wonderful and powerful. You will find it within your own natures. If you wish verification of what I tell you, all you have to do is to read some of the things that Jesus has told you. Did he not say that the kingdom of heaven is within you?

So we Theosophists not only educate ourselves and our listeners to a nobler conception of the outer, material life of a human being, but we are also taught to seek knowledge of the inner life.

One might very readily ask: "What is all this about? There are so many teachers who tell us of this and that theory, which they themselves have evolved."

But this knowledge that we Theosophists bring to you is not our invention. H. P. Blavatsky, the

THE TRAVAIL OF THE SOUL

great foundress of our Society, in no sense claimed the teachings as her own. It is the knowledge of the ages, it is the Ancient Wisdom, that was taught and lived thousands of ages before Jesus Christ's time.

One of the great objects of our Organization is to teach man to know himself.

I have read a great deal in my life; I have a large library, and I have acquaintances of great culture, but no one can answer the questions that my soul demands except Theosophy. So, because I am so sure of it; because my heart is so faithful to it; my soul is stirred to declare these truths to the world. This is why I am here: because I know that these truths belong to every human soul.

If for the last eight or ten centuries humanity had been taught its spiritual heritage; if it knew that it was essentially divine in nature; that it had within itself the power of accomplishing so much on the line of self-conquest, man could not move away from the fact of Reincarnation,—that the soul of man lives not just one life, but many, many lives; and on its path of self-directed

THE TRUTH WITHIN

evolution, it gains the knowledge that is necessary to perfect man.

The perfectibility of man is one of the fundamental teachings of Theosophy.

As most of you are not familiar with Theosophy, let me reason with you. If you were, I could tell you many things that are very wonderful and beautiful and true; but now, you might think them far-fetched.

So I will merely ask you how any human being can have any conception of the greatness of life or of its grandeur, or how any human mind can conceive of Deity as we speak of Deity — All-Loving, All-Powerful, All-Knowing, the Great Central Source of Life and Light — if he accepts the idea of only the one earth-life, if he accepts the idea of a personal, punishing God, and unless he accepts the idea that there are many thousands of worlds more than this.

Reasoning from this viewpoint, one finds himself questioning: Where am I? Who am I?

In taking up my subject, I will have to introduce a type of woman, who has studied Theosophy and applied it to her every-day life so

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The Real Woman assiduously, and faithfully, and understandingly, and hopefully, that life is beautiful to her, it is joy to her; and she has the wisdom to know that if it is not so to others, it is because they have not yet found the key to the essential knowledge which any human being can have.

Such a woman, growing up under the care and tuition of parents who are also good Theosophists, will be a different type of woman from most women that you meet today. Her life will be so rich and full of service to humanity, that she will have no time to spend in pushing herself into a position of importance. She has no disposition to throw herself before the public.

But with her knowledge of the inner teachings, which carry her through this world of perplexities, she is more inclined to be the simple woman, the true, noble-hearted, broad-minded, cultured woman. And the more knowledge she has, the more beautiful and the more simple she becomes. This is the type of woman we should have everywhere throughout the world.

Why do we find so few of this type? Why do we have so many isms, so many doctrinal

“JUDGE NOT, THAT YE BE NOT JUDGED”

idiosyncrasies and false teachings? Because we have been brought up from our infancy and childhood with false ideas.

*“Judge not,
that ye
be not
Judged”*

There may have been a disposition on the part of our parents to have us be good.

But how can a man be true to his higher nature, how can he have the knowledge of his inner nature and his great possibilities, until he knows himself? Of course he cannot immediately know himself in fullness, because the acquirement of knowledge is a gradual process; and it is impossible to gain all knowledge in one lifetime.

But the first step is to live closely to the conviction that man is essentially divine, and that knowledge and power lie within himself. He may be poor and hungry and homeless; he may be misunderstood; you might even find him in prison — and, indeed, I have found men in prison who were innocent and should not be there. So there can be no harsh censure on the part of a Theosophist against the man who makes his mistakes.

One must not censure. One cannot censure his fellow-men and face his conscience. It is impossible. The greater the suffering, and the

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greater the sin, and the greater the mistakes that we see our fellow human-beings making or enduring, the larger should be our charity, the fuller and richer should be our compassion.

So a Theosophist who is studying these teachings seriously should strive to make them an actual part of his or her life, thus making every day tell for some advancement, every real duty performed as a sacred obligation; and no matter how small, it must be rightly done. Then the days fly by and one is at peace at all times.

And while there may be compassion and heartache for those who are suffering and have not the light, there is such soul-energy, there is such inner power, radiating from one like him I speak of, that he is not resting nor fully at peace in his soul, until all his strength, health, and life are given towards making the Path clear for all.

We should waste no time in grieving over our own mistakes; for every moment is precious. And nothing is lost in this wonderful economy of life. The influence of every good thought and every good deed remains with us forever.

SOLVING THE MYSTERY OF HER OWN NATURE

The girl or young woman I have spoken of is brought up to believe in her own essential divinity, her spiritual nature. She knows that no matter how many books she may have studied, nor how many teachers she has had, nor how great her gifts or her discernment, there is still something more that she must study; and that is, the mystery of her own nature. And when rightly studied, this mystery proves really to be very simple and very beautiful. She will find much light thrown on it in our Theosophical books, especially those of H. P. Blavatsky, who brought the Ancient Wisdom to us.

*Solving the
Mystery of
her own
Nature*

When you know more of her teachings, they will not seem strange at all. You will see how natural they are. You will say, "How odd that I had not known of them before." This has very often been my experience with people who have tried almost everything until they found Theosophy. And as they advance, they find in Theosophy the large liberality of thought that satisfies mind and soul.

You know we have no competition for honors in our Society. And we make no efforts to convert

THE TRAVAIL OF THE SOUL

our listeners. We have no right to allow our minds to influence others in the way of compelling them to believe as we do or to act as we dictate. Our duty is to give the simple teachings of Theosophy, and trust that they may be understood and applied. That is all we can ask.

Suppose this typical young girl I speak of has reached the age of sixteen years. She knows about herself; she has studied Theosophy; she knows about the divine quality of her nature; and in her character, her looks, and in her life, there is something quite unusual, very beautiful and inspiring.

She is an innocent girl in the truest and deepest sense. You would not find her studying the fashion-plates, painting her face, or wearing the shortest dresses that fashion permits. She would not be out rushing into the glamor and unrest of the world.

You would probably find her spending a good portion of her time at home with her parents, improving her mind by study, and performing her duties there. If father was doing his duty and mother was doing hers, that is where daughter

ON THE THRESHOLD OF MARRIAGE

would be. She would be building up the home-center, putting something of a spiritual quality into it that we must have, if we are ever to find peace and rest.

*On the
Threshold of
Marriage*

The girl I am speaking of is living for the tomorrow. Her vision is so broad and so large, that she is not satisfied with the knowledge she has already acquired. She seeks a little more every day. As she grows older in knowledge, she grows younger in spirit.

And when the time comes in her association with her friends that some one seeks her companionship as a wife, the girl who has had the influence of a Theosophical education from childhood in her home, with the example she has had from her father and mother, would have the intuition to say No, unless that man carried within himself, in his very atmosphere,—not just in his speech, nor his position, nor his wealth — an indescribable something that was akin to her own.

These teachings, when they come into the lives of the old or the young, are very protective. They develop one's inner knowledge. This is not a thing of imagination. It is just as real

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*Building
the Ideal
Home* as anything else in life. It can be found out by each one for himself, through his own study and advancement. It is a great light on the Path.

Perhaps the next man who crosses the path of my typical girl will be one of her own kind. Perhaps his father and mother had not only the love of their child that all parents have, but they had also made their home exceptionally beautiful. Perhaps they felt not only the sacred responsibility that nearly every father and mother feel, but they had a deeper knowledge of what their duties and responsibilities were; they were wise enough to know that that child was not all their own, but part of the great divine scheme, placed in their keeping to learn, to progress, to evolve, and to become.

Such a man would be really akin to the ideal girl I have spoken of. So let us follow the united lives of these two.

They love home, and they give to their home the wonderful charm, the divine quality that comes into being when two such souls are living together. And if they know, even to a degree, that the inner life is the indestructible

BUILDING THE IDEAL HOME

life, the divine life, they do not settle down to make their house so much their own, that they give all their time and all their lives to the conventional idea of merely building a home.

They begin first to build spiritually — not by anything magical or supernatural, but because they have found the inner secret of soul-enlightenment, that comes to every human being who makes himself ready to receive it.

This ideal woman and ideal man are not building their home just for the community, not just for the state, not just for the country; they are building for all humanity. Their breadth of vision and the enlightenment they have found in their studies bring home to them the fact that we are all of one divine and great family.

So they make their home beautiful. They are naturally refined; they are cultured; they are pure and they are clean. All true students of Theosophy become that way. And let me assure you, that no matter what splendid types of parents we may find in the world today, and in our past history, there is something new and inspiring in the Theosophical conception

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The Coming Child

of preparation for marriage and parenthood. It is not difficult to believe that the two I have spoken of have given perhaps a little more thought to the coming child. This is no reflexion on present-day mothers and fathers. I wonder that these do as well as they do, without the knowledge of Theosophy. But my two ideal parents feel their responsibility, in that the gods have given them a treasure — not a treasure to hold, and bind, and confine, and control, but a treasure on which they can pour out their hearts and which can evoke something divine in their own lives as the three grow together in the sanctity of this beautiful home.

You know Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them."

And believe me, dear comrades, this is possible even in one life, with the basis of a splendid evolution, magnificent conquests, grand achievements, and the "glory of God," so to speak, in their lives, when they have worked together in harmony and thrown themselves back into the consciousness of their higher natures.

THE BALANCED EDUCATION

One cannot work this out with his brain-mind alone. If he did, he would make it all brain, and no heart and soul. The brain, of course, has its place; it must be educated and cared for as a useful instrument. But there must also be intuition. And the two that I have spoken of will have it. *The Balanced Education*

Can you not conceive that their child will bring into the world something a little different, perhaps a little better than most children have a chance to bring?

This child will be taught, and will know instinctively, that the body is the temple of the soul; that it is sacred and that it must be kept pure and clean and healthy, so as to be able to work in consonance with a harmonious life. It will soon learn that its mentality also requires attention. That education will begin coming from the parents in a most delicate, indirect, and impersonal way.

And as the body grows in the glory of life and in vigor and health, the conceptions of the mind grow larger. Nature assumes a different aspect for us. We know that the children can

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*Heredity
and
Intuition* learn to love Nature as we never loved it. We can believe that in the lessons of Nature are to be found the essence of the proof of Reincarnation. As that child grows up, it is not satisfied with ordinary scholastic education. Day by day it seeks more and more knowledge of the spiritual life, without in any sense neglecting the duties of the outer life.

The parents are not dreamers nor fanatics. They are splendidly balanced; and so they give to their child a splendid balance of the physical, the mental, the moral, and the spiritual education. One need not be surprised if the result is something ahead of the commonplace.

I do not believe that anybody in this world today, who has lived only as long as I, has studied the question of heredity more than I have. I have studied it from the standpoint of my Theosophical investigations.

The mind has a true power of willing. If I were the mother of a child, it would depend very much upon me, what that child would be from its very conception. And if I have ingrained into that child some of my secret weak-

HEREDITY AND INTUITION

nesses, some of my insincerities or my failures, it is more than likely that that child will show similar hereditary tendencies.

But now let us go back to the ideal mother and father, who, in bringing up their child, have shown the power of the will — the mental will and the spiritual will. With the knowledge of Theosophy, with this intuition that I have spoken of, this ideal wife was full of reflexion while she was carrying this child; she analysed herself. It was self-study all along the way — not with fear and trembling, but with that rare confidence that Theosophy gives to those who study it seriously.

Hereditary tendencies can be overcome. I have had some remarkable experiences in studying heredity in little children, where there was very little on either side of the house that would honor the children. Yet I have seen some such children rising and rising, under proper teaching, until they had overcome hereditary obstacles. And this power is aroused by evoking the qualities of the inner man, the higher nature — that quality of intuition, which is above the mere brain-mind.

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Once in a while we read of people having very wonderful experiences. We Theosophists do not follow visions or dreams, or anything of that sort; but sometimes remarkable things have happened to advanced men and women, and they have performed marvels. And when these things have been accomplished, they were the expressions of the higher natures of those who did them.

It is this quality of intuition, which inspires our great artists, our great musicians, our great scientists and inventors, when they reach the heights and do the grand acts of achievement that the world acknowledges. And this quality of intuition is just as accessible to all of us as is the air we breathe. But we must be ready. Our minds must be purified. We must have some conception of the possibility of knowing more in future than we do now. And when we reach that point, the book of life is open to us — the revelations of our own experiences.

And if the ideal lovely woman and her splendid noble husband that I have spoken of can reach this point of achievement, can overcome heredity in just one life, think what two

HEREDITY AND INTUITION

such going along the path of self-directed evolution would do for humanity! And if children were born to them, they would be different types from what we have now.

Here, then, for the present, we may leave the real man and woman still living and serving.

SECTION III

The Real Child

“A child is like a plant which, having proper nurture, grows and matures into all virtue; but, if planted in an alien soil, becomes the most noxious of all weeds, unless saved by some divine help. . . . Assuredly our children, if wisely educated, will dwell in a land of health — a land of noble sights and sounds; and beauty, the aroma of fair works, will meet the senses like a breeze and imperceptibly draw the soul, even in childhood, into harmony with true knowledge.”

— Plato

THE REAL CHILD

I REALIZE the enormous corruption, immorality, and bestiality with which the world is flooded today. People may live their individual lives quite separated, to a degree, from the world's chaos and confusion, and endeavor to lift themselves out of the mire and breathe the fresh air of truth; but it must be very difficult to span the gap.

*Youth,
Humanity's
Promise*

There is a greater and deeper meaning to life than is generally understood. Theosophy gives the explanation of life's deeper meaning; it gives the enlightenment and the real knowledge that every man should have. I therefore approach my subject from the standpoint of Theosophy, which I represent.

The real child or youth is humanity's promise for the future. We must, of course, consider this child as being born to the real man and the real woman of whom I have already spoken, who were living the real life in a promising en-

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vironment, with at least partial understanding. Their lives were very true, noble, and beautiful; they were excellent examples to all.

I shall make very little attempt to treat of the outer man, who lives entirely in the dollar-and-cent world, and considers this one life the only one; because his ideas are very limited with regard to the divine scheme of existence. But, rather, I shall speak more of the inner man.

It is an ancient teaching that the child should be cared for from its very conception — that there should be preparation for the incoming soul.

Those mothers who have talked most seriously to me on the subject, and who seem to have the greatest concern for the welfare of their children, tell me that they are not well satisfied with the little that they have in their hearts and minds, with no basis upon which to work. This basis Theosophy gives.

We Theosophists accept the child as having been born into this world many times before. We believe in Reincarnation. We consider that the child is a glorious, Heaven-sent gift to the real man and woman; but the gift is not so ex-

ETERNAL LOVE, THE UNIVERSAL IDEA

clusively theirs that the child is outside the workings of the divine laws and the wonderful natural laws that are always acting.

*Eternal
Love, the
Universal
Idea*

The mother should be the real teacher from the time the child is conceived; and from then on, if the child is placed in the proper environment and has the proper education — both spiritual and worldly, in the right degree,— that child has the promise of amounting to something, in the truest sense of the word — of being an example of probity, sincerity, and virtue.

Neither you nor I could exist if there had not been some starting-point — some great universal idea. And this universal idea is Love — Eternal Love.

Before the child is born, the real mother has confidence in her husband, because he is walking on the same path as herself in self-directed evolution. There is no half-way loving, because they are both living the real life and finding happiness and peace.

These two that I speak of believe in the essential divinity of man. They know that their child is, in the deepest part of its being, a soul.

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So they have a rare treasure placed in their care. They know that it has two natures in one being; that the outer, flesh-house, the mortal part that we can all see and love, is capable of great development even in one lifetime; but that their child's full advancement and progress in this life cannot take place if it is eternally confronted with only the environment of the outer man and has little if any touch of the inner.

I am confident that many mothers, in the deepest recesses of their nature, in their silent moments and unuttered feelings, do come very close to some of the sublime truths of the inner life, without being able to explain them. But Theosophy offers the explanation.

The home of the real man and woman that I have spoken of is of a rare quality, built on spiritual and inner forces as well as outer. There the mother has a basis on which she can work. She guards her thoughts from the time when the child is conceived. She builds high ideals into her thought-life before the child is born.

Without this inner spiritual knowledge that I speak of, the key to the child's future is missing;

THE SACREDNESS OF EXPECTANT MOTHERHOOD

and when its dear little eyes look out into the world, telling all humanity of the godlike things it has brought, it gets no answer, save perhaps from the innermost recesses of the mother's heart; for she is the creator, the one who is molding that character, possibly for glorious achievements and superb victories in self-conquest.

*The Sacred-
ness of
Expectant
Motherhood*

How lovely children are even in their mischief and their little difficulties! How marvelously more so would they be in rounding out the spiritual nature under the guidance of the real mother and father, who are not only the caretakers, but the watchful angels!

In the ancient days that I have so often spoken of, the expectant mother was not under the pressure of the annoyances and trials of everyday life. She had a sacred obligation to perform, a tremendous, sacred right. She was about to receive the gods, so to speak. So she spent her time quite separated from the many unnecessary associations and pressures that bind the woman down to the every-day life of care and perplexities and anxieties. The husband understood that it was to be so. Thus the nurture and education

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of the child began even before it was born, in preparation by both father and mother.

An obtuse mind might not accept this; but the thinking mind cannot but see that there is something in it.

Try to look at the word-picture I have made, in the same spirit that you would approach a glorious and magnificent painting by one of our greatest artists. How you would then be lifted out of your every-day selves!

It does not matter how poor a mother is nor how many struggles she may have; she can conceive of such a picture by throwing herself into her own sacred thought-realm, where the very silence will be full of music, and beautiful surroundings, and golden promises.

This is not my story; it is the story of the ancient wisdom, and the story of the inner life of the mother. The mother and father who follow this path find the joy of life, and their greatest joy is in having the power to give enlightenment to their child.

How many of our children and our young men and women do we prepare to meet life's

THEOSOPHY OPENS THE DOOR TO MAN'S SOUL

battles? Alas! All down the ages we have been educated almost entirely in the outer life. The inner life has scarcely been considered at all; and so the real things are not accomplished; the great results do not come. If they did, the world would not be as it is today; we would not have so much crime, distress, suffering, and vice.

*Theosophy
Opens the
Door to
Man's Soul*

If the child has been prepared through the rounding out of its character, so that its soul can breathe the invigorating fresh air of the eternal life, when it reaches the age which most parents realize is the time of greatest temptation for it, that boy or girl will not only be practical, sensible, pure and good, but you will find it the strong boy or girl, who can resist temptation. Such a one is wonderfully protected for the whole of its future; is not bewildered nor misled, and has, even in its early years, a comparatively clear insight into its possibilities.

Theosophy opens the door to the soul of man, that he may live in the truest sense and may discover within himself the power to overcome and to become.

If you had seen all that I have seen, while

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working in the prisons and the penitentiaries, of the awful mistakes that have been made through ignorance, you would work perhaps harder even than I do, and you would feel still more the agonizing cry of the world, because humanity lacks the essential teachings that will help man to know himself.

The spiritual man takes in the needs of the outer life, adapts himself to it, does not run away from it, but goes through it victorious. He is able to lift the burdens of humanity, and to teach men by the beauty and simplicity of his own life.

When you have followed up the teachings of Theosophy, you will find that they are the panacea for all the difficulties and trials of life, as well as their explanation.

What is wanted in the world today is balance. Extreme measures on any line generally bring reaction, chaos and confusion, and deep, deep regrets.

No man can know himself until he recognises his own inner divinity. Without this he is like a ship at sea without a rudder. No man can become

THEOSOPHY OPENS THE DOOR TO MAN'S SOUL

a real father, a real benefactor to his country, nor a real honor to his family and himself, if he does not know something about the laws governing his inner nature, pointing to the essential divinity of man.

The members of the Universal Brotherhood and Theosophical Society are teaching the pure, true, sweet Theosophy, just as H. P. Blavatsky taught it, and just as it was given to her by her Teachers; and this Theosophy has in it much that will lift humanity's burdens. It explains the meaning of life; shows man his true heritage; brings that enlightenment that every human being should have, if he wishes to do justice to his soul and to his own essentially divine nature.

SECTION IV

Self-Analysis

*“To see oneself is to be clear of sight.
Mighty is he who conquers himself.”*

— From the Sayings of Lao-Tse

SELF-ANALYSIS

SELF-ANALYSIS is one of the phases of thought that is least accentuated in human life. We eagerly pass judgment on our neighbors. We are quite ready to criticize and to 'place' our great writers and the bogus ones. We read almost innumerable papers, magazines, stories, and books that are useless to us. But self-analysis is nowhere found as a practical feature of human life.

*The Soul's
Longing for
Freedom*

A man is heavily in the shadows if he has not been taught, or if he has not found out for himself, that he is essentially a spiritual being, that his soul is alive with superb possibilities. The hunger of his heart tells the story of how the soul longs for real freedom. How it is seeking recognition! How it is trying to find its place, to become more and more intelligent, and better informed! How it seeks knowledge of facts in place of mere beliefs!

Another cannot give you what you own yourself. Self-analysis is the secret of coming into

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your own. Examine yourself! Do not be satisfied with today or with the books you read or with the half-living that you call life! Dream yourself out into your greater possibilities! Visualize the future — if only a single year ahead! Day by day gain knowledge through self-examination, through the realization that man is spiritually immortal, through the royal dignity of the higher soul.

Remember that this little span of seventy-seven or a hundred years is only a step in the progress that you as souls are about to make. When you do this, you can look back at your sorrows and trials and see that some of them were merely necessary experiences in your evolution. And some of the things that you considered injustices you will find seemed such, because you looked at effects only and not at causes. When you find yourself in that state, how broad, how liberal, how magnificent, how splendid, you will be in the realization of the knowledge that bespeaks you as immortal!

Examine yourselves! Question the eternal laws of life! Ascertain the secret of the many

THE SOUL'S LONGING FOR FREEDOM

riddles and problems which confront you! Why do our souls respond to the grander notes of music? Why are we carried away with the glory of the sun, the fragrance of the flowers, and the beauty of all that Nature offers? Because then we are nearer the spiritual side of ourselves.

Even if you cannot live up to your highest feelings, you touch the fringe of great truths in your aspirations; and when these are registered, the answer must come in time.

Find the Higher Self through self-analysis! To find the immortal self, the divinity in man, is to open up for yourself a new existence, a new vision, a grand and superb symphony of life, singing all the time, though your ears may be deaf and your eyes cannot see. But within is the rising, surging, pulsating power of the soul, which tells the story of the eternity of man and his vast possibilities.

A man cannot be a Theosophist unless he is a thinker — unless he has reached a point where he is not satisfied with what he has been taught and tried to believe. His unrest has turned him in the direction of investigation, and in his search

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In Finding for truth, he has found Theosophy. In finding
Theosophy, Theosophy, he has found himself.

Man Finds If a man has no more conception of the deeper
Himself things of life than mere brain-mind argument
can give him, and if he is limited to the belief in
one short earth-life of seventy-seven or a hundred
years, his power of self-analysis is very small.

