

Of this karma of humanity man has a vague instinctual or intuitional feeling and because of it fears the wrath of God and asks for mercy.

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KARMA.

INTRODUCTION.

KARMA is a word which for thousands of years has been used by the Hindus. Karma includes the ideas expressed by other and later peoples, in such words as kismet, destiny, foreordination, predestination, providence, the inevitable, fate, fortune, punishment, and reward. Karma includes all that is expressed by these terms, but means much more than any or all of them. The word karma was used in a larger and more comprehensive manner by some of those among whom it first appeared than it is among those of the same race by whom it is now employed. Without an understanding of the meanings of its parts and what these parts in combination were intended to convey, the word karma could never have been coined. The use to which it has been put in these latter years has not been in its most comprehensive sense, but rather limited and restricted to the sense of such words as above mentioned.

For over two centuries Oriental scholars have been familiar with the term, but not until the advent of Madame Blavatsky and through the Theosophical Society, which she founded, have the word and the doctrine of karma become known to and accepted by many in the West. The word karma and the doctrine which it teaches is now found in most modern lexicons and is incorporated into the English language. The idea of karma is expressed and felt in current literature.

Theosophists have defined karma as cause and effect; the reward or punishment as the results of one's thoughts and actions; the law of compensation; the law of balance, of equilibrium and of justice; the law of ethical causation, and of action and reaction. All this is comprehended under the one word karma. The underlying meaning of the word as

indicated by the structure of the word itself is conveyed by none of the definitions advanced, which are modifications and particular applications of the idea and principle on which the word karma is constructed. Once this idea is grasped, the meaning of the word is apparent and the beauty of its proportion is seen in the combination of the parts making up the word karma.

Karma is composed of two Sanskrit roots, ka and ma, which are bound together by the letter R. K, or ka, belongs to the group of guttural, which is the first in the fivefold classification of the Sanskrit letters. In the evolution of the letters, ka is the first. It is the first sound which passes the throat. It is one of the symbols of Brahmâ as a creator, and is represented by the god Kama, who corresponds to the Roman Cupid, the god of love, and to the Greek Eros in their sensuous application. Among the principles it is kama, the principle of *desire*.

M, or ma, is the last letter in the group of labials, which is the fifth in the fivefold classification. M, or ma, is used as the numeral and measure of five, as the root of manas and is analogous to the Greek nous. It is the symbol of the ego, and as a principle it is manas, the *mind*.

R belongs to the cerebrals, which is the third group in the fivefold classification of the Sanskrit. R has the continuous rolling sound R-r-r, made by placing the tongue against the roof of the mouth. R means *action*.

The word karma, therefore, means *desire* and *mind* in *action*, or, the action and interaction of desire and mind. So there are three factors or principles in karma: desire, mind and action. The proper pronunciation is karma. The word is sometimes pronounced krm, or kurm. Neither pronunciation is fully expressive of the idea of karma, because karma is the joint action (r) of ka (kama), desire, and (ma), mind, whereas krm or kurm is closed, or suppressed karma, and does not represent action, the main principle involved. If the consonant ka is closed it is k and cannot be sounded; the r may be sounded, and if followed by the closed consonant ma, which then becomes m, there is no sound generated and therefore no expression of the idea of karma, because the action is closed and suppressed. For karma to have its full meaning it must have the free sound.

Karma is the law of action and extends from the grain of sand to all the manifested worlds in space and to space itself. This law is present everywhere, and nowhere outside the limits of a clouded mind is there a place for such notions as accident or chance. Law rules supreme everywhere and karma is the law to which all laws are subservient. There is no deviation from nor exception to the absolute law of karma.