Real self-analysis is impossible to anyone who has not to a degree found his own essential divinity. Believing in his own essential divinity, something opens up in his nature. He finds himself on a line of investigation and research. He has made a beginning for his future happiness. He uses ordinary reason, of course; but he has something more. He must go beyond the limitations of the external man and visualize for himself a picture of the possibilities of the human soul. Then he reaches a point where real self-analysis is possible.

Of course I am speaking from the standpoint of a Theosophist, who accepts the idea of many lives in repeated incarnations on earth, who accepts the idea that man is divine in his potential qualities. Thus Theosophy gives us a

IN FINDING THEOSOPHY, MAN FINDS HIMSELF

really great man — quite a dignified contrast to the teaching we received in our childhood, that we were all born miserable sinners!

The man who accepts the idea that he is essentially divine, must also accept the idea of spiritual growth, evolution. Evolution is often taught in a ridiculous manner; but evolution based on the essential divinity of man, on the eternal progress of the soul through the experiences of many earth-lives, ever approaching the great goal of perfection, is an inspiring and sublime doctrine, and it can never conflict with any proved scientific fact.

Our Theosophical teachings are based on eternal Truth. In fact, if one will take the trouble to study them, he will find that once in a while the Theosophist does have a sensible idea!

The most beautiful secret of the Theosophical teaching is that, no matter what knowledge man may acquire necessary to balance and adjust his own life and bring it into harmony with his aspirations, he must impart to others the peace and happiness which this knowledge gives him. There must be something more than

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*Theosophy
Lifts the
Veil*

merely gaining knowledge for himself, attaining wealth, winning a position, writing learned books, and being considered important or 'advanced.' There must be burning in his heart that spirit of mercy and compassion, which will lessen man's inhumanity to man.

That is the true love of the Divine. The Divine Love is all-powerful and all-merciful. There is mercy in the laws that govern our being, mercy in Nature, mercy in divinity.

Potential divine qualities are sleeping within every man. They are still sleeping, because we turn away from them. Though the sun is shining, if we turn away from it and go into the shadows, we lose its warmth.

Theosophy lifts the veil. It opens the door. It silences argument with its facts. It is not a new set of teachings at all. It is as old as the ages and was taught thousands of years before Jesus Christ. It is the parent-religion, because it holds within itself the elements of all that is best in every religion.

The knowledge of external nature taught in our schools is necessary for our education; but

THEOSOPHY LIFTS THE VEIL

it is not enough. There must be knowledge of the inner laws of being, familiarity with oneself, with one's weaknesses and one's strength.

Theosophy brings man close to his own essentially divine nature. It gives him a right royal courage, even in the face of death, which Theosophy teaches means rebirth and spiritual progress for the soul.

No real self-analysis is possible to the man satisfied in acquiring merely intellectual knowledge. With all his worldly attainments, the one thing that man most hungers for is knowledge of himself—the power to analyse and understand his own life. This is essential for his soul's advancement.

When man finds this knowledge, then he can declare that the Divine is love, and that human life is essentially beautiful. Life is beautiful as far as we make it so. Every man makes or mars his own life, according to his own inner knowledge and the choice that he daily makes of the path he will walk.

Everyone fails in his duty, if he does not realize that we all owe a great duty to our fellow-

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men — even to the most unfortunate and degraded. We might have been in the same position ourselves, if we had had the same surroundings as they.

We must acquire a new idea of compassion, a new sense of justice. Then our consciences will grow; and as we climb the hills of progress and reach the heights and learn of the glory of life, of the glory of the Divine, and the love and mercy in the human heart, then we shall, in the spiritual sense, embrace the whole of humanity. For brotherhood is a fact in nature. We are all united by the same natural laws and must follow the same divine guidance.

Lay up your treasures in heaven by rounding out your life on earth, freshening and beautifying it. Let each one fulfil his smallest duty to the fullest, and live hopefully and trustingly, uplifting the world by the purity of his individual life.

The world needs a change. We need the sweetness and nobility which every living man and woman has potentially within himself or herself. This is the way to bring humanity up to a higher state of morality and dignity.

THE SOUL'S POWERS UNLIMITED

The weakness of our present civilization is in man himself. The reason for it is that he allows the lower nature in him to rule instead of the higher, divine self, which is immortal. The lower nature is the undeveloped side of him, which can be transmuted and brought up to a quality that leads ultimately to happiness and perfection.

*The Soul's
Powers
Unlimited*

My heart is warm for humanity, burning with the hope that all may find at least some part of what I have learned of the meaning of life through my knowledge of Theosophy.

If you could move out of the glamor of the world, out of the psychology of the age, away from the insanity of its unrest, you would find a new kingdom within yourselves. Each one of us has the key to the situation, which appeals to all that is noblest and best in our hearts.

There is no limitation to the power of the spiritual soul of man. All that is needed is for the brain-mind, which belongs only to the mortal and dies when the body dies, to become conscious that there is this divine power of the higher soul. It may seem to us to be sleeping, but it is within

THE TRAVAIL OF THE SOUL

the very nature of man. Reason has its place of course; but if we appeal only to our reason, only to the outward man, or to the world's conventional thought, if we come under the psychological influence of the unrest of the age, we receive very heavy doses of despair. We manifest it in different ways. Suicide is an extreme instance.

But there are a great many very splendid people, who have within them royal qualities of superb character; yet they do not know it. And that is why they struggle so; that is why life is such a terrible riddle for them.

If a man does not know his own essential divinity, he has not the key to the situation; he cannot know his own inner God nor begin even to think towards Universal Deity intelligently. He does not know himself; he is the greatest of all mysteries; for the last thing in the world he would ever do, would be to come to himself for knowledge. He refuses to challenge his heart, his soul, his principles, and his conscience. No! He will go anywhere and everywhere but to the right place, and still despair!

So the supreme courage of the soul that I

THE SOUL'S POWERS UNLIMITED

have often spoken of can be manifest only in one who knows himself, at least to a degree. One who has such knowledge is as sure of it as he is that the sun shines; he is as sure of it as he is of the pure love for his mother; he is so sure of it that it is teeming through his whole nature; it revivifies him, puts new blood in his veins, gives him a new conscience, so to speak, and a steadfast courage.

Any man can make the effort to reach that knowledge. It requires no great strain, no remarkable process of the mind or anything of that sort. It is just a calm, quiet confidence in oneself, that one can reach the goal. Then comes the real joy of living.

We must admit that we do not meet so many people in the world who carry in their lives or in their faces, or in anything they do or say, much that bespeaks the joy of living. But that is what we should all find; because Nature is singing a beautiful song to our souls and our hearts all the time. There is something in the splendor of Nature that appeals to us.

The more we know of our divine selves,

THE TRAVAIL OF THE SOUL

and the larger consciousness we have of the greatness of life, the better we comprehend that it would be impossible in the divine scheme for man to be born on earth and fulfil his complete destiny in just one lifetime. It is impossible because the program is such a great one — it reaches out to eternity.

What could be grander and more beautiful than to reach a point of certainty? Everything in life would change. I am not an extremist; I follow middle lines; but I am firmly convinced that if we take care of our divine natures in the sense that we should, and if we utilize for all our lives this knowledge of right living, we would have the secret of longevity; and really and truly, the old would commence to grow young.

SECTION V

Reincarnation

“The belief in reincarnation has been an integral part of the faith of the followers of numerous religions, from the Hindûs to the Druids; it is so widespread as to give good reason for supposing that it formed a part of the earliest revelation made to man. The wonder is that it was ever allowed to drop out of the Christian faith.”

— E. J. Urwick in *The Message of Plato*

REINCARNATION

MAN'S principal stumbling-block is *ignorance*.

No matter how much scholarship he may have, or how much ability or even genius, he is still spiritually ignorant until he knows something about Reincarnation; for this doctrine opens up a pathway that leads to the heights. It carries one out beyond all dreaming — not to conditions that are far-fetched or fantastic, but along middle lines. It keeps him true to all that is noblest and best in life. It gives him a deeper knowledge of his own soul; and it touches life with the rosy color of the beauty and joy of living.

Reincarnation is a subject that brings home to one so much that is consoling and uplifting. It carries man away from the limited idea of one earth-life of one hundred or a hundred and twenty years at most. It takes him out into the great thought-world of eternity — into a new field where his heart has gone many times in his ideals and his aspirations.

*Reincarna-
tion and
Soul-
Knowledge*

THE TRAVAIL OF THE SOUL

The Religious Tendency in All Men Teach a man that he is a soul; that in his make-up the eternal, everlasting growth of his life is of a spiritual quality; that he has more than one life to live on this earth, before he can know himself or understand the meaning of existence, or fulfil the dreams of his youth and his highest aspirations.

Could there be a grander message to proclaim to all humanity than this great doctrine of 'another chance' — the ancient doctrine of Reincarnation?

All men have the religious tendency in them; and according to all real philosophy and religion, the great plan of life is to bring man to the recognition of the inner qualities of his own spiritual nature. I do not mean the potential qualities of the physical man, but of the spiritual man — the real thinker, the man who loves, who is ever striving to progress, to go ahead of himself in a sense, to make today better than yesterday, and tomorrow brighter than today.

It does not take twenty years to reach some understanding of oneself. One can find the key to the situation only within. Man holds within

THE STUDY OF REINCARNATION

himself the secret of his uplift or of his downfall. He is his own savior, his own enlightener, and his own God, so to speak,— or, he is his own destroyer. He has before him a field of immense possibilities even in one lifetime.

*The Study
of Rein-
carnation*

One may be despairing, he may have made no end of mistakes that nobody knows anything about but himself. But the divine laws apply to all; it is for us to embrace them. We must know them; we must find them, and apply them to our lives. We must live the true and unselfish life.

By the living of the forceful and enlightened life, how soon the greatest mistakes of our nation and our children would disappear! A great sweeping force would meet us and stir the people with new joy and new hope!

If the idea once touches your hearts, you will not be able to move away from it. It will help you to eliminate all the difficulties and doubts that you have to fight in your own natures, which now are mysteries to you.

Reincarnation was taught in past ages, and it was taught in the western world until about

THE TRAVAIL OF THE SOUL

the sixth century of our era. But as man-made dogmas pushed their way into the thought-life of the time, slowly and surely it was thrust aside in an age of spiritual darkness. But it has never died out. It still has its place in many oriental countries; and Europe and America in consequence have less real spiritual life than they.

I recommend those who are interested in the subject to study H. P. Blavatsky's books or any of the publications of our Society. Then they will be safe. This warning is necessary, lest they be misled by the publications of pseudo-theosophists, for which indeed we cannot be responsible.

I say this advisedly and with much thought, because there have been so-called theosophical societies with their 'coming Christs' and all this foolish nonsense, and much that we cannot indorse — indeed, much that we repudiate. We do not dabble in the fantastic teachings which some who call themselves theosophists do. Consequently we are obliged to state that Theosophy is truly presented only through the original Theosophical Society, which we represent.

THE STUDY OF REINCARNATION

Another of the great stumbling-blocks in the minds of men is their conception of death. Out of a hundred people who discuss the subject with me, perhaps only ten or fifteen have the slightest idea of Reincarnation, although the doctrine is spreading rapidly all over the world. It is quite remarkable how this ancient teaching is being revived, and as the minds of men become more worthy of it, its spiritual value for them will increase.

*The Beauty
of Death*

According to Theosophy, death is only rebirth. That which dies is only your old coat of flesh, which is physical and mortal, and it cannot live in the spiritual world. But that which we love, that which we believe in, that which did the real thinking — quite apart from the mere brain-mind — that which did the loving and the growing and the serving, is the immortal soul of man.

Death viewed in this light is beautiful. I often wonder if the dear people who feel that they are going soon, know the joy that awaits them. I wonder if they dream that the divine laws hold us in their keeping, when we are free

THE TRAVAIL OF THE SOUL

The Deity and Self- Knowledge

from this mortal body, this house of flesh. Of course the brain-mind, and mere brain-mind thinking, die with the body. It is only the growing, aspiring, serving, climbing, and conquering spiritual soul that is immortal and reaches the point where the truth is known in fullness.

I am so full of confidence in these divine laws and of the surety that death is beautiful, that it makes life bearable; it makes us forgive our enemies; it makes us feel ourselves in a new world of thought; and it is the states of mind that we live in that make our characters.

We should not weep for our darling loved ones who have passed on. There is a clear explanation for their condition.

We do believe that Love is eternal, and therefore it is immortal. If the Divine is Love, this should free us entirely from the fear that besets those brought up under the old idea that we were born in sin, and that God is a punishing and revengeful being.

Divinity is Love, eternal in power, and to us incomprehensible. The only way by which we can know anything about Deity is to feel its

THE DEITY AND SELF-KNOWLEDGE

power in our hearts, in our dearest moments of silent aspiration, when we are seeking the Truth and seeking the Light in our own quiet way. That is when it comes. The revelation is within. Hence that old teaching, "Man, know thyself," has a deep meaning for the Theosophist.

Someone may ask: "What are you going to do about all the difficulties and sins and wrongs everywhere in the world?"

Well, we cannot help conditions by standing still. The only way to help is to go ahead and become light-bringers and examples of nobler things for others. We may then find something within our own hearts, in our souls, in our minds, which we can express in our actions and our words or in some other way — something to lift the burdens of those who suffer. We can become rich and full with the divine touch of the knowledge that man lives again and again, that his spiritual soul is eternal, that death is beautiful, that, indeed, death is life — rebirth.

It is better to swing into the atmosphere of thought that I have made for you here today, than to go anywhere where you are reminded

THE TRAVAIL OF THE SOUL

The Glory and Joy of Living

of your sins and your mistakes, where you are threatened with the punishment of a revengeful God or anything of that sort. If 'God' is Love, there is no vindictive punishment.

An abundance of rich spiritual blessings is in store for us at all times; but we cannot receive them until we reach up for them.

Truth is very simple; it is very beautiful; it is very accessible; it is always the same; but in seeking it, we often go the wrong way to find it.

Life itself is true and beautiful. The Truth is for all; and all we have to do is to fashion our hearts towards new aspirations, drive away our preconceived notions, our prejudices, our dislikes, and our limitations; and, above all things, kill out egoism. Throw overboard the idea that you know it all; for in truth and in fact, we are all little children before the Higher Law.

But we are all a part of "God's great family," and the grand and glorious possibilities of man, as proclaimed in the teachings of Theosophy, are waiting for us all.

If you consider only the subjects of Death

THE GLORY AND JOY OF LIVING

and Reincarnation, you will enter into a greater world of thought than ever before. Study Theosophy further and you will find new blood in your veins, new powers to overcome your own weaknesses, a broad and trusting confidence in the future. You will be ready to die tomorrow; in fact you will be almost too eager for the change. So go into the glory and the joy of living and loving and serving and becoming, and thus fulfil the destiny of your soul.

SECTION VI

The Splendor of the Inner Life of Man

“Verily, this Wonderland—this Inner Life, this Inner Light,—is that same Light ‘which lighteth every man who cometh into the world.’”

— Gottfried von Purucker

THE SPLENDOR OF THE INNER LIFE OF MAN

MY subject is: "The Splendor of the Inner Life of Man."

For one to have an adequate conception of what I am attempting to say, one must at least know that the members of the Universal Brotherhood and Theosophical Society compose and are upholding the original Theosophical Society; that we are unsectarian and non-political in our efforts; that we are not seeking nor teaching phenomena, nor unbelievable and uncanny things, nor superstitions, nor so-called astrology, nor palmistry, nor any of those idiosyncrasies which some who call themselves theosophists, believe in and teach.

What we are aiming to do is to explain to our listeners that there is a superb and eternal teaching — the TRUTH; that Theosophy is as old as the ages; that it was lived and supported and believed in thousands of ages before Jesus Christ's time.

What Theosophy is and is not

THE TRAVAIL OF THE SOUL

It should be remembered that H. P. Blavatsky, the foundress of the Theosophical Society, never attempted to teach her pupils or the public that she invented the philosophy. Her object was to tell the world of the great truths of Theosophy, and how ancient they were, and whence they came.

She declared that Theosophy could answer all the questions that puzzle humanity, especially all thinking men and women; because Theosophy, in the truest sense, without any imagination, is absolutely based on facts, and is the panacea for our ills and our mistakes. It has the power to reveal man to himself; to give him to understand that he is something more than a creature born for one lifetime only, and that he has within himself the eternal verities of life, if he only knew it.

The object of real Theosophy is to enlighten the people, that they may know that there is something holy and uplifting in the world that can be held to, and believed in, and taught, and lived; and in it one will find progress, advancement, enlargement of vision, and explanation of

WHAT THEOSOPHY IS AND IS NOT

the meaning of life, and why we are here, and so forth. All these things are brought out in the teachings of Theosophy. And they come to you and to all, without money and without price. All our workers here are unsalaried; not one, from the least to the most important or the most useful, receives any monetary remuneration for his Theosophical services.

So, with this introduction, you may understand that there must be a very deep interest on the part of the members of the Universal Brotherhood and Theosophical Society who have identified themselves with the Organization's activities at Point Loma; and that they are convinced of the truth and the grandeur of Theosophy; and they desire not only to live it, but to make it known.

The aggregation of thought, and feeling, and interest, and unselfish work of all those participating in the Theosophical life here creates a distinctive atmosphere. The artists will tell you about the atmosphere of their paintings, the musicians of their work; and so it is with the Theosophists. They find a great deal in the atmosphere

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The Splendor of the Inner Life

of life — that is, in trying to bring out in their daily lives the nobler and better part of their natures, so that the world may be benefited.

My subject is not far-fetched at all. The grandeur and the splendor of the inner life of man should apply to everyone and should interest all; because the teachings of Theosophy are based on fact; and it is facts that we want nowadays. We do not need any more superstition, nor any more weird, uncanny teachings. We desire the truth about why we are here, what we are here for, and the meaning of life. When we find these truths in our Theosophical studies, and apply them to our daily activities, we also find the beauty of life, and some wonderful explanations of the apparent injustices of the world.

Theosophy teaches that man is his own greatest enemy and his own best friend. He has the power of destroying himself or advancing himself. He can bless or curse his own life.

I am not ready to judge a man until I find out whether he has tried Theosophy. If he does try it and does not find anything in it, then I will decide that the karmic law will compel him

THE SPLENDOR OF THE INNER LIFE

to go through his hells, and his hells, and his sufferings, and his disappointments, and his discouragements, in order to awaken him. I feel that something must have hit such a man so severely, that he is lacking in that quality of resolution needed for all serious truth-seekers when he arrives at the point of reading and knowing about Theosophy, and yet cannot find in it that which I speak of.

So if we are looking for the splendor of the inner life of man, we are not going to speak of the exterior life; we are not going to speak of man's successes, or his mistakes, or his attainments, or his honors, or his wealth or his possessions; but we are going to speak only of the inner life of man.

And Theosophy teaches, and I believe it with my whole soul, that man cannot live rightly without the splendor of his inner life; though of course there are different degrees of it, different expressions of it, and different stages of its growth.

One might go into the prisons and find there a most degraded type of humanity; but Theosophy would say, there is yet a hidden ray of the inner life left in him, because he was born

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*“Man
Know
Thyself!”* a man, and as such he had the rarest opportunity of all living creatures to realize that he is a soul. The body dies; but the higher soul lives on; for it is a part of eternity. There is majesty in the thought: it is something to lead us away from our trials and difficulties, out into a realm of thought where man can think, and live, and know, and grow, and love, and serve. And the poorest man can do this; the most uneducated or the educated.

Each one has his opportunity of finding the key that will unlock the riddle of his own nature. “Man, know thyself!” We do not presume to say that anyone could know all there is about man or his possibilities in one short lifetime; for we are yet like little children out in the woods, trying to find our way.

No one of you can tell me half of the wonderful processes of Nature that made you a human being out of an Atom. The mother should know the most, and she cannot do it. So life at the present time is a mystery, because man does not know himself.

But from this point of view, one can see with

“MAN, KNOW THYSELF!”

what joy and delight I dare to think into the life of man, and to think into the possibilities of his inner life; because that is the spiritual man, the living soul, not the part that dies when the body dies.

The world may not know anything about the inner life of man; many may not believe in the possibilities of the inner life. But that does not make any difference. A fact is a fact; and Nature is a fact, and the universal infinite laws of life are facts; and we must meet them, whether we will or not.

According to Theosophy, the great purpose of man being on this earth-plane, living this life and other lives, is that the soul may have the privilege of growing; and advancing, and learning through experience. Verily, this teaching opens a new vista of inspiring hope for the human race. It lifts the veil, so to speak, on the inner life of every human being. But one cannot understand this at all, or have any interest in the subject, if his mind is so limited and he is so prejudiced against the teachings of Theosophy, that he turns away from them.

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“Man, know thyself!” That is the real study of Theosophy! What are we here for? What are we searching for? What are we trying to reach? Why are we living in this world of effort? Are we not trying to show that man is a spiritual being, and that as such he is born for all eternity?

We are obliged to accept the teaching that there is a great, magnificent, sacred, and universal plan in life. But those who live entirely in the outer world, following solely worldly pursuits from day to day, if they do not believe in the inner life of man, and live in accordance with it, must still remain ignorant.

You know that in the Bible, Jesus taught us that the kingdom of heaven is within. He did not say we would find it in a boat out on the great sea of life without a rudder, or on some other planet, or anywhere else but within ourselves!

Now, according to the Theosophical teachings, we believe that man evolves from one life to another; and in proportion to the knowledge he seeks, or the knowledge he gains, he goes ahead. To advance along the path of

SELF-DIRECTED EVOLUTION

self-directed evolution implies self-study, self-growth, self-control.

No man can dabble merely with the teachings of Theosophy and then proclaim to the world that he has found the panacea for life's ills! Unless he has taken from his Theosophical studies something he is applying to his life, in order to make it better, to make his tomorrow brighter than yesterday, to give him new life, new blood in his veins, new thoughts in his brain, new vibrations and pulsations in his heart, he has not found the panacea. But when he gets it, he never lets it go; because he has discovered that there is something more than the outer life for him; he knows that there are more stars in the heavens than he had dreamed of; that the universe is full of wonders that as yet we know nothing about; because we are still children in the school of human efforts.

We must be like the musician, who starts in childhood with his five-finger exercises, and counts aloud — 1, 2, 3, 4. As he continues applying himself, after a while something new and promising is aroused in him. His ability increases

*Self-
Directed
Evolution*

THE TRAVAIL OF THE SOUL

day by day; and after some years, he finds himself acknowledged a master-musician!

So it is with the great artists, the great writers, the great inventors, the great thinkers. They have found within themselves the splendor of the inner life, which is the key to their success! And while they may never have heard of the name of Theosophy, their souls are touched by their aspirations. They have made up their minds that tomorrow they will do more than they did today. Nothing can discourage them. And that is what I mean by the splendor of the inner life of man.

Evolution shows us that there are different degrees of progress, and various stages and conditions in life. It is obvious that one man may know more than another, that one man may serve more than another. So in the process of evolution we have all varieties of human conditions to deal with.

But the essential teaching of Theosophy is that man shall know himself. Do not bother about your neighbors, until you have found out that secret in your own nature: "Man, know

THE INSANITY OF SELFISHNESS

thyself!" And when you find it, you will aim to impart it to the whole world. And it is inspiring for us to rejoice even in our trials! Theosophy is so gloriously beautiful! I can see it day by day, and month by month, and year by year, touching the hearts of the people!

*The In-
sanity of
Selfishness*

In the study of Theosophy and its application to daily life, man will find his inner life. But no man can find its splendor if he is looking for the outer expression of it. He must look for something that his heart yearns for. There is not a man living, provided he knows how to think and his brain is properly balanced, who does not yearn for something better, who does not aim for something higher and more true, and who does not aspire to become a nobler man. But how much encouragement does he have in the world? Not very much, you will agree.

Selfishness governs the world, and I say that selfishness is the insanity of the age. In the different countries of Europe which I have visited, one can see the misery and the agony, and the torture, and the suffering, and the injustices that have been inflicted upon the people as the result

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of this insanity expressing itself in the great war. That war created a hell that we shall not move away from for many years. And we in America also took part in it, and we have yet to suffer for it too.

Let us realize that every century has its own time and way of doing things. And right now, this very hour, when I am talking to you, will never come again. You will never have this chance again, nor shall I. So we can see how precious the moments are, how precious time is, how gloriously sacred and beautiful life is!

When we are in search of the truth and are on the right path, when we believe in self-directed evolution and in our own essential divinity, we are marching forward in confidence. We may make our mistakes; we may falter and find ourselves in the shadows; but believe me, the spirit of the eternal Truth is then working through our lives, no matter how little it may be seen by others.

The splendor of the inner life of man is manifested by the truly great thinker. I hold that no man can think in the truest sense, and find himself, even in small degree, without draw-

THE TRULY GREAT THINKER

ing upon the spiritual strength of his nature. He finds the truly creative powers of his mind, if he is not wedded to mere intellectualism. He will not try to refashion himself or the world and create his god on the basis of what he already knows. The moment you find a man who thinks he knows much, run away from him. He is dangerous. His egoism is so great that he is really a colossal failure.

*The Truly
Great
Thinker*

The real thinker is not to be judged by his wealth, nor his fame, nor his position. He may or may not partake of these things. But the real thinker is so involved with, and so much a part of, the new life and the new knowledge that come to him from the inner man, that he has twice the strength to do his daily duties: he meets the battles of life with twice the courage he had before.

You will find more love in a man like that in one moment than you will find in another in ten years. Why? Because his mind is open to the light of the eternal man and of the soul living its different incarnations. Each time he comes back to earth, he is in a new school of

THE TRAVAIL OF THE SOUL

experiences, new processes of growth — he is
Magnificent ever advancing.

Motherhood Consider the growth of a child from a single cell! Ah! That is a magnificent, wonderful, and glorious process! And we human beings, with our little minds, have nothing to do with it at all. The mother is the nurse. She has a holy treasure to take care of. But suppose she does not believe in the spiritual nature of man; suppose she has no vista of life's grand possibilities; suppose she has neglected, or forgotten, or overlooked them; or suppose she has been too weak to make an effort to become; what kind of a mother can she be to the little innocent soul entrusted to her care? What can she teach her child, or her husband, or her community, of the real life? How little she does! — because the basis of life is in the spiritual nature; that is the part that knows, that progresses, and that aspires.

There are many very splendid characters in the world today. I have known some educated splendid thinkers and great workers, who have nevertheless been burdened with many setbacks. But if they knew even the little that I know —

MAGNIFICENT MOTHERHOOD

because Theosophy cannot be fully understood in one lifetime,— they would realize that every man holds within himself the key of his salvation, of his redemption, and of his ultimate conquest.

Now, there is nothing pessimistic about these teachings, nothing to make one feel sad. There is a great deal for one to think about in them.

With humanity in the condition it is in today, one may think it is rather far-fetched for me to speak of these subjects. But this is just the time to talk of them, to attract people to the importance of studying the whole nature of man, of trying to understand the sacred meaning and purpose of life.

I cannot conceive that any mother and father are fitted to be parents, until they have learned something of the universal laws of cause and effect. They must know something of their own inner natures. They cannot live entirely in the brain-mind, the mere intellect, and mere scholastic education. They must have *spiritual* enlightenment.

So where you find great thinkers, who have

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Different Degrees of Thinking

reached the heights, you will probably find also, if you study their mothers and fathers, something very unusual. Something had happened in their lives; there was a divine trust, an inner trust. It may be that nobody knew anything about it, because they had made no effort to speak of it to the world. But it marked the child for better things.

Now, in becoming a real thinker,—according to Theosophy and according to my idea,—the first thoughts that one has are a little dangerous; and one should go very slowly in following those thoughts in the conduct of the practical affairs of life. The wise man always ‘goes slow.’ But when he reaches the position where he can recognise that there is this inner something in himself which aims to express itself, he will meet it half-way.



Of course, even when the sun is shining, if one turns away from it and goes into the darkness, he will not get the benefit of the sun's light and warmth. So it is with Theosophy. We must meet it half-way. We must find out what it is, and receive its spiritual benefits. One must

DIFFERENT DEGREES OF THINKING

realize the optimism of its teachings. It will give new life to the most discouraged.

We say to those who err or to the prisoners: "Remember that for every moment you breathe, you have another chance. Realize further, that when you are tired and your eyes close, and you throw off the body, instead of going to death you go to life. It is nothing but throwing off the worn-out overcoat of flesh. Then the soul rises in the splendor of its life, just as far as it has lived; for there is that inner life; there is that spiritual manhood."

That to me is a message for every man — indeed for every boy and girl and every woman; but particularly for every man; because I think the men have a hard time. They do not find very much in the world of business that attracts them to spiritual thoughts. A great many of the books one reads are disappointments; many of the preachers one listens to do not come up to the mark.

So again, I say, strive to find out what is the meaning of life, what is Theosophy, what is its application, what does it accomplish, whence

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come its truths, and how do we get them. Probe down into these questions and see what Theosophy means.

As nothing is asked of you except to listen to these ancient teachings, you must see that we have no object in the world but to benefit you.

Considering again the different degrees of thinking: As I say, when man first begins to think, using only his brain-mind, he is confused. The next time, he thinks he knows a little more and is a little more confused. The third time he commences to think, he is just coming to the depths of more serious thoughts, and that is the time when a man becomes discouraged and gives up. He does not know that the higher laws are right in his inner nature; and perhaps the very question he is confused about can be answered by himself, if he is patient.

But if he seeks again for knowledge at this Fountain of Truth, this Center within himself, in the confidence of his dignity and manhood, then he finds something. There is where the Great Thinkers live, who are the dominant powers of the ages. And none but the generous and

DIFFERENT DEGREES OF THINKING

unselfish can ever reach the real thinking quality. Others are so absorbed in themselves and so afraid of losing their identity, fearful lest they become lost in the clouds, or something of that sort, that they dare not challenge themselves to find out who they are, whence they came, and what they are here for.

SECTION VII

Spiritual Awakening

"Man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, when he said that we must be perfect even as is the Father in Heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries."

— William Quan Judge

SPIRITUAL AWAKENING

TO me the word 'awakening' has much value in it. The whole of humanity needs a new spiritual awakening.

*The Need
of All
Humanity*

Knowledge of the great, splendid, inspiring, and eternal life of the soul is not yet ours; for if it were, we would meet life with a new cheer, a new trust, a new hope, and a new love; we would have the key to our problems; we would be climbing the mountains; we would be living in the eternal, and yet doing our full part here; we would be loving as we have never loved before, understanding as we have never understood before; we would be drawing all our thoughts out of our inward, spiritual natures, out of our aspirations; and if we were to do this, the glory of the great universal law, or as the church-people say, 'the glory of God,' would shine in our hearts with every breath that we drew.

Then we should clearly understand that this one lifetime of seventy-seven or one hundred years

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is but one school-time in our many lives. We must believe in ourselves more and try to break away from the dismal picture that has been given us all down the ages, of man's limitations, and the limitation of God into a personal, revengeful God, and that man was born in sin. Our souls forbid our accepting this picture, for it is an insult to our own spiritual dignity.

When will the time come, when men will awaken? This is the question. Only a very few here and there are boldly seeking the Light. Half the dear good people in the world meet the larger truths that are coming to humanity, timidly.

Go out into the gardens of nature and talk with the trees and the flowers, away from the reach of men, and there find yourself, there talk to your God; or, do it alone in the silence of your own nature, sounding the depths of your own soul; and you can never tell how soon the Light will come to you.

The awakening must come through suffering, if people are not ready to reach out and receive the Light spontaneously, trustingly, lovingly, hopefully. You may read the best books and

THE NEED OF ALL HUMANITY

have the most learned teachers, but you never can get the real secrets of life, that are at hand for each of you, until you have found them within yourselves. Then there will be a new spiritual awakening in you, and you can answer humanity's cry for help. Through catching a glimpse of the soul's possibilities, everything will change. A wonderful soul-dignity will arise among men.

*Science and
Religion
Both Ma-
terialized*

Let each man believe more in his own possibilities, hugging closely all that is true and beautiful and leaving behind him all his mistakes, setting aside his prejudices and stretching his mind out into the eternal things, realizing that this earth-life is necessary in a sense, but only so far as he concerns himself with his needs and not with his wants. If we could give one-half as much time to our spiritual selves as we do to some of the non-essentials in our daily lives, we could make the world over.

Of course the real followers of H. P. Blavatsky do not accept the propaganda for a supposed 'coming Christ,' which the newspapers have been discussing recently, but repudiate this — a 'coming Christ' heralded, it is said, by certain so-called

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'Theosophists.' That is to us the most absurd thing in the world; and if you want to find a good collection of lunatics, we feel that you will probably find them among pseudo-Theosophists, who are talking such sensational nonsense. It is shocking! Please remember that it has nothing to do with the teachings of the Universal Brotherhood and Theosophical Society, which is the original society founded by H. P. Blavatsky.

We have not to look to anything external for the help that we hunger for; we are to find it within ourselves, each one according to his own evolution. Theosophy tells man that he himself is his own redeemer — or his own blasphemer.

Science fails by being too much materialized, and religion, as it has been taught for so long, fails for the same reason. It has made of the Divine a revengeful, punishing God — personal and finite. But the God of the Theosophists is infinite, all-loving, the 'Great Enlightener' — not a person at all, but an immense, eternal force that always has been and always will be, just as light always has been and always will be.

We are not placed on this earth to be parrots

DIVINE LOVE AND JUSTICE

or babies. We are here to redeem ourselves; to take our opportunities for self-directed evolution. There is nothing more terrible than to see so many splendid people just drifting about, accepting so-and-so, simply because their grandfathers did. And one of the most horrible nightmares in human life is that old idea that we were born in sin. Our own tenderness and gentleness and ideality give us a grander view of life than that.

*Divine
Love and
Justice*

That is why I say that human life is a terrible tragedy, for the reason that the Divine laws, or the laws of nature, are not understood; life is not made beautiful, the real depth and glory of everyday life is not known, because more time is spent in the material things than in the spiritual.

When we can fashion love and justice into our lives, and build a great new hope through the Theosophical teaching of Reincarnation, of more and more experiences so that we may continue to grow, then comes real independence of soul, then comes that wonderful spiritual awakening, which is the keynote for the new year.

Although I have never read it in any book, I believe that when our children are born, or, as

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we would say, reincarnated, they are ready for the awakening, for the revelation of revelations in themselves; and they might teach the elders, when they come; but they are not given half a chance. Are they not tied down with customs and habits and set plans and the old limited idea of just one earth-life?

What does the boy or girl have in the growing time to attach himself or herself to, that has the basic spiritual life in it? And after a while they move into the psychological nightmare of half-dreaming and half-living, instead of fully living.

When the material life is well understood according to Theosophy, and lived truly with an understanding of the spiritual life, you will not have to spend your time studying from books who and what you are: you will find inside your own natures a wonderful poem of life, a wonderful revelation. It may not come in a moment or in a day. It is something indescribable. The only way that I can get even an approximate expression of it, is to compare it to a mother's love. No matter where we may be or what our

DIVINE LOVE AND JUSTICE

mistakes or our disappointments, we only have to revive the memory of our mother's love, and we are tender and gentle and loving and trusting.

Think of the spirit of Universal Brotherhood ripening the heart of humanity! All the difficulties that confront us would be surmounted. Sickness, disease, sudden death, and all the unnatural horrors of the world, were never intended for us. They are the result of the misuse of knowledge or of the lack of knowledge.

But oh! the divine glory of having a knowledge of life that is all-loving and all-powerful, in the belief that not one is lost, that self-directed evolution is the plan that we are a part of, each one moving according to his evolution, and the ultimate goal the ever-expanding perfectibility of man. We will not presume to insult the divine laws by expressing an opinion as to when that will be. But it will come through the spiritual awakening of your higher natures, which are indestructible and eternal.

A very few people can do tremendous things when their minds are rightly attuned to the needs of the hour. The divine laws of life are the

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*The
Christmas-
New Year
Season*

factors that we must appeal to: we have enough of the world's pressures, of vice, of sin, of crime, of disharmony.

At this Christmas-time and time of New-Year's resolutions let us look forward with a new hope. It certainly seems a most opportune time for us to take in in thought the deeper meaning of spiritual awakening.

The world is filled with a tremendous amount of brain-power, great intellectual energy, and in some directions superb efforts for the advancement of the human race. But there is still something woefully lacking.

At this time with the glorious charms of nature about us, especially here in this wonderful state of California, should we not expect more of ourselves, of others, and indeed of all humanity?

While it is true that man is a thinker and that some men do much thinking, still we do not think deeply enough; and so we do not comprehend the strength, the beauty, the grandeur, and the potency of man, once he has raised his consciousness to a higher state. There is no limit to the possibilities of man's growth. As yet we

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are all as little children on the by-paths of life, often discouraged and then again renewing our courage. We have much to lead us astray; but the light shineth within. Every man has his own light, his own strength, his own ability and his own opportunities, if he will but grasp them.

*The
Awakening
of the Soul*

Instead of looking outwards or to others for a knowledge of the Divine Wisdom which we call Theosophy, look within; that is the place. Men must be led kindly to this spiritual awakening. They have their weaknesses and their strength; but they can be led like children if they only have the confidence to accept the teachings; and they cannot have the confidence to accept the teachings until they understand them; and if they do not understand, who can condemn them?

I believe that the great inventions, discoveries, and achievements of humanity are the result of the aggregation of all the thought and effort put on the subject.

There is something tremendously fine in man when considered as a whole. His possibilities for future development are magnificent. But if one has no faith in anything outside of his thinking

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qualities, he can have no adequate idea of his own strength of character or of the possibilities of his life. He cannot get these until he has discovered within himself those spiritual qualities which come from his highest yearnings — the spiritual awakening. Sometimes it comes through sorrow and misery; sometimes much thinking and much questioning bring it; sometimes it overwhelms him like a revelation and takes him out of the common way of thinking into a new world of creative ideas. He awakens and finds who he is and why he is here. He commences to see that there are wonderful divine forces playing through human life all the time — visible and invisible.

Certainly whatever that source is that fashions this wonderful scheme of the universe, whatever that center of light or energy is that developed and brought us where we are, it has the power to explain the mystery of our lives, to tell us who we are, why we are here, whence we came, and that all knowledge is at our command if we seek it.

Theosophy teaches that man is essentially divine in nature, and that the part of him which

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is not divine is what worries him, frets him, keeps him discouraged and down in the shadows, and creates all disharmony. That is not his Higher Nature; and he cannot live in his Higher Nature if he does not make room for it, and make for it the right atmosphere. We have scarcely begun to think yet. We touch the fringe of great truths; but it takes human hands and human hearts to bring these truths closer to our understanding.

If our journey through life can be so solidly true that every note in thought and act is pure and every motive unselfish, then we shall be able to hear some of the undertones and overtones of the great harmonies of life: we shall have our spiritual awakening. These things are possible.

Then there will come stealing into our natures, into our hearts, our heads and our intentions, a larger charity for those who err, a new quality of tender compassion that will make us forgive our enemies. We will close our eyes at night knowing that something quite new and all our own has been born of our thought and our will-power — not from our criticism, our intellectu-

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al harshness and severity, but from the softness, the tenderness and the gentleness of our own hearts.

Once man's consciousness of his own essential divinity is aroused, it is like a new circulation of the blood; it makes new life; it gives new vision; it creates new hope; it can and does reflect itself on to the physical body.

What man needs more than anything else is balance. Unless man is a bump of walking egoism that nobody could endure, he knows in his striving and in his yearning that there is something more waiting for him; that there is something he should have had which he has not had.

It takes so few to do grand and magnificent things, when they are united. Many men do well, but they do not do well enough. Many men think, but they do not think deeply enough. Men have not faith enough in themselves to bring themselves to the point of challenge and self-analysis.

There is a peculiar timidity that is born in our blood, passed down for generations. Think

THEOSOPHY THE PANACEA

of the fear that people carry through life — the fear of death, of suffering, of poverty, etc. Fear consumes a great deal of man's brain-oil and dissipates much of his energy and power. *Theosophy the Panacea*

With this awakening to new and better things come revelations so sacred that no words can describe them. I am not telling fairy-stories. I am talking of my own experiences and the experiences of others whom I have been working with for thirty years.

I know what I say when I declare that the Theosophy which we teach is the panacea for all the ills of the world. It cannot make you all over. It cannot rub out your mistakes in the way that you might wish, but it gives you the opportunity to move out from under the pressure of the psychology of the age and the fear that has brought you to a state of half-discouragement or of half-conquest.

A man with full confidence and consciousness of his own essential divinity, though he may not have a shelter, he may not have a dollar or a friend, yet has one of the treasures that every man must possess before he can reach a point

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of understanding and knowing his God or himself.

Death according to Theosophy is rebirth. Understanding this we should not be ready to hold our loved ones with us when they must go; we should not hold them with regrets and tears and selfish grief; we should put these aches and pains aside and forget them, and thus help our loved ones to their freedom and their release from the body the soul has been struggling in. When you can think of death in this way it is a revelation. You can smile while the tears are bursting through your heart.

Move away from the psychology of just brain-mind thinking! You think you have educated yourself, whereas it is the world that has educated you. You are an epitome of the world's joys and its woes. Your brain-mind shuts out the enlightenment that the soul would give you. The soul is the companion, the warrior, the friend. It travels the path for eternity, whereas the body is just the physical overcoat that we wear for this time while we are here on earth.

Move away from small, narrow, personal things and go into a higher state of consciousness!

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The feeling will be like that which comes to one who has been living down in a valley without seeing any sunshine for a long time, when suddenly he finds himself at the top of the hill with the most glorious vista of the world's beauty spread before him. The whole make-up is changed. One attains a quality of the mind that belongs to the immortal man — intuition. Depending upon your own intuition, the very trees and flowers will talk to you. You will be so sure of yourself that you cannot be interfered with, if you are on the right path of self-directed evolution.

You mothers and fathers, what are you giving to your children that will stand by them when you are gone, that will make their lives bearable, that will enable them to understand the meaning of life and find its joy?

Keep thinking and thinking more deeply, and before you know it you will find yourself caught up from this web of controversy and questioning; enlightenment will come; more smiles will be on your face, more gladness in your eyes, more joy for your children and also for your community and therefore more peace for the world.

SECTION VIII

Man's Essential Divinity

"You look and wait for some great and astounding occurrences, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashings of lightnings or rolling thunder. It comes as softly and imperceptibly as is the opening of a flower. Live well your life, strive to realize the meaning of every event. Strive to find the Ever Living and wait for more Light."

— William Quan Judge

MAN'S ESSENTIAL DIVINITY

IF people would put aside their limitations and inquire, question, study, persevere, and work sufficiently, we should certainly have a different humanity. *The Search for Inner Knowledge*

What troubles me most is that people can be satisfied with the limited idea of one short earth-life in which to attain perfection. True, there have been good and splendid people in this world brought up under this teaching, but they would have been good and splendid anyway, no matter what religion they were taught.

Not within the last hundred years at least, it seems to me, was there such a time as now, when humanity has so little in view, so little to hope for or to fashion its plans to. For a true Theosophist there can be no contentment except in a life of eternal progress, royal service, great victories, magnificent conquests over self, constant spiritual advancement, and the ever-increasing search for the inner spiritual knowledge.

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There is learning enough in the world to make us all saints; but singularly enough, we do not become saints! Without the conviction of the truth of Reincarnation, most people go out of their bodies no more satisfied with life than they were when they first began to think.

When once we begin to know ourselves, to find the golden thread of divinity within us, our fears and lack of trust disappear; we feel so rich and purposeful that we are anxious to share our spiritual treasures with others. Then there is a wonderful, royal, inner exchange, such as Christ spoke of when he said, 'Love ye one another.'

The body is the vehicle through which the soul — the real man — gains the schooling of experience in different lives. As I see it, in this way only is self-directed evolution towards the goal of perfection possible. Therefore man must live, suffer, learn, know, and become, before he finishes the course.

We can find the glory of the Divine in everything true and beautiful. Man can live the pure, strong, trusting life, if only he has faith in himself. The divinity within him must speak in

NO CREEDS NOR DOGMAS IN THEOSOPHY

his every thought and act — this is inspiration.

To know oneself is to understand life. It is the inner key that unlocks all life's mysteries. And to know himself, man must trust himself, he must do his own thinking and not let others do it for him.

*No Creeds,
Dogmas, nor
Fanaticism
in Theo-
sophy*

The dogma that we were born in sin certainly suggests a very queer sort of plan which limited human minds have made for the great, divine, and universal Deity that we love, the universal source and center of life and light!

Theosophy has no creeds and dogmas to offer. Jesus the Christ had none and you know how well he got along without them. There is nothing fanatical about Theosophy. If any student of Theosophy is fanatical, it is because the fanaticism was so in his blood that he could not fully understand Theosophy in one lifetime.

Nothing in the world will so stir your real nobler nature and make you at least partly conscious of there being more in you than you had thought, than to recall the tenderness of the love of your mother. When we know ourselves, we shall be so overwhelmed with the mightiness

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Essential
Divinity*

of the spiritual life — the only reality within us — that we shall have no more questions; our trust in the Supreme will be as complete as that of the child who goes to its mother in all its sorrows and disappointments.

As Theosophists we do not remind you that you are terrible sinners. We make no attempt to convert you nor to have you join our Society. We are only anxious that you shall share with us some of the knowledge which Theosophy has to offer — knowledge of the Self. It gives us the spirit of good-will, liberality, and tolerance. It is full of promise. And in spite of the terrible conditions we see everywhere around us, when we understand human life, the progress of the soul, when we believe in the eternity of human evolution and the essential divinity of man, life is really joy. We live then in a new world; we can know the Divine and our own souls.

The knowledge of man's essential divinity is the great element lacking in most of the religious teaching of the day. Man has the power to redeem himself and to bless the world and to make all days, days of gladness and joy. When

MAN'S ESSENTIAL DIVINITY

that is done, we shall have the true spirit of brotherhood, which is a fact in nature, as it is in our hearts.

Can you not conceive what a lift it would be to the great human family if each and all, from the lowest to the highest, could be absolutely assured of the essential divinity of man? With this key in their heads and in their hearts, what a great step forward humanity could take!

Again, if we could accentuate, for every human being on the face of the earth, the teaching that man was *not* born in sin, this would be another revelation to many. I hold that no man can understand the true dignity of his own character, so long as he accepts the old dogma that he was born in sin.

How can we satisfy ourselves that the All-Knowing, All-Loving, Eternal Deity guiding our lives — God or the Divine Spirit — can be anything but love? To say that the Divine is a punishing, jealous, and revengeful God is blasphemous, especially when we admit that humanity comes on to the earth not at all from its own choice. We must come to the point where we accept the

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*Another
Chance
for All* infinite as infinite, and not as finite, personal, jealous, or revengeful.

My experience for many years in New York brought me into contact with the most unfortunate and the most despairing and degraded — and the most condemned. I found it impossible to accept the idea that their sins were so great that they should be punished any more in an imaginary hell after death, than they were being punished already by the mere fact of their miserable existence on this earth. Instead of this heart-crushing doctrine, my Theosophical co-workers and myself tell the unfortunate, with all the intensity of our feelings and our convictions, that they have another chance, just as all humans have, in another life on earth, in repeated rebirths, until all the lessons of earth-life have been learned.

I think it is wonderful that humanity does even as well as it does, under the pressure of the erroneous teachings that it has received for so long, and its lack of knowledge as to the real meanings of life.

I put myself in the position of the people

ANOTHER CHANCE FOR ALL

for whom I have worked — the most degraded and the most depraved, one might say — and I realize that, if I had had the same environment that they had, and if I had not had the opportunities which have been mine, I might have been just as they were. This thought breathes a wonderful spirit of tolerance and patience and forgiveness. And one cannot strike one true chord in one's heart without setting into vibration another and another and another *ad infinitum*.

A man may possess much knowledge; he may have much faith in himself; he may to a degree accept the divine laws; but if he is not aware of his own spiritual will, its power and its majesty, he finds himself out of place, awry.

We make no effort to convert you to Theosophy. We leave you to go your own way, to do your own thinking and acting. But you cannot move very far away from Theosophy, once you have accepted these few fundamental teachings which I have hurriedly sketched. The royal blessings of spiritual truths are yours; but it is you who must find them for yourselves. And there can be no dilly-dallying with the spiritual

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Life is Joy life. We cannot play saint and angel on Sunday and then waste our time during the week.

We must be absolutely true and faithful in our acquisition of spiritual powers and have no time to throw away on non-essentials. To know the doctrine, we must live the life. And when we live the spiritual life, then that horrible shadow of death that has haunted so many of us from childhood will have its revelation for us, its beauty and its charm. Where can those who grieve for their loved ones find that warm, rich, powerful, inspiring force needed to sustain them except in Theosophy?

Who is to blame for the failure of so many of our children? Humanity is to blame. The children have not been given the key to the knowledge of their own lives. Most of them know not one thing of their spiritual natures. And what examples have they not had in this world of ours from people who just manage to keep outside the jail — thousands and thousands of them!

Let us open up our minds to the fact that life is joy; that is, the real spiritual life, and that the disarrangements, the failures, the dis-

couragements, the heavy, tearing, heart-shadows that we must face in life are our own to readjust. We have an opportunity, even in the ordinary lines of daily activity, to think a little more, to let our souls break through into something better, and to find ourselves out under the great blue sky in our aspirations, in touch with nature's wonderful lessons and its silent and marvelous beauty.

If there is any power in the world that can be legitimately used to prevent so many children coming into the world under present conditions, I pray that such power may be used; for there is too much suffering, too much ignorance, too much sickness, and there are too many deathly horrible things facing us all the time to inflict them on our little ones.

We must challenge ourselves, as we are challenged all the time by the Higher Law. We must face ourselves in our weakness, in our timidity, in our indifference, in our unbrotherliness, in our cold-heartedness. If we could tear these things out of our lives and be like little children at the feet of the Master we would find something of

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the real meaning of life. We might find something of the glory of living and share in the wonderful revelation that comes from a knowledge of the Spiritual Self.

At best, of course, our knowledge is limited. Seventy years is very little in the ages that we shall see before we reach that state of perfection where we 'shall go no more out.' This is our heritage.

It is impossible for me to think of any other way to adjust myself to humanity. I cannot truly love my fellow-man unless I have this inner heart-fire burning within me all the time, that I may do more and more, that I may become sufficiently evolved to walk the path with others and to help them.

This is the charm of Theosophy. It warms the whole nature. It satisfies the mind, the heart, and the soul. It brings peace such as you have never had in your lives before. It gives you a new interpretation of the meaning of life.

A full life must be expressed spiritually as well as materially. At the present day the material life is much looked after and of course in

LIFE IS JOY

many ways it has to be; but, on the other hand, there are so many non-essentials in most lives today. If we can throw these overboard and begin anew to climb the mountains of spiritual aspiration and serve and aim to reach the top and there see the great vision of universal life, then we shall be glorified in our manhood and womanhood, glorified in our love of the true and the beautiful.

SECTION IX

Let There Be Light!

"Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

— Bible

LET THERE BE LIGHT!

ALMOST every hour I remind myself of the deplorable conditions of humanity. Some people are so occupied with their own selfish living that they give no thought to tomorrow and are satisfied with what they have. Others touch the needs of humanity rather lightly and somewhat indifferently. Thousands and thousands do not care at all. Still others are, in their own estimation, absolutely hopeless. For my own part, though I am optimistic by nature, I do not think a serious observer of the world's needs can be over-happy.

The Limitations of False Teachings

There is much to think about. If we think at all, we must easily see that the conditions we deplore would be very different if each one of us realized his own ability and possibilities, if we all could have had such education as would have enlightened us and freed us from the psychological nightmare of false teachings.

According to my observation, humanity is

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only half living. There are many isms, many fads, many societies, and many teachings; but there is one thing that none of these has answered: What is the real meaning of life? The large majority are satisfied with the one earth-life, and absolutely believe that it is all man needs and all he will have. This to me is a lamentably limited view. It is a travesty on truth, on religion, on the Divine, and on man.

It is very clear to me that man must know himself before he can adjust his life, before he can adapt himself even to this one life. I repeat, he must, at least to a degree, know himself. The two Theosophical doctrines of the duality of human nature and of Reincarnation will clear the air and put truth in places where there is ignorance, and hope where there is despair. Ere long man will begin to find himself; and he never can find his own ability, his own possibilities, his own potency, until he has this inner knowledge. And it does not take a lifetime to acquire such knowledge.

All classes of thinking minds are calling: 'Let there be light!' This is an acknowledgment

LET THERE BE LIGHT!

that they have not found the light. There is not knowledge enough nor enlightenment enough; and a little knowledge is very dangerous. But let a man be conscious of his soul-dignity and power, and he will think himself away from his narrow environment and warm his heart in the thought of the royal possibilities of the human race; for verily, they are royal; and when once they are understood and brought out in daily living, then life becomes joy.

*Let there
Be Light!*

Each one of us, with all our difficulties, our trials and heartaches and disappointments, even the injustices we suffer, can fashion ourselves to such an ideal of living, that there can be no fear, no timidity, no real restlessness, and no doubt.

The whole mass of humanity must be brought to a point where they can conceive of a vision of life so broad, so far-reaching, so forceful, that they cannot move away from it. Then they will awaken and really begin to live. Then shall we be responding to the cry, 'Let there be light!'

For, according to the teachings of Theosophy, man himself holds the key of his divinity, of his soul-life, of his progress, of his self-directed evolu-

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tion, and of the superb possibilities of stepping out, moving on, and climbing ever upwards into higher realms of thought.

Let us use our minds as it was intended we should use them: to look upon the grandeur of human life, and the beauty of its duties and its responsibilities, and then to find that love our souls have longed for, within ourselves. When we find this, then we shall realize that others have the same; we shall realize our universal kinship, and our separateness will cease.

Just as long as we live in the shadows of doubt and fear, just as long as we cannot feel profoundly the justice of human life, we are only half living.

What I am saying to you did not originate with me; nor is it original with the Theosophical Society nor with H. P. Blavatsky, its foundress; but it is the teaching of the ancient Wisdom-Religion, which has been ignored for ages; and because it has been ignored, humanity has drifted away from its moorings. And now, in its longings, its yearnings, and its prayers, it cries, 'Let there be light!'

No matter in what direction you move, nor

REAL THEOSOPHISTS THE WORLD'S TEACHERS

how many books you may read, nor how many teachers you may have, you cannot possibly find the key to the situation until you have courage enough to believe that there is real genuine good in Theosophy.

Real Theosophists the World's Teachers

That goodness justifies itself; for those who are real Theosophists, who live the life, and follow its teachings, they are slowly but surely becoming the teachers of the world. They ask no gifts, no rewards; all they ask is that you should think towards this great subject and see if you cannot find within the teachings of Theosophy that wonderful something that your hearts crave. I might describe it to one in one way and to another in another; but you know there is a longing, a yearning, a restlessness in your natures; you know you are not satisfied; you know that life is too limited for you in its present aspect. To find the magic talisman, take up the investigation or the study of Theosophy.

There is no attempt made by members of our Society to convert you or to have you join our ranks or to declare yourselves Theosophists. If you are a real Theosophist you will be de-

THE TRAVAIL OF THE SOUL

claring it all the time by your actions, and your words will be unnecessary.

People are growing hardened to man's inhumanity to man. They drink their coffee in the morning and read the paper telling of one poor fellow being hanged and another one about to be hanged, and they are not stirred. The only way for us to be stirred is to have something hit us right in our own heart, in our own environment, perhaps right in our own home-life. Then we begin to think.

We are baffled as to the cause of these conditions. But when we think deeply we realize that it is the lack of knowledge; it is ignorance; it is the psychology of the age in teaching us that we were born in sin; that we are unworthy, and that we must keep working and working and working in order to appease the 'wrath of God.'

But Theosophy teaches that man is essentially divine in nature; that in this divine aspect of his life he has many lives to live. If he has made his mistakes yesterday, today he can correct them, and tomorrow he will go forward. There is a future for him. There is clearly

REAL THEOSOPHISTS THE WORLD'S TEACHERS

pointed out the path of self-directed evolution.

It is my hope that you who listen to my words, will receive from what is said or from the silence of the surroundings — the great blue ocean, the trees and the flowers and these beautiful children — something that will stay with you and will challenge you, something that will bring you to the point of realizing that there is yet something more for you to do in life. You must be in a position where you have to say, 'Let there be more light!' And to find it, you must look within yourselves, into Nature, and into your aspirations.

Very few of you have had any realization of your aspirations. If one can have right aspirations, based upon knowledge of man's essential divinity and of repeated lives for greater growth and larger service, then he really begins to live, then the light streams in upon him from the whole universe. It is here all the time, waiting for you and for me; but if we turn away, with our imagined superior intellectual concepts, we do not see it. We must reach out for it. It comes just as the sunshine comes, or as the flowers in the springtime.

THE TRAVAIL OF THE SOUL

Theosophical Gifts

The glow and the grandeur of truth, as it is manifest in the teachings of Theosophy, give you something that you cannot find anywhere else. It will give you a wonderful power of endurance, a rare quality of discrimination, a royal, divine trust and a conception of life so grand, so superb, so uplifting and inspiring that you will feel you have embraced an entirely new world. You will touch the fringe of truth, and when you get it you will never let it go.

This new feeling in your heart, awakened through your aspirations and your courage, will enable you to reach the point of knowing that man is immortal, the spiritual soul eternal and ever progressing.

This is not just belief, it is knowledge: there is no language to describe how you get hold of it, but it is a living fact in your life and you cannot move away from it. You begin to live the real life, the natural life; your body responds in better health; your mind is filled with larger hopes, greater vision, and the superior knowledge that comes from a consciousness of your own essential divinity. It will sweep you over all your diffi-

THEOSOPHICAL GIFTS

culties and carry you, as you work with the laws that govern you, to that peace which passeth all understanding. It is not a matter of words; it is a matter of reality.

So I very strongly urge you and advise you, if you wish to have explanation of your problems in life, go slowly to work at studying Theosophy. Take the right books, do not follow false teachers, and see what will come into your life and into the lives of those who depend on you. For the whole world will change to you; your whole vista of life will alter; that indescribable something that you yearn for all the time but do not have will be yours — and that is courage. It stays; it defies time, men, tradition, everything! It stands firmly on the rock of truth and it lives in the truest sense enlightened — fully enlightened as far as experience permits. Then is the meaning of life and of love and of justice explained.

When this is done, then you have found your own inner divinity, you have found the key that will make your lives useful, beautiful, full of that divine courage that every man should have.

SECTION X

Theosophy, the Natural Religion of Man

"That which is called the Christian Religion existed among the Ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity."

— Augustine

THEOSOPHY, THE NATURAL RELIGION OF MAN

IT should be distinctly understood by all interested in the teachings of genuine Theosophy, which is the Ancient Wisdom, that the members of the Universal Brotherhood and Theosophical Society are not fanatics; neither are they extremists; they are absolutely practical and believe that their duty is not to convert the masses, but rather to give to those who are interested information concerning the basic teachings of Theosophy, which hold the key to man's true evolution.

*The Ancient
Wisdom*

With the pressure of all that is put upon the bread-winners of the world in money-making, politics, social duties, and all the distractions of external life, they do not have time to realize that man, in order to find his true position, to find his strength, to find his human nobility, to find his manhood, and to receive the knowledge of the inner, higher, more sacred teachings, must

THE TRAVAIL OF THE SOUL

The Optimism of Theosophy

believe that he is something more than an animal; he is something more than a being that is created for seventy-seven or one hundred years and then is lost forever! Nay, nay! Verily, I say, the Spiritual Man is eternal, as the Ancient Wisdom teaches.

Thinking in this way, one can very easily see that Theosophy, which is Religion itself, is optimistic, that it is full of promise — of promises that can be fulfilled; that it looks upon life as sacred, and not only as sacred, but as beautiful, in spite of the shadows of sickness, disappointment, sorrow, and vice.

How easily we can see today that Nature brings home to us, in its silence, the great eternal verities!

We Theosophists accept our teachings as the natural religion of mankind. It is the religion of the world. It is the religion that every man must have before he can fashion his life up to his ideals.

Let me ask you: Where do your ideals come from? Where do your hopes come from? What is this that steals into your nature sometimes

THE OPTIMISM OF THEOSOPHY

when the shadows are heavy and makes you feel that possibly tomorrow they will all be lifted?

All such hope comes from the spiritual side of man; not from the physical body, not from the brain-mind, but from the higher, the inner, the deeper part of man — the very thing that Jesus Christ taught, the inner meaning of his great message.

Theosophy, being the natural religion of mankind, brings to us a rare optimism. We are able to meet the trials of life and its crises and disappointments much more cheerfully than those who believe that they were born in sin, and that they have only one short earth-life of a hundred years at most.

We feel that it would be an offense to the Divine Spirit to hold that Deity is omnipotent, omnipresent, eternal love, and then to leave imprinted on our minds and on our natures and therefore on our future, the untrue ideas of original sin and of the one earth-life.

Our religion is so natural because it comes from the inmost part of our own natures — the Eternal Man. It comes to us as the sun comes

THE TRAVAIL OF THE SOUL

Each Earth- in the morning. It comes as the flowers come
Life a in the springtime. It comes as love and friend-
School of ship come to you.

Experience Man is dual in his nature: he is not just a physical body as we see him. He goes through this earth-life in a physical body just as he goes to school. He goes to school in the winter, and in the summer he takes a vacation. When he goes to sleep at night the body is not dead. In the truest sense, when the body is tired and worn out and goes to its rest, the spiritual soul does not die. It lives on. The spiritual soul is that part of you which makes you love, makes you trust, makes you hope, makes you dream the great dreams of the world. And such dreams are the proof of your spiritual nature.

So, according to the teachings of Theosophy and according to my firm conviction, man has more chances than one for the larger life on this earth.

To many men, the charm and the benediction of Theosophy is that, no matter how many mistakes one has made in the past, no matter how blinded he may have been, no matter how

EACH EARTH-LIFE A SCHOOL OF EXPERIENCE

selfish, no matter how he has turned away from the nobility of his own spiritual nature and gone astray, tomorrow is his if he finds the key to the situation, which is the inner knowledge of his own essential divinity.

As a race, I do not think we give much thought to the subject of life and death. There may be hundreds or even thousands of exceptions to this, but not the millions yet, who attempt to think about the meaning of life or death only when death comes to their loved ones.

Then the questions arise and challenge man to give an answer: Whence come we? Whither do we go? What is the meaning of life? Is this all that the great, eternal All-Father, so to speak, intended for us: seventy-seven years on earth, and a hard cold life at that, with the consciousness of the weight of our mistakes, and the belief of many in the damnation of man because of these mistakes?

No wonder humanity is in turmoil! No wonder we have wars! No wonder we have to defend our country with guns and the sacrifice of human souls! No wonder we have all these things, when

THE TRAVAIL OF THE SOUL

man has been taught so long of his supposed innate depravity and of his original sin, and that he must, if he is to know anything of the blessings of life and of these spiritual things, depend upon other forces than his own!

Theosophy teaches us that man is the Conqueror. He can bless his life or he can blaspheme it. He can, if he will, live close to Nature, close to his own essential divinity. He can do his duty cheerfully and bravely and courageously. He can love nature and understand it. Thus he will find the natural religion. Where does he find it? He finds it in his own heart — in the inner chamber of his soul.

With the knowledge of the splendor and grandeur of the natural religion of Theosophy, and of the vastness of human life and the eternity of spiritual things, he will have the superb inspiration of realizing that high thoughts bring higher thoughts, that noble acts make nobler acts, and that even small weak men make greater men, when they find that within themselves lies the secret of the spiritual conquest of self.

So this natural religion appeals to the souls

FOLLOW THE SIMPLE TEACHINGS OF JESUS

of men; it appeals to the heart. It tells man that his brain-mind never will carry him to peace, never will carry him to glory, and never will carry him to permanent success, even in this life. The brain-mind must be educated, of course, for it is a part of the great scheme of man's existence; but it is only a part, and it perishes when this body dies. *But the spiritual soul is eternal.*

*Follow the
Teachings
of Jesus*

Study the teachings of Jesus and see what he says of the spiritual soul of man. You do not have to move away from the simple, pure, un-dogmatic teachings of Christianity to know that the spiritual man is the eternal man; that, on the other hand, the mortal man is the impermanent.

Let the mothers and fathers make this distinction for their children; let them convince the children, by their daily example and daily teachings, of the appeal made to them by Theosophy to live up to higher standards.

Every country needs a higher code of spiritual nobility and of morality. There must be a cleaning-out process in human life. Believing as we do in evolution, we know we cannot do it all at once. We believe in the process of self-

THE TRAVAIL OF THE SOUL

*An Appeal
for the
Children* directed evolution, through the pressure of the Divine Laws which are in the hearts of men.

But in the meantime Theosophy's great message, with its natural religious aspect, is appealing to men and women all over the world to awaken to the New Time, to the present, to utilize all opportunities of finding the depth and the beauty and the magnificent possibilities there are at hand for the spiritual life of man.

It is a broad statement that I make, but I call this an age of negation. For, while one man is pushing ahead and winning his strength of character, determined to do his full, rich, beautiful duty, according to the dictates of his heart, other men are just half-asleep, because the mind is strained and the spiritual nature has no chance.

Surely all mothers and fathers should find it worth while to give real attention to Theosophy. And if they cannot do it for themselves, or for their country, or for the sake of principle, they should do it for their children.

For their children are not here, in a sense, by their volition. There is no choice in these things. The children are coming to earth-experi-

AN APPEAL FOR THE CHILDREN

ence by the thousands, and what have we to offer them? We have some education, some refinement, some achievements; we have great minds and great wealth and all that; but the permanent spiritual attainments are not yet yours.

So, you mothers and fathers, much as you love your children, you can agree with me that you cannot tell what will be their tomorrow. The struggle for bread and butter is one of the most cruel afflictions that the human heart has felt. The war has made it terrible. And the curse of the war will hang over us and hold on to us, until we free ourselves from modern religious delusions.

In spite of the shadows, the Spiritual Man can arise in the strength of his inner nature, with the consciousness of his spirituality, with the determination to make of tomorrow a brighter day, because he then will live in the truest sense. Think of these thoughts coming out of the minds of our brilliant men and brilliant scholars! It is these teachings of Theosophy that humanity needs to know.

This is perhaps far-fetched, until it comes

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home to you when you have to meet the problem of death and your disappointments that are unbearable. That is when these thoughts come. Think! Oh think! And let the Light shine!

Theosophy is the Natural Religion of Mankind. It is the panacea for all the ills of the world. There is magic in it. It is to be earned and lived and brought out, before one can know the benefit of it.

But if there were nothing else in the world to induce you to see the possibilities of the great secrets of these wonderful teachings, the inducement should be to save your children. Let them know, when they are old enough to raise their hands to strike, that the same energy must be directed towards doing things worth while. Do not wait until they grow to be sixteen or eighteen years of age and then launch them out into the world's life unprepared.

So every day, just as you try to teach them their lessons in right action, just as you give them their bread and butter and their clothing; so also care for their souls, and let them know that wonderful Nature, outside of all the speech of man,

EVERYWHERE WE ARE CHALLENGED

will tell the story of what is demanded of them.

So the challenge is at every turn. It is everywhere. It is right in our hearts. It is in our duties, in our disappointments, in our heartaches.

*Everywhere
We are
Challenged*

But we have been for so many years and ages held down with the deathening idea that we were born in sin, that we have lost that quality of true courage that man must have, if he is to stand out and declare himself as something more than a brain-mind or a man who lives for just seventy or a hundred years and then vanishes.

What I say is said in order truly to interest you, to challenge you to seek in Theosophy the answers to your hitherto unanswered questions. I have no disposition to 'convert' you to Theosophy.

I would have no faith in humanity if I did not believe in more than one life on earth. I would not know the real meaning of life. I would not know the real meaning of justice, unless I had a conception of the vastness, the superb greatness, of the royal, sacred, spiritual, dignity of man, when he is in his right place.

I have preached for thirty years that when

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woman finds her place, man will find his. Can
Let Noble you not see the influence of a true woman in her
Woman home with her children, in her motherhood, in
Lead the her wifhood, meeting her responsibility to the
Way whole world's children, instead of living just for
the one life, or for the little group of people, or
the little church, or the little village, or the
little town, or city?

I know that every human being is sacred before the Higher Law, and consequently we must treat him as such. We must hold a higher responsibility towards men and women. If they have made mistakes which discourage us, we must look in a higher direction. Hope for them, work for them, and have no censure; for alas! "they know not what they do!"

This spirit of brotherhood, which is in the philosophy of Theosophy — the Natural Religion, — brings a new quality of conviction and a new quality of love.

How can you mothers explain your love for your children? The best teachers and the greatest scholars never could give you a satisfactory answer as to what love is. It is developed according

BLESSINGS MUST BE EARNED

to your degree of understanding, according to your conception of what life is, and what man is, and what the soul is.

*Blessings
must be
Earned*

Grasp the idea of an eternal, over-ruling, supreme Source of generosity and spiritual gifts, and that we are members of a Great Spiritual Family. What belongs to us can never be ours until we work for it. You may think of the blessings of the world in the material sense, but without this inner knowledge they count for little. Oh the beauty and the wonder of the development of a man who has glimpsed his own spiritual nature!

You have to earn what belongs to you. But earning what belongs to you does not imply all the rush, and unrest, and dissatisfaction and disappointments, which we see everywhere along the way. Put all these things behind you, and close the door on them. Remember that you are part of the great Universal Family; and it is spiritual knowledge that you must have — spiritual power to conquer.

With the ideas of universal brotherhood, and the great principles of justice, and honor, and

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equality, and all these divinely beautiful things that belong to us really, but which we do not express, cannot you see that even within a few years' time there may be a possibility that we shall never have another war?

My talk is fragmentary, but my earnestness, and my energy, and my disposition to speak with you should be enough to show you that I am eager to help you. I have been very much in earnest for thirty years in teaching Theosophy, and I expect to be so until I close my eyes on this earth-life.

There is no disposition on our part to take anything from you; neither can we bring you wealth nor great honors; but we can bring you the Wonder-teachings of Theosophy, pure and simple, and true and noble and dignified and moral.

What I say is not said in the spirit of antagonism, nor to persuade you to think as we think. Not at all. It is to give you a broader outlook on life than you have already, no matter how great your culture may be.

We cannot bring to the minds of the people a right conception of what Theosophy really is

THE ESSENTIAL DIVINITY OF MAN

and means unless we can give them a conception of what man is. . . . I shall have to brush aside many old ideas that you may have in your minds, derived from your education or from your ancestors.

*The Essential
Divinity
of Man*

Theosophy places man in a very high position, because man is essentially divine. Remember that! He is divine in essence. He has his weaknesses, his idiosyncrasies, his peculiarities, and even his vices; but he has *within* his nature the possibility of the Divine Man.

I have seen a man so degraded, so far away from truth and honor and decency and manhood, that he had very little appearance of being anything but a degraded animal; and yet, when I am gone, you will some day read of the wonderful experiences I have had for more than thirty years in my prison-work and elsewhere, in absolutely demonstrating that man is essentially divine — that he has within him potential qualities that can pull him up from the depths of error and place him in a position where he may go out and meet humanity bravely, and work manfully, honorably, and divinely.

THE TRAVAIL OF THE SOUL

Human Duality

The secret of these contrasts in human nature can be found in the study of Theosophy, particularly in the subject of human duality. Man does not know himself. He has no assurance of his divine qualities. He uses his mental faculties exclusively, and consequently his soul is a stranger to himself. He is a mystery to himself, just as you are all mysteries to yourselves.

No matter how much you study, no matter how much you know, or how far you are advanced in certain aspects of spiritual knowledge, you are still mysteries to yourselves, and ever will be until you find the Theosophical explanation of who and what man is, whence he comes, and whither he goes.

But while man is divine in his possibilities, yet in the flesh-house in which he lives, he has the weaknesses of human nature: this is because he is dual in nature, and not until the brain can comprehend that duality, can it appreciate the spiritual power of man to convert the detrimental part of his nature and bring him to the knowledge of himself. Not until then will he find himself.

With this conception of our rational, inner

consciousness, and of the beauty of life and of the grandeur of life, we of the human family ought to have a higher conception of Deity,—the Omnipresent, Infinite Source of all, with which conception is spiritually interwoven all humanity.

The experiences that we have in our shadows and disappointments and unhappinesses are the experiences that come to the mortal man, not to the immortal.

Let the mind look into its own nature and enlarge its conception of the Divine, its conception of life — of its beauty, and glory, and wonder. The moment we do this we are lifted above this plane of living that has brought us so much that we cannot understand; and we reach a conception of a great world and of many worlds, more than we have ever before seen or dreamed of, and of the greatness of life and of the greatness of the Divine.

But first of all, man must find himself. "Man, know thyself!" Man must find himself. He must draw the line between the higher, spiritual man, and the lower, animal man. Then he will immediately have a new concep-

THE TRAVAIL OF THE SOUL

tion of the meaning of human life.

*The Divine
is Love:
We punish
Ourselves*

We are still little children along the path of life. But if we can acquaint ourselves with the spiritual side of our natures, we shall find ourselves above the perplexities of human existence, growing, ascending.

We must teach our children that the Divine is love. We must set aside the old idea that the Divine is a punishing, revengeful, jealous God. If God is love, God is not punishing and revengeful. The Divine does not punish us. We are not punished; *but we punish ourselves* through our ignorance; by our lack of knowledge of who we are, why we are here, what life means, and of the grandeur and the glory of the inner life of man.

No matter what there is on the *other* side, the higher nature, the immortal nature, is the controlling power in man — not in a very large degree at our present state of evolution, as our wars and troubles all tell us. But nevertheless man has the controlling power within himself to make or mar his life, to bless or to curse it. Once he realizes this, then will many of the

MAN RELIGIOUS BY NATURE

intricate conditions of human life have their explanation, as belonging only to the mortal being.

Man Religious by Nature

But we must first put the brain-mind where it belongs. Educate the mentality and use it; but admit that there is something higher, nobler, something eternal, something that is moving along the path to overcome and to conquer, not for one life only, but for many lives. This is what we are here for. We are here to test ourselves, to find our spiritual strength, and to be so sure of it, that it will be impossible for us to drift away from our divine heritage.

The real history of man is written not in books, but in his own nature. And the history of man is understood only as man understands himself. As he understands and applies his knowledge to his life and to his associations, to his conditions and to his education and his religion — he truly *lives*.

The whole scheme of life points to the fact that man is religious by nature. He is born religious. Look into the eyes of your children and see what they would tell you, if you would listen. Children and all people should be educated to

THE TRAVAIL OF THE SOUL

the idea that man is religious by nature. Let it be the grand symphony running through the life of man; that he is born religious.

If this is so, why do we have so much sorrow, so much trouble, so many difficulties? — you will ask. It is because we place our brain-minds superior to that inner consciousness, that inner touch, which is the proof of the soul of man.

Think, think, ye men of the present age, that man, in his essential divinity, can not only rule himself, but can rule the world! How soon would the differences and the controversies and the antagonisms and all the causes of disharmony go out of the people!

If a man depends upon the brain-mind alone, he can reason himself out of reason. But let him put the brain-mind in its proper place, and then find that inner state of consciousness, that wonderful enlightenment, that no words can describe. When he does this, then he is the master of his own life, and as far as he develops, he is proportionately the master of the world.

Let us have the teachings of optimism sent broadcast! Let poor humanity forget all their

MAN RELIGIOUS BY NATURE

sorrows, their tears, and their heartaches! Let them in imagination view a wonderful future, not only for themselves and their children and their country, but for the whole world!

Let man have his opportunities by accepting the idea that he is religious by nature. Let us set the example, so that he may go forward.

This is the work of Theosophy. We have no time to spend in looking for phenomena. The study of phenomena may be very good for a few scientific minds, who have nothing else to do.

But when the world is in such a state as it is, suffering for more and more help, when the hearts of the people are crying for more relief and less pressure, it is time that the great men and women, and even those who are not great, should bring to you, right in your very presence, the absolute knowledge of the religious nature of man — that man is religious by birth and through the whole scheme of nature.

It is not difficult to grasp this problem, and to meet it in such a way that you challenge yourself: You will not have to have a book to read from; for you will have the book of

THE TRAVAIL OF THE SOUL

*Theosophy,
a Light
in the
Darkness*

your own life to study. You will have something priceless.

I have been for thirty years connected with the Theosophical Movement, and I could not enthuse, I could not come to you and talk as I do, if I did not know the truths of Theosophy, and besides this, if I had not seen the marvelous changes in human nature that its teachings have wrought.

I have taken Theosophy into the prisons; and the results were not obtained because I did much; but it was because I had the knowledge of Theosophy in my life and in my experiences.

So with Theosophy I have gone into the prisons, and I have seen changes marvelous — not in a day, not in a week, perhaps not in a month, perhaps not even in a year; but slowly and surely through these teachings would come an awakening of the inner consciousness; and then would come enlightenment; and all the temptations in the world would never change the few whom I am thinking of, who have gone through this experience; because they have found it as a treasure — not just to be thought of, not

REINCARNATION, A BASIC TEACHING

just a brain-mind conception, not something that has been worked out by a theorist.

It is something that you, as the great scientist of your own soul and your own life, must work out. And when you do this, then the Light will come. . . .

First, realize the duality of man, as the Ancient Wisdom teaches. It teaches that the spiritual man lives on forever with his memories of all that is noble and pure; but that other part that held the man down, that made him forget his own soul, that degraded him, all that goes out when the body dies.

This does not mean that the soul of the one I speak of immediately ascends to great heights of spirituality; because you know the basic teaching of Theosophy is Reincarnation. With this teaching one gets a new conception of life. One cannot confine himself very long to the idea of just one life or of a punishing God or of being born in sin, after one has looked into Theosophy in an unprejudiced way.

Study this subject in such a way that you challenge yourselves! Be independent of all criti-

*Reincarna-
tion, a
Basic
Teaching*

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cism! Theosophy is yours. You can have it without price. And the more you argue over it, and try to strain your brain to bring out some idea or conviction against it before you have studied it thoroughly, the more you will lose. But move towards it as a child moves towards its mother, when it is first learning to walk. To that child its mother is the whole universe. It is entirely done up in that mother.

That is the way we must be when approaching spiritual truth. We should be as little children at the feet of the Divine Law, so to speak, in our aspirations, in our whole feeling, in everything. All these feelings are within man; but they must be brought out.

If you keep the mind constantly attuned only to mental conceptions, you do not even have one half-light on your deepest problems. But if the mentality can have its education, its opportunities; and then if the spiritual can have its place; there is a blending of the realities and of the tangible and possible things in life. And when one is in that position, one can so easily set aside so many of the old and misleading ideas.

REINCARNATION, A BASIC TEACHING

Think how humanity today is weighed down with its own mistakes; how it tries to 'love God' and it cannot! Why? Because it is not logically consistent to any human mind to love a God that punishes, that is revengeful and jealous.

All these misleading teachings about the Divine should be taken out of your vocabulary, out of your children's minds, out of your schools; and in place you should emphasize the love of the Divine in man, the love of the Divine manifest in each one, because each one of you has an immortal side to his nature. Thus you can more readily comprehend to a degree what the Great Central Source of Knowledge is.

You are here today. Tomorrow you may die. But the spiritual soul, with its aspirations, with its conceptions, with its devotion, with its sacrifice, with its love for the True and the Beautiful, lives on and on.

And there we have the man ascending, climbing, with his ideals not a thousand miles away, not for Sunday only and forgotten on every other day, but for every day the ideals, the aspirations, and the supreme consciousness of the essential

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divinity of man as an ever-present reality.

This is the great, divine message that the Ancient Wisdom — Theosophy — offers you today.

SECTION XI

Death or Rebirth

*“Never the Spirit was born, the Spirit shall cease to be never,
Never was time it was not: End and Beginning are
dreams.*

*Birthless and deathless and changeless the Spirit remaineth
for ever,*

*Death hath not touched it at all, dead though the house
of it seems.*

.

*“Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth
‘These will I wear today,’
So putteth by the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.”*

— From *The Song Celestial*:
Sir Edwin Arnold’s translation
of the *Bhagavad-Gītā*

DEATH OR REBIRTH

ALL humanity needs an awakening now. Something tremendously powerful and impelling must come to us, if we as a people are to begin to find our true places before we make the Great Change. The old teaching of the one earth-life is deadening, blinding, and misleading. *The Larger View*

We must have a larger view of the great scheme of life and of evolution. We must become acquainted with our real inner Selves — the part of us that thinks, and loves, and seeks to become, not the part that is fashioned according to the customs and the moods of the hour or the age; but the real Being, who lives and thinks within, and who knows something of the grandeur and beauty of life. No power on earth can change its vision.

Now if one or two or a thousand or even a million can have this larger view, why cannot the whole race have it? Why must humanity pray, study, think, hope, doubt, and in the end

THE TRAVAIL OF THE SOUL

The Simple Path

lose faith? The fact is that people are unacquainted with themselves; and they cannot be familiar with the inner and Divine Laws of life until they are 'up and doing.' The life of men with its attractions and its duties is so very little in comparison with what it might be for each living soul.

In the face of death, the real Theosophist can smile, while many despair. He can rejoice, while others are sad; because he knows that life is eternal, while the great majority merely hope.

How much do you know of what was before you were born, or what is to come after you have passed on? How much knowledge have you of yourself and of the laws governing your inner life? How much can you explain of the great mysteries of life and death — or rebirth?

You may be very learned, very proficient, with no end of erudition; you may be one of the brightest lights on the horizon of intellectual achievements; but alas! there is still something missing. What humanity needs today is to take the simple path to the Truth in order to gain real Knowledge.

THE SIMPLE PATH

What have you in your knowledge of the future that will recompense you for being born on earth, for living and suffering here? This is the great question which Theosophy answers.

The true Theosophist is one who looks at life rationally, accepts broader views thereof, moves out into the great silent world of Thought, and finds himself aspiring to reach the mountaintops, where the sunlight of Truth dispels the darkness of ignorance. It is the simple facts of man's inner spiritual life that he must know before he can do justice to himself, to his neighbor, and to his country.

No matter how much good a man may do, if he has not the basic idea of the eternity of life, of its abundance, of the glory and the grandeur of it, it is a wonder to me how he lives at all.

The comfort in the teachings of Theosophy is that they bring to humanity the knowledge of its spiritual heritage — of that which belongs to it by divine right, that spiritual knowledge which should be ours from birth, through childhood, up to manhood and womanhood, and onwards. This spiritual knowledge, working in harmony

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The Optimistic View of Death

and in consonance with one's general knowledge of life gained through observation and experience, will illuminate the pathway of evolution.

When death comes, the majority of people look upon it with fear and terror or with questioning and doubt. But to the Theosophist, death means real life — rebirth.

In order to understand the doctrine of Reincarnation, we must view human life and evolution in a broader and deeper sense than most people are accustomed to. We must know something of the majestic Divine Laws that hold us in their keeping. We must know something of whence we came and whither we go, and what is the purpose of life.

If the human race as a whole had any confidence in the reality of life, in the great inner, sacred truths, there would be found the knowledge necessary to meet many of the difficulties we cannot overcome now. There would then be no differences among individuals or nations. There would be no wars.

Man, being essentially divine, has within his own inner nature all the godlike qualities that

THE OPTIMISTIC VIEW OF DEATH

can be evoked and can be lived; and indeed are being lived by a certain class of people, though of course very imperfectly as yet.

When people, either educated or uneducated, can look upon life as optimistically as do the Theosophists, then we may have some hope for humanity. We must have such hope; we must believe in ourselves; we must believe in our god-like natures; we must believe that brotherhood is a fact in nature; and that the world that most of us live in, is a very small world in comparison with the great one that we have next to know.

Because we are still half asleep; because we are so held down by the ignorance of the age and by the despotism of mere intellectualism, we have not yet found ourselves out in the great blue of life; we have not the courage to go to the top of the mountains; we have not confidence enough in ourselves to differ from others in order that the truth may be made plain to all. Thus we may ultimately work for the great human family, understandingly and harmoniously.

The question of death requires deep thought as well as a rational view of eternal life. It

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would be absurd to talk of Reincarnation, of our souls living on through eternity, moving on through different states and conditions until they reach perfection — it would be far-fetched and laughable to the man who has no conception of the greatness of life and of the Divine Laws, nor of the mercy and splendor and grandeur to be found in even his daily experiences; but when one has the higher intelligence and spiritual knowledge united with what he has acquired through study and observation, it is all so simple and clear!

To most people, death is gloomy; but to the Theosophist death is very beautiful. For before death comes, we have learned through the teachings of Theosophy — the Ancient Wisdom,— that the real man, the spiritual soul, is eternal.

How can even the smallest mind that thinks at all limit man's evolution and his aspirations to one short earth-life? Such a limited conception is both a tragedy and a comedy. I cannot see how one can move away from the teaching of Reincarnation, once it has been clearly explained to him.

It is not susceptible of proof to one who is

KNOWLEDGE VERSUS PROOF

determined in advance not to accept it; but how little we should know, if we threw aside everything that we could not immediately prove!

*Knowledge
versus
Proof*

Why, no one, with all his knowledge, and all his hopes and dreams, can explain what real love is. And yet we know it exists. When we have grown wiser, and better understand the great truths of Theosophy, true love will have such a mighty meaning that it will be the message of all ages for humanity. For real love is eternal; we know it is so; and how can it be eternal, if we have only seventy-five or one hundred years in which to live and express it?

The reason we know so little about these spiritual things, is because we keep too much away from them. We do not go close enough to the secrets of our own inner natures. We do not search our own hearts enough. We have not faith enough in ourselves. Our vision is not broad enough.

The beauty of life is in the knowledge gained from experience. But one must work for this knowledge. If he does not work for it, he does not get it. And when the work of one lifetime

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Death is is done, he is ready for another life-experience.
Rebirth I do not see why any one should have trouble in accepting this idea. It is vastly more easy to accept than many teachings which the world has accepted — not to its benefit.

Death is rebirth. We Theosophists are as confident that the soul lives on, as we are that the sun will shine tomorrow. I know that my mother lives; and I know it in the deepest and truest sense; and I know that the same path that she trod — if I choose to make the effort that she did — I shall find also.

There can be no separation in true spiritual love. Consequently at times, at fitting periods in our evolution from one life to another, there must be renewed associations on some spiritual plane, which we cannot talk about, but which we know exist.

How little we know, and how much is at hand to know! It is ours to find within our own hearts.

There is no death in the truest sense. The joy that I have in the thought of eternal life, compels me to speak of it with great gladness

DEATH IS REBIRTH

and much intensity. I do not wish any one to miss the glories of the great Central Source of All — of the Divine, and of the mercy and the justice of the Higher Law.

If we had the right conception of this Higher Law, we should better understand the meaning of the apparent injustices of life, and half our difficulties would be passed over; for we would have the knowledge how to meet them.

And if we could find men and women so imbued with confidence in themselves — not in egoism, or anything of that sort — but with confidence in their own essential divinity and in the mercy of the Higher Law, they would understand that death is simply a change — just a vacation from the school of earth-life for a time; and that eventually that which belongs to us by divine right will be ours. We cannot lose it. Nothing is lost in the economy of nature.

Each one can find within himself the great secret of life and know that the spiritual soul of man is immortal; there is no death; love is eternal, and the Divine is all-embracing and infinite, and therefore impersonal.

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What is most needed is knowledge of the self. Know yourselves, trust yourselves, be growing all the time, ever advancing, climbing ever upwards! Then when death takes your loved ones, you will have smiles instead of shadows; you will have joy in your eyes instead of tears; because your souls will have told you that, man being immortal, the Divine love unlimited, and the Higher Law divinely just, all is well for humanity.

It is the duty of all to apply spiritual knowledge to the daily life and to make this cleaner than ever before, ever purer, more optimistic, more courageous, more affectionate, of greater service, and nearer to the simple and beautiful truth of love.

SECTION XII

Prosperity and the Poverty of our Ideals

*“Great Zeus, and ye other gods who haunt
this place, teach us to esteem wisdom the only
riches, and give us beauty in our inward
souls; and may the outward and inward man
be at one.”*

— Socrates' Prayer

PROSPERITY AND THE POVERTY OF OUR IDEALS

MY effort is to bring home to the minds of my listeners the fact that Theosophy, as presented by the original Theosophical Society, which I have the honor to direct, is a very serious study. *The Magic Power of Silence*

It is so serious that, in spite of all the opposition it has had since H. P. Blavatsky introduced it to the western world in the seventies of last century, in spite of all the chaos and confusion that we find in human life, in spite of all the vice, and sorrow, and degradation everywhere, still it is a growing factor, not only in this country, but all over the world.

I have thought much on this subject, and when I find myself a little older and too tired to talk, I have decided that I may write a book on some of my impressions of how Theosophy has found its way into the hearts of many people throughout the world. I do not think it has been

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so much through what has been said, nor even through the great propaganda that we have conducted in all parts of the globe. Moreover, I do not believe that the books we publish, which are so tremendously forceful — even some of H. P. Blavatsky's — have done as much good as has been accomplished in a way that we cannot see nor hear, for we have not the eyes to see nor the ears to hear. Our intuition, like that of our ancestors for many, many ages, has been asleep.

But in the sacredness of the silence, great and wonderful things are done. It is time that our present civilization woke up to this fact.

One has not to move very far away from himself to realize that the very best thoughts he has ever had, have remained for the most part unuttered. Man's greatest aspirations, his brightest dreams, his grandest hopes, have been so deep in his heart-life, in his mind, and in the silent yearnings of his better nature, that no words could utter them — so sacred are they and so little understood.

In spite of all the great efforts that have been made to spread the Truth, I hold that this

THE MAGIC POWER OF SILENCE

silent power in our hearts, in our longings, in our unuttered prayers, tells of even better things for humanity all the time, just as far as our motives are unselfish and impersonal.

Oh if every man today could have just the one living idea of his own essential divinity, of his everlasting, eternal life, of his being a part of Deity's great family!

Nothing is lost. Consider everything that happens in our waking and in our sleeping, in our thinking and in our talking, and still more in our silences. Is it understood or even dreamed, that one's most beautiful and helpful ideas come in the silence?

Think of the glory and mystery of the beautiful flowers! In the early springtime we have little evidence that anything is waiting for us; and then, almost in a day, from all parts of the earth, everywhere, come these beautiful messengers of silence! There is certainly a mystery about them. We cannot yet fully tell what the wonderful processes are that have brought these flowers to such perfection. We do not know how long ago the first seed of them was planted!

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There is so much that we meet in our everyday lives that we cannot explain, that we do not understand. And the reason is that we have removed ourselves so far away from our higher source of knowledge — the better part of us, the nobler, aspiring, eternal part, which is to be found only in the silence.

The other part of us belongs in a sense only to the outer world, to the mortal man, to the one lifetime. But Theosophy gives us the beautiful message that we shall live again and again!

Hug to your heart the idea that you are divine in essence. Believe that the best of yourself is to be found in the silence, when your soul is seeking recognition. Yet — it is so lonely! The soul of humanity is so lonely, because men live so much on the outer plane and so little in the inner field of the aspirations, and the hopes, and the consciousness of their essential divinity.

Helena Petrovna Blavatsky, that wonderful Russian woman who founded the original Theosophical Society of modern times, was the great character of her age. She brought to the western world the teachings of the Ancient Wisdom and

RELIANCE UPON THE DIVINITY WITHIN

of the deeper meaning of Universal Brotherhood.

My purpose, as was hers, is to bring home to the human mind the consciousness of its own essential divinity, of its power to direct and control its own life.

*Reliance
upon the
Divinity
Within*

We have been educated for ages to look outside of ourselves for help; so most people have tried to penetrate through the mysteries of life with the brain-mind alone, and have never reached the Real; because they have depended upon external help instead of retiring into the silence of their deeper natures and feeling their own heart-throbs, so to speak, and challenging and questioning themselves. They do not reach It, because struggling humanity has for ages been continually reminded of its mistakes, its weaknesses, its 'sins.'

So men have had little time left for finding out who they are, where they come from, and whither they go. They have had little to satisfy their souls. There are some things that may satisfy a limited mind — the brain-mind,— because that mind may be yet psychologized with the unrest of the age. It may mean well, but

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*Prosperity,
Tolerance,
and Self-
Knowledge* it does not know itself; consequently it does not
aspire. But there are thousands and thousands
in the world today who are seeking the Light
and the Truth.

This brings me to my subject of the day:
'Prosperity and the Poverty of our Ideals.'

I shall speak of America in particular. We
cannot help acknowledging that in the material
sense America is prosperous; and as the country
advances in its outward prosperity, so do the
people to a degree. But they do not reach the
deeper needs of their natures in this way; and
bear in mind, what they do get through such
prosperity is only for this one life, unless they are
of the kind that believe there is more Light;
and therefore long for, strive for, and work un-
tiringly for, more Light.

Such as these are moving in quite another
direction than those entirely occupied with ma-
terial prosperity. They have a superb trust;
because, when one is absolutely conscious of his
own essential divinity, the Light breaks, the veil
is lifted, and life has a new meaning.

In the great scheme of our spiritual evolution,

TOLERANCE AND SELF-KNOWLEDGE

it was intended that we should love one another in the truest sense — be brothers, live in the spirit of brotherhood. If we so lived and had the knowledge of our own essential divinity, all the rest that our souls long for would come. But without this key, which Theosophy gives, there is no way to solve the perplexing problems which confront us.

It is intended in the great plan of the universe that man should know himself. The greatest writers, savants, scientists, even the world's geniuses, go just so far, and they cannot go beyond; because they have not the wonderful key, which Theosophy gives, which is that man is divine in essence. They do not see beyond this life.

I am not antagonistic towards anyone. I do not believe in interfering with other peoples' religion. I desire to be tolerant; for I do not know what I would accept as a belief now, if I had lived in the same environment in which others have lived. Consequently the spirit of charity and great tolerance must grow in one's nature.

Conscious of man's essential divinity, and

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The Force of Genuine Theosophy

still more conscious of the love of the Great Central Source of Life, all the rest is cared for, if I am doing my duty, if I am living according to the best knowledge I have, and especially if, going beyond that, I am ever seeking more knowledge.

Theosophy is such a telling and lasting force in a man's life! Speak with any real Theosophist on the subject.

Do not look upon the idea of man's essential divinity and his eternal life as such a far-away idea! Consider it more deeply, and then look out into Nature and see what she will tell you. Then come back to the realm of deeper thought and face yourself with knowledge, with enlightenment, with larger trust, conscious of the power to overcome through this trust.

Know well that you are challenged by the Divine Laws of life! It is not intended that you should be disconsolate or that you should think you are such wretched sinners! Such a belief has no place in the Great Scheme of Eternal Life, which is all Love.

Reach out into the atmosphere of Love!

THE FORCE OF GENUINE THEOSOPHY

Think of it, work for it, live for it, serve for it! Then you will find the key that brings you very close to your heart-home,— a touch of that Peace that you forever crave.

Every human face tells its story in a different way; because we have all grown up differently and in different environments. So take the idea of self-directed evolution, in connexion with what I have said: that man has within himself the inner knowledge of his essential divinity and is able to direct his destiny — to make it strong, splendid, pure, and full of service, or otherwise. This is a picture that I often think of.

It is remarkable that, in spite of all the grandeur and beauty of life, we allow ourselves — not intentionally or understandingly, but ignorantly,— to drift into the vortex of the world's chaos, confusion, doubt, fear, restlessness, and despair. And it is out of that condition that Theosophy is breaking a way. It proclaims that every man is his own savior: he can curse his life or he can bless it!

Until a man has the knowledge of his own essential divinity, it is quite out of place for me

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to think for a moment that he is to be condemned for what he did not know! He is not to be condemned for the mistakes he has made, when looking outside for the Light, while it was within. But he *is* to blame, if he continues doing so, after he knows that there is another door open for him, and that all he has to do is to enter in.

The stars and the light and the very atmosphere challenge every man. But first he must challenge himself. Yea, verily, he must challenge himself!

When we think along these lines we are out in a vast field of thought. We no longer suppose that this is the only world. We learn of the hundreds of other worlds, and the hundreds of other planets.

And then we might possibly have courage enough to believe that we have lived before! And that some part of the knowledge that we have in our lives now, we have had before!

But our lives are still unfinished; because, if man is essentially divine, eternal, one wonders if a rational mind could conceive of man living only seventy-seven or one hundred years — just



THE POVERTY OF IDEALS

one lifetime in which to solve this great riddle of eternity!

There is a great poverty of ideals in human life today. The best of them are unexpressed. What field does the world offer in order fully to live out our ideals? Where is the comradeship, or the education, that will take us out of our limitations into a larger view of life and a larger view of the majesty of the Infinite Laws, and the glory of living? In very truth, humanity is crying today for the peace that comes from living out our inner ideals! Even the unborn children are calling for it!

Aye, even those whom we loved, who have gone on ahead, are not at peace. They cannot be at peace while they are waiting for us. Is it not true that Love is eternal, holds us fast, and binds us closely together? And surely these ties are not broken by death!

While, as I said, material prosperity belongs only to this one life, yet surely you do not think for a moment that I would not wish you prosperity! But to be so absorbed in material gain in the outer life as to imagine that that is all,

*The Poverty
of Ideals
and the Cry
for Peace*

THE TRAVAIL OF THE SOUL

or that it is going to bring you the peace that your hearts crave — nay, nay! — it is only transitory.

If this material prosperity is sustained by honest dealing and right conduct, it is a part of the scheme of life. But otherwise there is nothing to it. Better be out in the woods with no shelter, than to be living as many are living today, gaining their prosperity at the expense of their suffering brothers!

As I think back to twenty years ago, I am more and more impressed with the poverty of our ideals today. How different men and women were then! How different were our ideals! How different our customs were! How different our habits of thought!

And the question I often ask myself is, have we advanced? Has civilization reached a point where we can speak with pride of it as a glorious civilization? No, we cannot do it, because we must ever keep in mind those fellow human beings, who are going down hill all the time, losing their way; those who have no faith, no love; those who have been overlooked and are drifting downwards.

We must be doing something more than we

THE POVERTY OF IDEALS

have ever done, and we must do this very soon. We must raise the ideals of men to a higher standard. Too many people — not all, thank the gods! — have their ideals for Sunday only and forget them the rest of the week.

Theosophy offers humanity a philosophy of life that is so optimistic, that it brings to the realization of all, the wonderful power of changing one's own life. Surely every man and woman in the world today can do better than they have done!

The silent power that I spoke of is everywhere. You will not always see it under the name of Theosophy. You will find it in the kingdom of Nature, in the woods, in the sound of the waves as they wash the shore, in the stars as they speak their silent language to us, and in the silence of human hearts everywhere.

And then your mind will go beyond into a grander vista of another world and more superb possibilities for all — even for the very least of us.

The things you have lost or missed in this life, that really belong to your souls, can be yours; because Theosophy declares that every-

THE TRAVAIL OF THE SOUL

A Plea for the Youth

one has another chance — always another chance!

So let us work for the grander ideals and discourage anything and everything that leads to the extreme.

Let us bring our boys and girls into a common-sense line of action — a more quiet, more thoughtful way of living and growing. Pray let them not suffer from our poverty of ideals! And because these ideals are not tangible, do not imagine they are not real! They are the greatest realities of our existence.

There are of course very good men and women everywhere; but they are the exceptions. And when I refer to the poverty of our ideals in this country, and indeed in other countries as well, I am not referring to our beautiful buildings, our splendid school-edifices, our great inventions, nor to the world's enormous wealth of material possessions. No, I am talking about our children, our boys and girls, who walk our streets every day. I am thinking about them.

Most of them are not going the right way; many of them are drifting the wrong way — some rapidly, others slowly and insidiously. There is

A PLEA FOR THE YOUTH

no real chance for them. Why? Because high ideals are not presented to them from Monday morning until Saturday night, as they should be. On the contrary, they have drummed into their ears, and they read in the newspapers and everywhere they turn: Dollars! Dollars!

Now of course the dollar-and-cent question has its place; but our minds are made for something more! They are made to do grand thinking, to echo the thoughts of our higher natures!

When the body dies, the brain-mind dies with it. What does go on forever is that eternal, spiritual part, the spiritual soul, the essential divinity that I have told you of.

The cry of the age is: "More light! More light!" We must therefore make truth so easy to understand, that even the children can grasp it, and grow in it, and conquer, and find the joy of living!

Nowadays our boys and girls are not happy unless they are moving about, here, there, and everywhere. They think they must have the fever of excitement in their every-day lives. The restlessness of the youth is menacing.

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Spiritual
Rejuvena-
tion To change this condition, make your homes more attractive in the truest sense; illumine them with the light of real Knowledge; bring them to a condition where your children will know that *you* have found the right way. Then you will begin to accentuate something new in your own souls, that will re-echo in your children and in all.

Of course you must have your outward life and you must work for the dollars and cents rationally. But you must divide your time and give to your souls, to your consciences, and to those you love, a tribute of the gods, so to speak; for such it proves to be, when a man finds in this noisy world of ours, that humanity is divine in essence, and that nothing is lost in the Great Scheme of Life. This gives a man a larger view, another view, and still another, which are not contradictory, but are the result of his continuous growth, of his deep aspirations, strengthened by his spiritual will.

One need not be surprised if he looks in the glass and finds that some of his wrinkles have gone out of his face, that his sorrow and

SPIRITUAL REJUVENATION

despair have begun to vanish. He will begin to find in himself secrets of a divine love that warms his soul and enlightens his mind, and enables him to give courage to others. Perhaps he will find in his own home new opportunities and ways of speaking more kindly and building more securely and more richly for the future, through his knowledge of the everlasting life.

But we need not wait for another life. Every moment can be made so precious that ere long we shall have the evidence of true, splendid, royal ideals active in the world for our children, taking the place of all that distressed us yesterday. Then we shall find men and women growing more closely to the Divine Plan, more gloriously and splendidly for their fatherhood and motherhood, and for the greater good of all humanity.

SECTION XIII

Does Theosophy Build or Destroy?

“For real Theosophy is Altruism and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born on earth.”

— H. P. Blavatsky

DOES THEOSOPHY BUILD OR DESTROY?

DOES Theosophy build or destroy? Of course, if one asks this question of people in general, one will receive in answer their opinions according to their knowledge. But as I am treating the subject this afternoon, being a Theosophist, I shall naturally treat it from a Theosophical standpoint. *The Theme*

It may be possible that I can give a few ideas that may help you in your lives and thus benefit your country and benefit the world, because, if we can get into our minds the deep and profound meaning of Brotherhood, which Theosophy teaches, and if we can commence to live the life of Brotherhood, we shall then have no divisions, and there will be no wars.

Struggle, suffering, and conflict, are the result of people being so separated in interest; they are not united; one nation is against another; and it is fight, and battle, and struggle for bread and butter all along the way: when all we have

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to do is to find the secret of living and to realize that the life of man is a true, mighty scheme. Man is the commanding figure in life. He is the summit of its expression on earth.

When one thinks of that, every one — even the most discouraged, the most disappointed, the most disheartened — can rise in the consciousness that it is a solemn fact that every man is essentially divine in nature, and that he has the power within him to know this truth; and when he knows it he will apply it to his life; and when he applies it, he will live more truly, and then his life will be one of joy, of service, of helpfulness, and of peace, instead of what it is now.

In saying this, I am beginning to show you that Theosophy is constructive. Theosophy destroys error, destroys mistakes, destroys ignorance. It leads man away from the dark shadows of life to the beauty and charm of true living, and to the consciousness of soul-wisdom, which is that knowledge of religion that is born in man.

One cannot go away from the fact that we are religious by birth, by ancestry, and by nature. Our tendency is to seek the Truth. And if we

THEOSOPHICAL OPTIMISM

can seek Truth with confidence in the self, in other people, in our country and in other countries — if we can have that sweet, warm, beautiful, binding force of brotherly love with us constantly, we shall be as happy as Nature is. Nature is very wonderful and very beautiful as you know. It teaches.

Theosophical Optimism

Theosophy aims to set aside and eliminate all the shadows and the disappointments and the discouragements that come into man's life. I have not to spend any time in telling about how discouraging are the conditions in the world today. And why are they so? It is because humanity has not the Light, it has not the Knowledge, it is yet ignorant of its royal heritage and its possibilities.

And so, instead of blaming and criticizing man, let us believe in man in a new way. Many have endeavored to bring out this idea, but they have not hit the mark. And they have not hit the mark because they are so overburdened and overshadowed with pessimism, with doubt, with timidity.

Now, that is not the religion to teach. Theo-

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sophy teaches that man must have hope; and it must be built upon the Heart-doctrine, out of his own nature. It must be built upon the pictures or the visions that he has of the growth of his own life. And one cannot be satisfied with the same thing every day, because one does not grow if he accepts only the things that satisfied him a few years ago. Every day should add something to one's knowledge.

Knowledge of what? Knowledge of oneself, knowledge of the Divine Laws that govern life. When one can find this knowledge and apply it to his life, he has touched magic. To a large degree he sweeps away all the difficulties in his life — the disappointments, the overshadowings, the limitations, and the over-humility. One awakens every morning with a consciousness that something new has happened: a great light has come; that the great blessings of the eternal truths of life are here, close to us daily.

Then one begins to see that man is not to be set aside; he is not to be belittled. Nor can he ever find the peace and the joy and the knowledge of living, until he has found himself. He

may read all the books, have all the teachers, listen to all the preachers, but never will he win, in the truest sense, until he finds his own heart, his own soul, and believes in the eternity of man's spiritual nature. When this happens, one can very easily realize that something wonderful comes to a man who has long lived in the shadows of discouragement and then suddenly finds himself in the light, aspiring, becoming.

*The Eternal
Man*

Now, according to Theosophy, as I understand it, we are never alone; because within this body of ours, within this part that in seventy-seven or a hundred years dies, is the inner part, the eternal part, which lives and goes on forever. That is the Spiritual Soul of man.

And the soul is traveling on its pathway of spiritual attainment. It is progressing, it is climbing the mountains each time it is reborn, each time it suffers to gain more knowledge. That is growth.

Move away from all the weights and shadows that are upon you, and love yourself — your inner Spiritual Self — for truth's sake! Love that Self that you may have the power to serve others!

THE TRAVAIL OF THE SOUL

Love it, because you are loving the eternal man! But the trouble with humanity is that it sees and loves the outer man, the physical man, the mental man, and it thinks that this is the whole thing. But the other Man, the Real Man — which is the spiritual, eternal nature — this has very little attention given to it.

Cease dwelling on your sorrows and troubles, and go out into the bright light of Truth, out into the great hopes! Build castles for yourselves! Build vistas! Let them be merely from the brain-mind, if you can do no better, but build them high towards the Spirit, and plan them today, that tomorrow shall bring you more light, more knowledge, more courage, and more determination to win out, not just for this one life, but for your soul's sake and for humanity's sake.

Humanity is waiting for humanity, and the hearts of men are bleeding for that help and that quality that can be given; not from one man alone, but from that unity of force, that wonderful bond of brotherhood, that must come and bring us to a position where we can look out over the tops of the mountains. There, instead of struggling

THE APPEAL OF THEOSOPHY

with our difficulties, we can rise above them.

When we reach that position, then we are constructing, then we are building for the future — not just for seventy-five or a hundred years; but we are building the very thought-atmosphere that we live in, we are building our country for even better things; we are purifying our politics with a new life, through the spiritual energy and will of man.

*The Ap-
peal of
Theosophy*

This little talk of mine is of very little significance perhaps to some. But if one studied our Theosophical books, he would find the significance of what I am saying.

Theosophy's appeal is to those who love the Truth, who are seeking more Light, who are not satisfied with the conditions of the world, who are trying to bring more peace and real happiness to mankind, to those who love their children Theosophically, and would pave the way for them and make a golden path that they may tread, rather than struggle along the path of sorrow. It is to these that Theosophy appeals.

There is no disposition on my part or any true Theosophist's to disturb those who are satis-

THE TRAVAIL OF THE SOUL

The Present Moment fied in their spiritual knowledge. There is no attempt to destroy. There is no attempt to do away with anything that is good. There is no attempt to teach Theosophy except for the purpose of bringing more sacredly to every man the knowledge of his spiritual rights and duties, so that he may live in those duties and rights happily and truly, that he may sustain his country with such force of truth and higher patriotism, that it will be impossible to have war.

War is in the air. We have not passed it yet. And it is for us, just this growing body of people in the right state of mind, to be up and doing. One can never know what such a body can do.

The real thing is to construct, and to construct *today*, not preach construction today and tomorrow do nothing. No! That is not the way to do. The way to do is to live every day in such manner that the next day may be a better one, that there may be more courage tomorrow than today.

Follow the simple teachings that Jesus called the Christ taught — not the teachings that others have added to what he taught. Live in the

spirit of brotherhood and keep yourselves in the sunshine! If the shadows are over the hills, know that they are good. The rain and the clouds are also needed for vegetation. But wait until tomorrow, and build, construct in the sunlight and joy of life!

*Man is
a Soul*

By doing this, one destroys error and stands before the world as an example of spiritual living — not a half-way life, not a timid life, not an apologetic life, not shams, but real things.

It is wonderful to realize that man is a soul, that he is a part of the Universe, and that nobody can rob him of this fact: that he has within him the power to conquer, to overcome, and to *become*. Man can stand before the world as one who knows his soul, who knows the truth that is before him, and who is ever striving to grow in this knowledge.

When one stops to think of life as it is, one realizes that we are little children. The best of us, the most studious, the most advanced in thought, experience, and education, know very little of human life; indeed, very little of anything.

The one essential for us, if we are to round

THE TRAVAIL OF THE SOUL

The Mis- sion of Theosophy

out our characters and become anything that approximates to our ideals of manhood and womanhood, is that we shall *know ourselves*. We must know the secrets of living. We must know what it means to live nobly and honorably and truly, and with such dignity and power that truth will manifest through us.

So the mission of Theosophy is to teach man to construct — to build, to make everything better today than it was yesterday for humankind; so that each may find within himself the key to the secret of governing his own life and bringing it into harmony with other lives. Thus there will be a united family of human beings all over the world, so strong, so impregnable, so impersonal, that war cannot come. When you demolish the spirit of warfare and make it disappear, you are beginning to climb the mountains — to reach the Light.

There is no attempt on the part of the Society which I represent to 'convert' you, because we do not believe in 'conversion' in the ordinary sense.

We believe in every man finding within him-

THE MISSION OF THEOSOPHY

self the power to change his life, to look into his own heart, into his own soul, to challenge himself, to find his weaknesses and overcome them; to see his strength and try to glorify the Divine and glorify Nature and glorify human life, and glorify his own life through a knowledge of himself and of his essential divinity. When one reaches this point of understanding, he will see only sunshine and cheerfulness.

Take the real Theosophists as examples. I do not mean those counterfeits that you must know in this country as in other countries, who are imposing a 'Coming Christ' upon the credulous. (You know there are counterfeits to every true coin.) But the members of the Universal Brotherhood and Theosophical Society are united, and working unselfishly, without salary, without honors, without fame, simply working assiduously every day to bring the whole human family into a better condition — into a larger trust and more happiness.

And it does not take great oratory or a very gifted person to bring home to one the hidden impulses of the heart, and all the hopes and

THE TRAVAIL OF THE SOUL

aspirations that have never been answered, and to solve all the questions and doubts.

All these problems must be solved before humanity can find its way, before the best nation can find its real nationality, before the unity among men and women shall be of such a kind that it cannot be broken, because the spirit of brotherly love, which Jesus taught, when he said "Love ye one another," will then be triumphant. That is the spirit that must exist in the hearts of men.

What sublime and magic feelings these words bring up! Jesus did not tell you to hate each other or to destroy each other! He did not tell you to punish each other! He told you to love one another.

It is the very simple teachings of Theosophy — which is as old as the ages, far, far older than Jesus Christ's time,— that give the touch that brings man back to his own, to his heritage, to his rights, and to the undeniable facts that he is a soul, and that he has the power within himself to bless or curse his own life.

How is it that you have so many aspirations

THERE IS NO DEATH

and so few of them are fulfilled? How is it that you long for the day when all men shall be at peace with one another and with their own souls, — for the day when you may understand the future, when the conviction will come to you in such a way that you cannot dispute it, that *there is no Death*, that what we call death is but a transition, a change, that we live here for seventy-five or a hundred years, and then instead of dying out or going to some place in space — none of us being sure of which place we are going to! — our souls do but take a needed rest, before resuming the duties of earth-life again in a new human form? *There is no Death*

It is utterly impossible for a human mind that is clear in confidence in his own soul and in himself to accept the idea that the Divine — the great, eternal, all-loving Deity, which your own Bible tells you about — could ever have planned for you to go through the suffering you have endured.

No! *The suffering which humanity has had for ages, has been inflicted by man himself.* He does not do it intentionally. He does not know

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*Divine
Love*

why he does it. And unless he has the teachings of Theosophy to fortify his mind and soul, he must be very much staggered, and deeply afflicted with doubt.

But Theosophy teaches that spiritual man is eternal; that the body lives seventy or a hundred years, and then it, the physical life, tired and worn out, dies; but the soul lives on, in just the same way that the trees live on through the seasons. You see them springing into sunshine in the summer with their beautiful foliage. And when the winter comes, the leaves all disappear.

If you were a stranger and had never seen a tree before, you would say it was dead. But it is not dead, because the spirit of nature, the elements of nature, never die. The real principle of the tree is not changed. Next year you see fresh leaves. But they are not the same leaves. They are, in a sense, a copy of the leaves of the previous year. The life of man is analogous.

Put yourselves into this position: that the God that you must revere, and the God that you must follow, must be a God of Love.

Your God cannot be unmerciful, because

DIVINE LOVE

Divinity is perfect. Divinity cannot punish you, because Divinity is perfect. Divinity does not place you on this earth and then punish you for being here! *You punish yourselves* — possibly not today or yesterday, but somewhere along the gamut-pathway of your lives, you have sown seeds which have yielded their harvest of misery, and doubt, and suffering.

I am not talking merely to hear myself talk; I am talking from conviction. I am associated in my Society with thousands all over the world, who were like you before, and but for Theosophy might have had no hope of anything beyond this life of sadness and trouble and disappointment and heartache and lack of faith in humans and sometimes lack of faith in the Divine.

Look within your own natures and believe that man is essentially divine!

But when you reach this position of realizing that the great Eternal Light is centered in man, as a source of light and help and strength to him, your conviction of the possibility of spiritual life and the possibilities of another life and the eternity of man, is rekindled. So is your love of the

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Divine, of the Eternal, in such a way that your confidence is reborn.

When you understand this, you will find something new in your blood, something new in your heart, something new in your mind. You will have new hope, more trust, a broader vista, that will tell you of the mercy of the Divine or the great Source of Life, and will bring home to you in the saddest moment of life the compensation which you cannot get in any other way.

You may not believe in it today. But we Theosophists are very broad-minded and charitable. We know you are in the hands of this Divine Law, and that sometime or somewhere, you will meet that which belongs to you. So if you miss it today, you may meet it tomorrow.

One has no time to talk of the different degrees of intelligence or the different degrees of belief or the different degrees of goodness and kindness in humanity. One must discover these things for himself.

But it does not take very long for a man who is weighed down and discouraged to reach out and to meet life with a belief that there

THE HEART-DOCTRINE

is something noble and splendid in the hearts of all men, something that has not been expressed, something that has not been awakened.

The Heart-Doctrine

My experience in my work for the shut-ins in the prisons for more than thirty years has been very remarkable. No prisoner ever lost anything by meeting me, because I gave to all what Theosophy teaches — that is, optimism and a quality of courage which every man must have, if he expects to go through life with confidence and with love for his fellow-men.

No mother should dare to bring children into the world unless she has the spiritual courage and the spiritual knowledge to guide them to the light of Truth, and to the knowledge of Duty in the highest sense, and to the love of the Divine in the fullness of the heart.

It is the lack of knowledge that humanity suffers from, not because it is evil; not because humanity is low and degraded in its nature. It is simply because it is unacquainted with itself, and because the real spiritual man is not recognised in the true sense that would enable the mortal man to find his own way out of ignorance.

THE TRAVAIL OF THE SOUL

The Secret of Happiness

Think of all the time we spend in eating and drinking; and also in gaining the dollars and cents, so as to do our duty by those we love; and then think how little time we give to these ideas: Who is man? Whence comes he? Whither goes he? What is the meaning of life? Books are read. Preachers preach, and teachers work; but how much more could be taught and lived, if life were met heartfully in spiritual trust!

Have you ever thought, when you listen to beautiful music, how your natures change? How your minds open to the beauty of life? How full of cheer and hope and trust you are?

The real secret of true living is finding inner peace and happiness, and I do not believe one human being can be found who can honestly say before the Divine and before his conscience that he has found true and complete happiness. Why? Because the very unrest in man's nature is the proof that he has not found it.

What more does Theosophy offer? The conviction that you can find it.

Theosophy is not far away. It does not require a great fortune to reach it. It does not

THE SECRET OF HAPPINESS

require the persuasiveness of great orators. It only requires that people shall go towards it and meet it in confidence, and with the disposition to trust in the self, to believe in the Higher Self, and in conquering the lower self and thus becoming godlike. That is what we want!

So, if we can build our lives on a belief in the eternal man, happiness can be found. And there is no other way. Believe first in the essential divinity of man and the all-loving power of the Divine — no punishment, no revenge, but love and service and encouragement, and that spirit of brotherly love that brings all men together, so there can be no wars, no differences among men. Then in the course of time disease, and many darkening, discouraging phases of life, will disappear.

Why? Because in treading this Path of Light, man will have found his happiness, he will have found his peace, he will have found his inner Divinity, and also he will have *found himself!*

SECTION XIV

The Sacredness of Marriage

“Do you not feel that marriage, when it is marriage at all, is only the seal which marks the vowed transition of temporary into untiring service, and of fitful into eternal love? . . .

“This is the true nature of home — it is the place of peace; the shelter, not only from all injury, but from all terror, doubt, and division. . . . It is a sacred place, a vestal temple, a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive with love.”

— John Ruskin

THE SACREDNESS OF MARRIAGE

IF this subject were rightly considered, we should not have such a dismal story to tell of the failures in married life — the disasters, the mistakes, and the sorrow. In our modern life, with all its reading and study and mental acquisitions, humanity seems to have lost sight of the fact that a real marriage is almost a divine institution.

*Real Marriage a
Divine
Institution*

When marriage is accepted as a sacred sanction, a sacred gift, and a sacred power, and it is entered into understandingly by both man and woman, we shall have no more divorces. There are surely enough divorces today to compel us to take another view of marriage.

For marriage there should be great preparation, just as there is for everything else of a serious nature that is accomplished in life. This preparation should begin in rightly forming the character of the children. If children were rightly educated, the sacredness of all life would creep

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Higher Education for the Youth

almost imperceptibly into their hearts. We need not talk to them of marriage, but we can give them, even before they are ten years old, some slight conception of why they are here, and what is the meaning of life.

No man who has any respect for law and order should have the audacity to assume a position of responsibility, which he knows very little about. It is the same with women. If this rule were followed in marriage, we should have true marriages and there would be no divorces.

But marriage is taken up so lightly nowadays, that the disasters that follow its many failures are pathetic; they bring heartache, sorrow, and disappointment: and one never knows how far the effects may reach of a marriage entered into without a full consciousness of its sacredness.

Our duty compels us so to fashion our children that before they are sixteen they can feel so deeply and profoundly the seriousness of life, that there is no room in their minds for them to absorb the errors and weaknesses and the insinuations and the innuendoes of false teachings and bad examples. We must educate our children on such

HIGHER EDUCATION FOR THE YOUTH

a high key of morality, of honor, and of justice, that they will have a firm anchorage in the great vortex of human life.

How can you expect your boys and girls to build their homes spiritually, and splendidly, and royally and justly, if they have no foundation of character on which to build?

Coupled with all the good intellectual training that we give to our children, we must give them primarily the moral education. We must teach them in their tender years, before they move too far away from us, what it means to live, to love, and to serve. We must imbue them with the idea of the greatness of human life, showing them so plainly and so clearly, that they will accept it, that life is precious, sacred, divine; and that being divine, it is a part of eternity.

Boys and girls brought up in this way, with their thoughts rooted in the spiritual realities, will grow as the flowers grow, and by the time they have reached a point of decision, of selection of their life-companions, they will act slowly and understandingly, thoughtfully and wisely and rightly. They will realize that human life, rightly

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The Joy of understood and rightly lived, is joy; and that
Life and the this joy to be lasting, must be built on high
Fear of principles. Such children would become the
teachers of the race.

Punishment Our power of service to humanity, our real joy, happiness, depend upon the education of the spiritual side of man — especially of the child.

The children in the Râja-Yoga School at Point Loma begin in their tender years to *find themselves* in their efforts, in their mistakes, in their disappointments, without fear of punishment. They begin to find that knowledge is within; that the glory of God is within; that the divine life is within; and, in the simplest possible way they move towards it, just as they would towards a flower in the garden.

Why can we not make the whole world sing of the joy of living, the joy of loving, and above all, the joy of serving? Why can we not live out our highest aspirations?

Because we have been for ages psychologized with the fear of punishment, and the fear of that awful hell, wherein we were to be burning for all eternity. We do not hear so much about it now

THE FEAR OF PUNISHMENT

as we did fifty years ago; but if it were true then, it is true now. Fortunately for me, I did not accept it even as a child.

There is no spirit of condemnation in saying this; for there is a very great tolerance among Theosophists for those who do not share our conceptions. This is a great incentive for us to work more and to feel our responsibilities more, and to love more and to try to serve more. As long as one human being is unhappy, I cannot conceive that I could be completely happy.

The Theosophical teaching of Karma, that 'as ye sow, so must ye also reap,' does not condemn you to eternal punishment; it merely means that you shall reap the consequences of your own actions, until you have learned your lessons therefrom, until you have canceled your indebtedness.

Nor can we move away from the spirit of forgiveness, because it comes right out of our divine natures; it breathes the Christos-spirit; it takes us away from our personality and our selfishness, and we have no more time to think of our wrongs.

We ourselves, rather, must become an example

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to humanity which will challenge all thinking people to a deeper and more profound conception of life. Remember that they themselves are essentially divine. Splendid qualities are sleeping within them.

No matter how great the worldly success or the scholastic attainment, there must come that inward consciousness of divinity, best expressed in the spirit of loving and forgiving. When this is done, we shall know the meaning of eternal Love, of eternal Justice, and of the sacredness of marriage.

Man knows, if he thinks at all, that there are many universes; many lives; and glorious achievements for all men; and that life can, even now, be made beautiful and helpful and optimistic. But first he must have the basic idea that the spiritual man is immortal, that, hence, man is essentially divine in nature. Then we shall have a new conception of Deity — not as a personified being, but as a superb, wonderful, full expression of divine perfection.

With this knowledge of essential divinity, which every man can find within himself, there

THE MYSTERY OF BIRTH

must come a higher education for the youth. Theosophists believe that the child that comes to us is not all ours; he is a part of the great scheme of life, and he has a great mission to perform. It is not for us to attempt to limit the possibilities of that child; for wisdom is to be learned even from the lips of little children. *The Mystery of Birth*

When a child comes to us, who can tell the mystery of its birth? Science goes just so far, but it does not take us into the spiritual realm; it does not bring us to the realization that that bit of humanity is essentially divine; that we have a sacred responsibility in giving it its due.

You can educate it, love it, pet it, provide for it, suffer for it, sacrifice yourself for it; but you fail in your duty to your child, until you can give to it that which it expects from you. You are the teachers.

Children are not put in your keeping just for the short seventy-seven or a hundred years, not just to be cared for on the physical plane. Not at all. You must give them the realization of their essential divinity which they are entitled to. Maybe the child, within its own nature,

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unable to speak or act, may teach its parents something about the spiritual life.

We believe in the eternity of life, in the universal law that guides us and cares for us, as far as we permit it to do so, and of the ultimate perfection of man: that is the great ideal we are striving toward; that should be the impelling force in the hearts of men today.

You have your money and lose it, you have your property and lose it, but once you get that divine force, that divine consciousness that you are a part of the great universal scheme of life, you have found the treasures of the law. You can suffer then understandingly; you may be without a friend, without shelter. Never mind! You have this treasure,—the consciousness of your essential divinity.

That is what Theosophy is teaching, and that is the keynote of man's life — to find his divinity and realize his heritage; and then he immediately understands his own responsibilities. He does not have to be taught them. He knows within himself his own responsibility to himself, to his children, to his city, to his nation, and to the

world at large. This responsibility is ennobling.

With the consciousness of their own essential divinity, mothers and fathers must necessarily have a broader view of life, for if they have it not, how can they give it to their children? So that not only do we need a higher education for the youth, but for men and women as well.

When we have a new conception of ourselves, a new conception of the responsibilities of married life, then something new happens; we become optimistic instead of pessimistic. We have risen above that limited idea of one life; our vision opens as we begin to see the greatness of the Divine and the greatness of man, with his possibilities. Then man is made anew, he is blessed in his own knowledge, in the reality of his consciousness that he is essentially divine. It is something so sacred, it is within the heart of every human being, and every man has felt it.

So in order to do justice to our children, there is a sacred duty for the parents, and that is to know themselves: "*Man, know thyself!*" When you find yourself you then have the secret to give to others who have it not. And here is

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Life is Beautiful where you should press into the atmosphere of home-life something new, something right royal, something that makes you forget your trials and troubles.

The children come into your life right out of the unknown world, the world of living reality. They may know more than we do, and it is for us, in bringing them into the exterior and everyday world, to search within our own hearts, find the key to the situation, and then awaken the children to this reality.

Then our anxieties and our worries would be lessened, because in the broader conception we would be working in harmony with the Divine Law; our whole natures would be alive and afire and aglow with that beautiful reality of the divine life.

We Theosophists know that life is beautiful; we do not run away from the miseries and troubles of life, but we are endeavoring to plow through them into the atmosphere of human thought, and bring home to the mothers and fathers something that will save the next generation.

As soon as a child is able to raise its hand

in a temper, or to scream, or to say "I will" and "I won't," that is the time when mothers and fathers should begin to teach the child to know the duality of its own nature.

The only evidence you have of 'his Satanic Majesty,' or of anything approaching it, you will find within the heart of man. But these forces can be transmuted, as the child is drawn to the True and the Beautiful.

We do not believe a mother will ever have success with her children as long as she loses her temper in trying to manage her child. She then goes down to the level of the child, and sometimes drags it lower down than it already is.

So in dealing with our children, we must be clean and strong, and pure, and true, and firm in our convictions; so that when those children look into our eyes we are not ashamed. Besides giving them the worldly things and ministering to their needs, we must give them one-half of our time, one-half of our nature, one-half of everything that is blessed and true.

So, in your love of the True and the Beautiful, you will find the great secret of living in

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such a way that life will be a joy, and the children of this coming time will receive blessings through you; so that you will make of your own home-life a heaven on earth for those who depend upon you.

SECTION XV

Against Capital Punishment

“Crime cannot be hindered by punishment; it will always find some shape and outlet, unpunishable or unclosed. Crime can only be truly hindered by letting no man grow up a criminal — by taking away the will to commit sin; not by mere punishment of its commission. Crime, small and great, can only be truly stayed by education — not by education of the intellect only, which is on some men wasted, and for others mischievous; but education of the heart, which is alike good and necessary for all.”

— John Ruskin

AGAINST CAPITAL PUNISHMENT

I HAVE chosen for the subject of my talk today, 'The Death-Penalty.' But before touching directly on that subject, I would like to state for the benefit of those present who possibly have never been here before, how Theosophy looks upon death; and also how it looks upon the correction of evil. Our books are teeming with most interesting facts regarding death from the Theosophical standpoint, which carries with it a very cheerful aspect.

*The Theosophical
Conception
of Death*

To you it may be only the declaration of a possibility, while of course to me it is an assurance, that man lives again and again on this earth; that he has repeated opportunities of advancing spiritually. This conception gives one a larger view of life.

Theosophy teaches that man, being divine in essence, is immortal — that he lives on and on. This doctrine is wonderfully beautiful and is common sense. It is quite impossible for one who

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thinks deeply on the subject to settle down and be satisfied with one short life. Those who have the highest aspirations, the grandest hopes, and the largest plans, never can fulfil them in one lifetime.

If humanity is, as we believe ourselves to be, the highest expression of creative life on the earth-plane, what limitations are put upon man by the idea of just one existence! What an insult is such a conception to his spiritual dignity! To confine him to one life on earth for the realization of all his aspirations, his hopes, his yearnings, and the splendor of his inner character, which may not be known at all in the outer sense! Man cannot find the justice of life, if he is confined to one existence on earth.

So Theosophy presents the sacred doctrine of Reincarnation. It is built upon a larger and more optimistic view of life than the western world is accustomed to. It teaches that man is essentially divine, and therefore sacred; that while the body is mortal, living on this earth and then dying, the spiritual soul is immortal — it does not die. With this conception, man expects more

THE THEOSOPHICAL CONCEPTION OF DEATH

of the Higher Majestic Laws of Being, which govern our lives.

With this new view of existence, the man or woman who is nearing the time when he or she is about to be separated from this earth for a time, is to be envied. Why? Because the body, the physical garment, is worn out and is to be thrown aside. It is of the earth, earthy; while the spiritual soul is a part of the Divine Life, which we cannot control, but which we may understand to a degree, if we will, and which cares for us.

You must all admit that there is some remarkable and wonderful Law caring for all humanity; for with the present chaotic condition of civilization, etc., where would we be without it? But so few of us look at it in that broader sense.

I cannot conceive how anybody can be timid or fearful or regretful about coming back to earth again. Of course, I have met some really splendid people, well educated in a way, who rebel against the idea of Reincarnation, because they imagine that they will come back to the same old locality

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*Another
Chance* as before, and have the same old aches and trials and disappointments, and have no larger vision than before. But such a conception is absurd. We have no right to say what the world will have in store for us; but of this we may be sure: it will give us our due; because nothing in the great universal economy is lost; nothing can be lost.

So that which the immortal man fails to achieve in this life, he has the opportunity of reaching in another existence. We always have *another chance*. There is great significance in those two words, ANOTHER CHANCE, when applied to one's own life, and more particularly when applied to some poor unfortunate fellow about to be hanged. The idea of another chance, considered from a Theosophical standpoint, is of great importance.

In my experience with prisoners, extending over thirty years, mostly in this country but also in Europe, I have found that the assurance of 'another chance,'—given to a prisoner with a friendly smile of sympathy, that will prove one is not working in jail from curiosity or for questioning, but rather to do something helpful,—will

do more for that prisoner than all the preaching in the world. I have found it so.

I have saved many a man and many a girl from despair and from the wrong path, just with the little knowledge I have of Theosophy, which is so very limited. (In fact, all our knowledge is very limited, in comparison with what it will be in further experiences.)

But I have found great efficacy in this message of Another Chance given to the unfortunate. One must give him time to think it out. Then comes the questioning: "What does it mean?" And then the book of revelations of Theosophy is open, if the one who gives that message, does it intelligently. It gives hope; it gives understanding; it gives a definition of life; it gives to the man who has committed a crime a clear explanation of the fact that he possesses a higher and a lower nature.

I suppose that all of you, in your moods, or notions, or whims, or experiences, must have sometimes found in your own lives many things that you were not overproud of. Perhaps many thoughts only, or perhaps some acts, that were

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Mercy and Brotherhood not creditable. But when you thought more deeply, the better things would come to you — your higher natures would assume command again.

So in considering the unfortunates, who have drifted off the Path, let us remember that we too might have drifted — and might be drifting now — as they did, if we had had no better opportunities than they. We cannot know what the prenatal or hereditary conditions were in these I speak of. We know very little about their parents. We do not know what the fathers and mothers taught them, or failed to teach them.

So the man who is about to be hanged — what has he had to depend on? Can you not see that somewhere along the road he has lost faith; probably first in himself, then in his neighbors, then in humanity, and finally in the Divine? And then he commits some offense which brings him within the reach of the law and he must be punished. And if his offense has been murder, the only way men know how to punish him is to kill him!

This we Theosophists will not have! We

MERCY AND BROTHERHOOD

won't listen to it without protest! We won't tolerate it! It is barbarity; it is murder legalized by man-made laws, which are against the Divine Laws! It is an outrage to all the finer and better qualities of human nature, no matter how low the offender had fallen. We do not know what the causes were that led him astray.

This does not mean that we should extend our mercy so far that we will excuse him, or place him in a position where he can repeat his crime. Not at all! But we should all recognise that that man, being a part of the Divine Scheme of Life, just as we all are, possesses at least a spark of the Divine in him. There is something sacred in him, in spite of his degradation and sin, and the horror of his offense.

We cannot recall to life the one he may have slain, but we can at least open the way for the offender to find his own soul, so that he may recover himself, so to speak, before he is launched out into another life.

All that it requires is the spirit of mercy, of true brotherhood. And no matter how much we may differ, or how many horrible and dreadful

THE TRAVAIL OF THE SOUL

*"An Eye
for an Eye,
and a
Tooth for
a Tooth"*

things we may see in the records of those who have erred, we must cultivate the spirit that Jesus taught. Surely there is no one here who could turn away from the sacred teachings of the Nazarene.

If there were no other reasons for abolishing the death-penalty, we ought to remember his words; first: "That ye love one another"; and second: 'Thou shalt not kill.'

In considering this question of the death-penalty, one has to meet not only the law of the land, but the men who administer that law. It is not possible for us to think for a moment that any judge would wish to impose a sentence of death on a fellow-man.

I have no question that many people think that every governor who refuses to raise his hand or his voice, to give a man who is condemned to death another chance, does so from choice. Of course he has the power to do it or to refuse to do it, and the legal right to do it or to refuse to do it. And if he refuses a pardon because he has had so much ingrained in his mind the principle of "an eye for an eye, and a tooth for a

“AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH”
tooth,” we are at an extremely dangerous point,
where we can label such conduct as ‘man’s in-
humanity to man.’

For did not the Teacher declare that we
must “love one another”? Those simple words
need no amplification.

And yet, during the war, there were so-called
Christian preachers leaning over the pulpits and
preaching to their people that God was admonish-
ing them to show that quality of devotion to
America that would annihilate the enemy! I call
that fiendish barbarism!

The only way you can reach the point of
seeing it as I do, is for it to strike your own son,
or your own children! If it touches your own
hearts, that is when it sets you to thinking!
Then you can move into a proper atmosphere
for realizing the awful injustice that is done by
war, and also the awful injustice that is done
by capital punishment!

How does our life come to us? Does it not
come out of the Eternity of spiritual things — out
of the majesty of the Higher Law? It comes to us
with a power that we can neither explain nor con-

THE TRAVAIL OF THE SOUL

trol, according to that Divine Law. And so life should go, when the body is tired and worn out, when the physical has done its part. Then the spiritual soul seeks the liberty that it should have.

But to launch a life out of existence by the hand of man, is an interference with this Divine Law. It is the result of man's inhumanity to man. It is a part of the insanity of the age. It is the lack of brotherhood. It is fiendish and it is barbaric!

No matter how bad the man we speak of has been, we have no right to take his life. How much more liberal, how much more in accordance with the teachings of Jesus Christ, how much more grand and godlike it is, to show mercy!

Can you not conceive how one who has been condemned, hates humanity? He hates everything that has crossed his life, because he has been deprived of some of the essential things he should have had; and because we have had them, we stand and pass judgment on him; whereas if he had had the same chances that we have had, perhaps he would never have been where he is.

It requires not only deep reasoning to reach

“BORN IN SIN”

the depths of the subject I am discussing, but it requires heart-thought.

“Born in Sin”

One cannot think along these lines very long and let one’s heart warm towards the subject, without reaching one’s higher nature, the spiritual part of oneself, that really demands that nobler justice may be done.

But it is not for us to condemn even him who condemns the unfortunate to death; because he does not know any better. For he has been taught the doctrine of centuries in the Occident that we are “born in sin,” that there is a damnation, a curse on us, from the time we breathe, as little innocent children! Oh how pained I am to think that anyone will talk of the ‘all-loving God,’ the All-Powerful, Omnipresent One, who is ever guiding our lives, and then imagine that It could make such a law for Its children!

Of course, Theosophists do not accept that dogma — that “man is born in sin.” But the Theosophist accepts the teaching that he has lived before; that he is imperfect; and that as he lives, so he receives in return; that if he has lost opportunities, understanding them and know-

THE TRAVAIL OF THE SOUL

*Poisonous
Psychology
of the Press*

ing them, he must make them up. There is compensation everywhere. Eternal Justice will not permit any overdoing on one side or the other.

I do not know how many read the criminal statistics and how many realize, in our great 'civilization' of today, what monstrous and almost unbelievable reports we have of crime and of the so-called 'correction' of crime. Our newspapers are teeming with them. It is pitiful that the newspapers print the stuff, as was so clearly pointed out by 'Craig Kennedy' in a recent issue of *The San Diego Union*. It is poisonous in its psychological influence on the young — indeed, on all minds; and this evil is constantly increasing.

We have new forms of crime, more fiendish, worse than ever before, showing man often as seemingly only a brute. But the worse he is, the more he has my pity; because I always ask myself: What brought him to that condition? What were the influences that fashioned his life? What knowledge did his parents give him — in fact, what knowledge did they have to give him?

Within the last few days we have been reading of several very young men who were put out

POISONOUS PSYCHOLOGY OF THE PRESS

of physical existence by the noose. That was to 'square the account'! "An eye for an eye, and a tooth for a tooth!" The situation has become something monstrously dangerous and terrible!

Have you ever stopped to think of the psychological influence of the public reports of these crimes and hangings? A young boy or girl, possibly with good, loving parents, sits down and reads of the crime of legal murder, of the legal destroying of human life by the state. They notice that papa and mama take their breakfast just the same, read the paper and show no distress at all; and so they too read the papers and become callous.

After a while something happens to them; because, let me tell you, the soul of man must have the best in its environment; it must have the light of Truth and the consciousness of its own essential divinity, that it may stand and live and become. We cannot give our children this soul-freedom, if we allow them to be brought up under the psychology of the appalling spiritual ignorance of the age.

True, we have great institutions; we have

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Man's high schemes of education; science is making
Essential great strides on many lines; but show me the
Divinity evidence that men are growing better, that families
Proved are becoming more united; that the youth are
maintaining their virtue and fulfilling the promises
of babyhood and childhood! You cannot find
such evidence. It is nowhere to be found! A
good man — noble, courageous, and true — is a
rarity nowadays.

But, on the other hand, that the race is still
standing on its feet at all, not dismayed, not hor-
rified, not completely thrown down and rushed
into the insanity of the age, is proof enough for
me of the essential divinity of human nature.

This innate divinity will continue to sustain
you, if you will turn towards it and permit it
to do so. Of course, if you turn away from the
sun, you might say that it did not exist; and so,
if you turn away from your own essential divinity,
it does not exist in your consciousness.

This morning, when I looked out over the
great blue Pacific, and saw the beauties of Na-
ture, felt its touch of kindness and quiet, and
breathed the sweet wonderful air here, of Loma-

MAN'S ESSENTIAL DIVINITY PROVED

land, everything seemed to be telling me of the finer things of life.

Then I thought of the youth of the present time, and of their shadowy future. What example do we give to the youth today? What do we give them that is so vivifying, so engaging, so convincing, and so powerful, that it lifts them above the psychology of the age?

Physical and mental ability are not enough. There must be something behind these; and that something is the spiritual soul of man, that must speak. It is the soul of our reformers, the soul of our teachers, the soul of the parents, that must save the situation that confronts us today.

No matter how many laws are made, no matter how many systems are introduced, no matter how many sermons are preached or articles written, our boys and girls and young men and women are 'going to the dogs' as never before in the history of modern times.

You, who have had some experience, compare the youth of the present time with the youth of even forty or fifty years ago. And that was by no means the best type! Even then there was

THE TRAVAIL OF THE SOUL

Abolish the Death- Penalty

pitiful ignorance; there was the psychology of centuries of false teaching; and though you might not admit it, there was on your minds the blurring and marring influence of the dogma that you were 'born in sin.'

I wonder if you have ever stopped to think what a reflexion such a dogma is on the Divine Life — that It had created us and then damned us!

In taking up this study of the death-penalty, my object is first to remind you that those who are sent to prison, and those who are hanged, were children once — mother's children — and not so very long ago, either!

But they drifted. And let me talk plainly, we have let them drift. I say this not in the spirit of blame for anyone; but the fact is, we have let them drift away from their moorings, from their soul-opportunities, from the sacredness of the home, and from the sacredness of the Divine Laws that find expression in our very blood. Yes, we have let them drift, and they continue to drift.

A few years ago we read occasionally about a murder or a hanging. Now our papers are

ABOLISH THE DEATH-PENALTY

full of them, sometimes two or three in one day, in one State. The picture is black and discouraging.

Splendid men in some of our States have worked until they have succeeded in abolishing the death-penalty; and their reports show that there is no more crime in their States than in others, where this relic of barbarism still persists.

If we are to do away with capital punishment in our own State, we must throw all our forces, our minds, our hearts, our energy, and our speech, against it.

Many a young boy has never known of crime and has no intention of doing any evil, yet does not know the difference between his impulses and his intuitions; and under the influence of bad company or of strong temptation, he makes his first mistake. What happened?

Oh if the parents, just in this part of the country, could see conditions as I see them! And yet they cannot see them, and they could not bear them, anyway!

What is it that makes the boy go wrong? It is the unspiritual and deadening influence of the psy-

THE TRAVAIL OF THE SOUL

Inadequate Education

chology of the age, that is sweeping all over the world.

Many of our systems of education are good as far as they go; but they are too negative. They have no spiritual basis to work on. They do not understand the laws that govern man's life. And no father can tell his son or his daughter anything about those laws, if he has never been taught them himself; even though he may have had a superb education, hold a prominent position in life, and be good in heart, and desire the best for his children. But he cannot grasp those laws if he knows nothing about them.

Let him then turn to the teachings of Theosophy — not the false teachings and impositions of pseudo-theosophists with their so-called 'coming Christ,' and all that; nothing of that kind here! Then he will realize that there is no possibility of a change for the better until man finds himself. "*Man, know thyself!*" He must take a new pride in himself and his own spiritual dignity.

Let him say to himself: "I may not fully believe it yet, but I will see how I feel for a few days, trying to believe that I am divine in essence,

that I have the power of self-control, and can gain many victories over myself even in one life. I have no time to think about old age and loss of money or anything else.” *Theosophy the Key*

I have always said that men have a harder time than women. They must of course give a large portion of their time to the bread-and-butter question. But when they see that they are yet ‘out-of-doors’ so to speak, still under the sweeping influence of the world’s psychology, that crime is increasing, that the children are ‘going to the dogs’ fast, and that human life is threatened, they must look for a panacea.

I tell you that Theosophy is the panacea. It won’t make the world over at once. But it lifts some of the burdens, and it gives you the keys to solve the vexing perplexities of your own lives.

True, the Theosophical books are man-made; but they are based on the Eternal Laws. And their teachings are very ancient. They were understood and lived long ages preceding the time of Jesus Christ, when people lived according to the spiritual laws, simply and sanely. Then their imaginations aided in their spiritual development.

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They had a higher quality of discretion than even the most educated minds have nowadays,— a quality of the soul.

A man may do just as nearly right as he can, the best he knows; but if he knows that within the depths of his own soul there is vast knowledge for him, if he thinks again and again of the possibility of realizing his essential divinity; before you know it, he has imbibed some of that undying, eternal, ever-breathing force that is right at hand, if he will only reach it. And when he reaches it, it brings him to a place of surety, from which he can work.

A question was put to me two or three years ago in Berlin by a great scientist, who had looked much into Theosophy and was very deeply interested in it. He said he had a question that I could not answer, which was in substance as follows: "If, as you say, all are God's children and under His protective power, how is it that we have these awful catastrophes, disasters, floods, and so forth, where so many lives are lost?"

"Well," I said, "that is very easily answered. In the olden days, those people who had the

MAN CANNOT TWIST THE IMMUTABLE LAWS

larger knowledge of these inner teachings, did not make the mistakes that we make. When a man selected the place where he was going to live, never was such a thing heard of as his depending on his brain merely, in order to decide where he would go or not. *Man cannot Twist the Immutable Laws*

“So, today, if he has had Theosophy, and applied it to his life, he will know more or less clearly where he should go. No matter how great the inducement of money and opportunity, he would not go to an unsafe place; and if he believes in his essential divinity and does justice to his inner life, he will have this consciousness that I speak of, that will warn him where *not* to go.”

This is not far-fetched at all. It is right within your grasp. You can know what will come to pass. If these people that we speak of had had their intuition awakened, they would not have gone to those places. And when the catastrophe happens, are we going to ‘blame God’ for it?

Why not accept the fact that the Divine Laws are immutable; and that it is for us to accept them and apply them; but that we cannot twist them to our intentions? We must meet

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Beautiful them half-way; and if we meet them half-way,
Death! we get a response in our natures, in our souls;
we get an explanation of many things that otherwise we cannot answer.

One of the most beautiful subjects to consider, for one who is seeking a knowledge of Theosophy, is the explanation of death; for the Theosophical explanation is true. You know it in your soul, when once you grasp it, that death means life, liberation, advancement, progress, and another chance!

We do not know all the definiteness of these laws, any more than a mother knows about her little prenatal baby. Do you suppose that she could tell you anything about the mystery of the processes that govern the development of that body in the body? No! She could not do it.

One must keep thinking and thinking! One of the great secrets of the ancients is: Think, and think, and then think again, and then hesitate to speak or decide; and then think still again; and if your mind is receptive, if you are ready for the Truth, if you are seeking it, Light will then be yours, and you will progress surely.

SECTION XVI

Christmastide and the Spirit of Lomaland

*“DO noble things, not dream them all day long;
And so make life, death, and the vast forever,
One grand sweet song.”*

— Charles Kingsley

CHRISTMASTIDE AND THE SPIRIT OF LOMALAND

MY prayer is that all that is beautiful and true and ennobling in Christmastide may be ever preserved; for before many years, we may awaken to an understanding of the fact that we have greater duties than we know; and that the real Christmas-time means the awakening of the Christos-spirit in man — the awakening of that inner, quickening, potential Force, which you all have — the spiritual soul.

The Awakening of the Christos-Spirit in Man

The world will sooner or later accept the doctrine of Reincarnation — indeed, it is fast accepting it already. Why, I could not live, I could have no faith in the Divine Laws that framed the universe, that brought the wonders of the world to us, that have given us the mysteries of mysteries which we have no power to explain; I would not want to live; there would be no hope, if it were not for this eternal hope which Theosophists have in the inspiring thought

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of the absolute justice of that Infinite Power which ultimately restores universal harmony.

I am not one who believes in dwelling on the sadness and sorrow of life; for I know the great joy of life could be ours, now and at all times, if we would only find it within our own souls. I believe that justice will ultimately come into the world; but I also know that unless I do my fullest duty I am miserable.

And so for the true Theosophist, working perhaps in the same way as I do, there is happiness in spite of the misery; for the reason that we are trying to do the best we can. We have no disposition to remind humanity of its weaknesses. The weaknesses tell their own story and bring their own miseries. Most of the weaknesses in human nature are due to ignorance.

We have no time for condemnation. Our time is spent in constructive work, in building human life anew with a royal and eternal hope.

When we look at the beauties of Nature and the spirit of Justice that breathes in our own hearts and in everything that is good, it is not difficult to have a quickening hope, to close the

THE AWAKENING OF THE CHRISTOS-SPIRIT

doors on the past, on the shadows and the suffering, and to awaken in the new time.

And perhaps Christmas-time is the best of all times in which to awaken and feel this divine touch that is in the heart of every man, if only he will recognise and understand it.

Then every day and every hour would be so sacred that we could not spare any time in destroying our neighbors or in doing anything but constructing, trying to build up the new hope and the new life and the old but ever new love — the great impersonal love that certainly is in the hearts of men, however much we may be sleeping when it calls.

Those who are familiar with Râja-Yoga know that we always aim to instruct. There is always something more than mere entertainment in a festival, and tonight, with these little children, seeing the delight and joy they feel in taking part, has been a schooling in itself.

Christmas is a time when we should try to forget our sorrows, disappointments and heart-aches, and move out into the broad new world where everything means love, where everything

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Self-Forget-fulness brings Joy is touched with the glory of love, where love rules the mind, the heart, the soul, where love is the guiding power not only for little children but for their elders.

And the Theosophist of course, at times like this, carries his mind forward in a great advance, for the reason that he does not hesitate to say to those who care to hear that he has an abiding belief in Reincarnation.

We have so much more to live for — to suffer for if necessary — because we realize that this one life is but a classroom in the great School of Experience that includes many lives; and that Justice rules the world. Humans fail, but Justice prevails in the course of time, and the knowledge of this brings to us a closer realization of what life means, what love means.

Thus to a Theosophist life is sacred. There is no time to waste. We must be up and doing, day by day, year by year, for we realize what life means.

To serve rightly one must forget oneself in the service. The true joy of life is realized only when self-forgetfulness rules, and life is joy when

SELF-FORGETFULNESS BRINGS JOY

we meet it honestly and conscientiously. But to find this joy there must be in the heart a superb trust. That once born, when we come to the end of life, we find that we have really reached the youth of life.

I was very much overcome on Christmas Eve, when I saw all my Râja-Yoga boys and girls and the little children, in their international festival. I remembered how I first started the Râja-Yoga School twenty-six years ago with five pupils. I saw my upright, manly boys and my splendidly womanly girls and the promising little folk. And I thought: Oh if the whole world could only have this great secret of Theosophy, that man is divine in essence!

We haven't time to criticize. If we must criticize, let us turn the criticism on ourselves!

The Higher Law will take care of us if we will only meet it half-way. That is why we are teaching these little children, not only at Christmas but on every day throughout the year, that life is character, that life is service, and that life is joy.

I am sure that if you had your choice of a

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The Spirit of Lomaland place in which to come into touch with the spirit of beauty and peace, you could find nothing more lovely than this wonderland of ours.

We have been working for more than twenty-five years now to keep this International Theosophical Center a living proof of the real spiritual life among our students — quite unpretentious; but the history of the last quarter-century will show that our workers have been very much in earnest; they are in full sympathy with the heart-ache of the world; they are not looking for special favors or privileges for themselves; but they are trying to live the Theosophical life — the real, pure, true life, in such a way that their example may arouse others to a larger hope.

I do not look upon humanity with despair; because I have an undying faith in it. I have great love of human life and great love of the Eternal Life — the life wherein the spiritual soul can find its place.

Real life is beautiful; and the only reason that the world's life as we see it is not always beautiful, is because man himself makes it otherwise. If we feel that we get a very small share

OPTIMISM, THE SECRET OF SUCCESS

of the beauty of life, it is because we have been evading the issues in our own lives for so long — perhaps through many lives.

*Optimism,
the Secret
of Success*

We shut ourselves out from all that is godlike and wonderful and beautiful by the hard grind of every-day life — by the insincerity of human life and by the insanity of the age — unbrotherliness.

In some way we have to move out of this difficulty; and I advise you that Theosophy is the shortest way out; and it is also the way that will give you a contentment and a satisfaction that nothing else will. You may lose your friends, your wealth — you may not even have a shelter to cover you; but if you have true Theosophy in your lives, you will live in a consciousness that 'As you sow, so you must also reap,' and that what you have earned in the spiritual sense is yours forever.

Optimism is one of the secrets of our Theosophical teaching. It is certainly the secret of whatever success I have been able to achieve in life. I will not bend to the shadows and the clouds of despair. I throw my whole being out

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into a world of thought where there are no limitations. Nothing is lost in Divine economy. I suppose I shall go on talking for all eternity about these things; but each time I speak, I aim to strike a responsive note in the hearts of my listeners; and to make my message so simple and so acceptable, that they cannot go away from it.

We can find our God right at our door, if we will, in our gardens, in the trees, in the flowers, in the sky, with the children, and above all, we find our God in our own hearts.

The little I know, has made me so happy that I want to give a part of my joy to every human soul in the world. I hope to have the physical strength to keep on giving it and giving it; I am in no hurry to die, because I desire to do my part in this world, with my limited knowledge and experience, to lift humanity's burdens.

Why are so many prematurely growing old and gray and tired and discouraged? Because they entertain so many non-essentials in their lives. They are slaves to the psychology of the old dogma that we were born in sin, and are the helpless creatures of a punishing, revengeful God.

OPTIMISM, THE SECRET OF SUCCESS

I say this with no reflexion on the many dear, splendid people in the churches. I am very fond of them, because I have just enough wisdom to love them as part of 'God's great family.' In this great sweeping ocean of the world's activities, we belong to each other and we must serve one another; and when we realize this fact, we shall have no time to condemn.

We must work with the Divine Law in order to bring ourselves into harmony with it and into consonance with all the exquisite and beautiful aspirations of our hearts. In this way our conception of life becomes so enlarged that we ask impatiently for another day and another day, that we may expand and grow and love and *become*.

Man's real education begins in his spiritual aspirations. We are either growing, standing still, or going backwards. If we have the light of aspiration burning in our hearts, if we are possessed of a divine Trust, if we love all humanity with an abiding affection, then we can be sure that we are on the right Path.

It always alarms me to see people who are satisfied with themselves. I can never be satis-

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fied — neither with myself, with you, with the world, nor with conditions in general; because so many non-essentials in life are holding humanity back.

People sometimes dislike me because I am intent on letting them know how great they really are, how powerful in their soul-life, how godlike they can become, and how near they are to great truths. Whatever power of serving humanity I have, has come to me through suffering; and when you can find a religion that will explain to you the meaning of suffering and you can cheerfully accept it, then you may know that you are on the top of the mountain for this life.

Do not fret or worry! Take your first duty today and make it the most sacred thing in your life. Then take the next one, and no matter how hard it is, make it sacred too; and so on with the others. Then the eternal soul within you — that part of you which is a part of Divinity, a divine ray, so to speak — will open the way, and take you to your own. But you must work for it. If you turn your face away from the sun, you cannot see the light. So is it in the spiritual world.

SECTION XVII

The Challenge of the Hour

THE LAMA'S LAW

*"O ye who look to enter in through Discipline to Bliss,
Ye shall not stray from out the way, if ye remember this:
Ye shall not waste a weary hour, nor hope for Hope in vain,
If ye persist with will until self-righteousness is slain.
If through the mist of mortal eyes, deluded, ye discern
That ye are holier than these, ye have the whole to learn!
If ye are tied with tangled pride because ye learn the Law,
Know then, your purest thoughts deny the Truth ye never saw!
If ye resent in discontent the searchlight of reproof,
Preferring praise, ye waste your days at sin's not Soul's behoof!
Each gain for self denies the Self that knows the self is vain.
Who crowns accomplishment with pride must build the whole
again!*

*But if, at each ascending step, more clearly ye perceive
That he must kill the lower will, who would the world relieve,
And they are last who would be first, their effort thrown away:
Be patient then and persevere. Ye tread the Middle Way!"*

— Talbot Mundy in *Om, The Secret of Ahbor Valley*

THE CHALLENGE OF THE HOUR

THE men and women of the present time are being challenged by the condition of the world. Crime, disease, vice, and insanity are increasing rapidly, and the greatest remedial efforts that have been made have not brought us to a state of security. *Sympathy for the World's Sorrows*

You all wish conditions could be better. But the challenging question is: "How much are you doing to change them?" Can you be satisfied with present conditions? Can you be satisfied to bring up children in the shadow of the world's present condition, and not enlighten them as to their possibilities?

The Light will not all come in a flash. Each one of you must seek the Truth and find the way for himself. You must find strength; you must find your spiritual individuality, if one may call it such; you must strengthen your minds with a purpose so true, so high, and so constant that you cannot move away from it. It will stay

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The Challenge to the Parents

with you all the time and fill you with that spiritual something that all humanity is crying for.

When you get this, then you will commence to climb. You cannot measure your steps, but you will find that something is happening to you. You will have more sympathy for the sin and sorrow of the world than you ever had before. You will find that you have more spiritual strength than you ever had before, and you can meet your trials and your difficulties much more courageously. Why? Because you are slowly delving into the depths of your nature and finding there those godlike attributes which every man possesses.

Even the humblest, the most ignorant, the most forgotten, the most mistaken — all have this royal privilege, under the sun of the eternal teachings of Theosophy.

The question is: Are all the mothers and fathers perfectly satisfied about their children? I know better. Are they perfectly satisfied with themselves? I know better.

The very fact that they are dissatisfied, shows that there is still 'unfinished business' in their

THE CHALLENGE TO THE PARENTS

natures. The great Heart of the Universe opens its doors for those who earnestly seek the Light — without price. But they must find the warmth of the eternal love of the Divine in their hearts, that we know exists. The mother knows what it is. Oh how much our mothers know of that love, and how beautiful it is! And if they have it for their children, what must it not be in the great Heart of the Universe — Deity?

You mothers know in your hearts that the children you have borne have something divine, sweet, and splendid in them, and you try to keep it and to protect it. But you cannot keep it; you cannot make it grow; you cannot make it a living power in their lives, unless you have faith in yourselves and in that thing which you most love in your children — the divine soul.

Theosophy opens up Nature to you in a new way. When it has once touched your lives, you will look into the blue of heaven as you never did before; the songs of the birds will have new music for your hearts and the evening breezes will talk to you like the souls of your loved ones.

When you feel the mightiness of the real,

THE TRAVAIL OF THE SOUL

inner life and are growing in the richness of it, then you begin to know the fullness and the grandeur of the love of the Divine. But remember, you have your own life to fashion, and you go only just so far as you permit yourselves to go.

We know the Infinite Laws exist, because we feel the touch of them in our hearts at times. When we can build our natures, our characters, our souls, and our love for humanity on the great broad platform of these Universal Laws, in the atmosphere of continuous growth, evolution, of the exchange of the spirit of brotherly love and patience towards one another, then how different will life be to us!

Study Theosophy, and ere long many of your heartaches and your sorrows and your disappointments, which you have never understood before, will be explained to you, and you will find there is justice in them, all along the line.

This is the time of challenge to the real inside thinker, the loving mother and the conscientious father. We must awaken and find the key that will bring to every home and to every human heart that spiritual quality that so many seek.

THE CHALLENGE OF OUR JOYS AND SORROWS

You cannot think for even two minutes of your beloved mother, without your whole nature softening. Why? Because there is that natural bond of love between mother and child, that still is yours, and still holds you in love and worship. It is the eternal love of the Divine in the mother, and it is in every human being, down to the lowest type, even those who have sinned and whom we condemn. No matter! Underneath the enfoldment of all the miseries of life, there is the power of Love.

*The Chal-
lenge of our
Joys and
Sorrows*

Why should I not be enthusiastic? Why should I not have belief in humanity? Why should I not have the spirit to forgive even my worst enemy? What I know, I know; and it is not the result of thinking nor of study; it is an overwhelming sense of the greatness of life, and of the joy of life, and of the peace there is at hand for all.

Some of you dear people are tired. I am tired, too. But I never give up; and my whole soul at this Christmastide is turned to the idea that this is the time of challenge. All nature is challenging us. Those who have passed on are chal-

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lenging us. Those who have failed and some who have not failed utterly, but have made mistakes, also are challenging us.

All the miseries and heartaches of the past can go out of our lives, if we can begin to make new records, by bringing our souls into a higher state of consciousness.

We live so much in our bodies and so bind ourselves to our physical needs, that we forget our souls and our eternal future, and so we are only half living.

There is a challenge to every human being to use present opportunities, which will never come again. We must color our lives with a new hope, with a beautiful picture of the future, with confidence in ourselves. We must begin life anew. There will be no sounding of bells or cries from the house-tops — only that wonderful inner touch of the sublime in man, that opens the doors of the mind, so that the spiritual sun can shine in and enlighten and warm our lives.

Then that beautiful, inner, eternal part of ourselves, which has so little recognition in the workaday world, will bloom and blossom like the

THE CHALLENGE TO SELF-EXAMINATION

flowers, and we shall find that after all, life is joy. We shall learn that much of what we call suffering means growth, if we are only big enough to rise above it. And we shall realize that the other part, somewhere along the line, possibly without intention, we ourselves have caused, and that we are but reaping what we have sown.

*The Chal-
lenge to
Self-
Examination*

Theosophy, with its great doctrine of Reincarnation, is great enough for the broad mind. It enables him to open the next page of life, to lift the veil. It shows him the wonder of the universe — not only of one universe, but of thousands of universes, millions of stars and suns and planets, all in their ordered places! And we are shut in, in a little town, or a little State, or a little country! It is too small for us! There is something more! Try and find it!

This New Year is, on the one hand, a time of chaos, confusion, unrest, misery, and suffering; and yet we might also say on the other hand, that it is a time of glorious possibilities.

If we could stretch our imaginations, we might open up for ourselves a wonderful vista; for the reason that humanity, and each individual member

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thereof, holds within himself treasures of untold blessings — treasures of truth, of enlightenment, of godlike and god-given things that we are all asking for.

The very fact that we are dissatisfied reminds us that things are all awry in ourselves. We have not to go to New York or Boston or to Europe or anywhere at all in order to find out what is the matter with human nature. All we have to do is just to look at ourselves. We must come down to basic facts and look at life as it is.

Nature in all its glory is singing to us every day its wonderful song of peace and beauty and enlightenment; but we hear it only a little, just occasionally; because we are so held in with our mental attitudes, our states of mind, our limited knowledge.

One must go a long way before finding many who will tell one of their absolute belief in something more than the one earth-life. And with this limited conception of only one earth-life, I do not see how we can have a vista of possibilities that are encouraging; I do not see how we can have much to offer our children; I do not see how

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we can dare to live beyond a day; because everything on the outer plane, as far as we have gone, is incomplete.

It is impossible for so much misery to exist in the world, without our taking part in it. We may not commit as great wrongs as some do; we may not suffer poverty and hunger and other misfortunes; but we do feel deeply, when we are true to ourselves, the suffering of humanity.

H. P. Blavatsky gathered up the teachings of Theosophy, as she found them, and brought them to suffering humanity, hoping to do her part to lessen the world's misery; and she certainly did it most grandly. She never claimed that she originated the teachings, which are as old as the ages, and were not invented by anyone. But she lifted the veil for us, and made a vista so broad and high and eternal, that following the Path she indicated, we could not lose our way; for in following that Path we would find the true Key of Life: a knowledge of the essential divinity of man.