Some people believe that there is no law of absolute justice, because of certain occurrences which they name "accident" and "chance." Such words are adopted and used by those who neither comprehend the principle of justice nor see the intricacies of the working out of law in its relation to any special case. The words are used in connection with the facts and phenomena of life which appear to be contrary to or not connected with law. Accidents and chance may stand out as separate events not preceded by definite causes, and which may have occurred as they did or in any other way, or which may not have occurred at all, like a

meteor falling, or lightning striking or not striking a house. To one who understands karma, the existence of accident and chance, if used either in the sense of the breaking of law or as something without a cause, is impossible. All facts which come within our experience and which seem to go against the ordinarily known laws or to be without cause, are explained according to law when the connecting threads are traced back to their preceding and respective causes.

An accident is one incident in a circle of events. The accident stands out as a separate thing which one is unable to connect with the other incidents which make up the circle of events. He may be able to trace some of the causes preceding and effects following an "accident," but as he is unable to see how and why it occurred he attempts to account for it by naming it accident or attributing it to chance. Whereas, beginning from a background of past knowledge, one's motive gives the direction and causes him to think when he is faced by certain other thoughts or conditions of life, action follows his thought and action produces results, and the results complete the circle of events which was made up of: knowledge, motive, thoughts and actions. An accident is a visible segment of an otherwise invisible circle of events which corresponds with and which is analogous to the result or occurrence of a previous circle of events, for each circle of events does not end in itself, but is the beginning of another circle of events. Thus the whole of one's life is made up of a long spiral chain of innumerable circles of events. An accident or any occurrence, for the matter of that is only one of the results of action from a chain of events and we call it accident because it occurred unexpectedly or without present intention, and because we could not see the other facts which preceded it as cause. Chance is the choice of an action from the variety of factors entering into the action. All is due to one's own knowledge, motive, thought, desire and action which is his karma.

For instance, two men are travelling on a steep ledge of rocks. By placing his foot on an insecure rock one of them loses his footing and is precipitated into a ravine. His companion, going to the rescue, finds the body below, mangled, among rocks which show a streak of golden ore. The death of one impoverishes his family and causes failure to those with whom he is associated in business, but by the same fall the other discovers a gold mine which is the source of his amassing wealth. Such an occurrence is said to be an accident, which brought sorrow and poverty to the family of the deceased, failure to his associates in business, and brought good luck to his comrade whose wealth was gained by chance.

According to the law of karma there is no accident or chance connected with such an occurrence. Each of the events is in accordance with the working out of the law and is connected with causes which were generated beyond the immediate limits of the field of perception. Therefore, men not able to follow these causes and the ramifications and bearings of their effects into the present and future, call their result accident and chance.

Whether the poverty should awaken self-reliance in those who had been dependent on the deceased and bring out faculties and principles not to be seen while they were dependent on another; or whether, in the

opposite case, those dependent should become disconsolate and disheartened, give up to despair and become paupers, would depend entirely upon the past of those who were concerned; or whether the opportunity of riches is taken advantage of by the one who discovered the gold and he improves the opportunity of wealth to better the conditions of himself and others, to relieve suffering, to endow hospitals, or to start and support educational work and scientific investigations for the good of the people; or whether, on the other hand, he does none of this, but uses his wealth, and the power and influence which it gives him, for the oppression of others; or whether he should become a debauchee, encouraging others to lives of dissipation, bringing disgrace, misery and ruin to himself and others, all this would be according to the law of karma, which would have been determined by all of those concerned.

Those who speak of chance and accident, and at the same time speak of and acknowledge such a thing as law, cut themselves off mentally from the abstract world of knowledge and limit their mental processes to the things which relate to the sensuous world of gross physical matter. Seeing but the phenomena of nature and the actions of men, they are unable to follow that which connects and causes the phenomena of nature and the actions of men, because that which connects causes with effects and effects with causes cannot be seen. The connection is made by and in the worlds which are unseen, and therefore denied, by those who reason from physical facts alone. Nevertheless, these worlds do exist. The action of a man which brings about either some bad or beneficial result may be observed, and some results following therefrom may be traced, by the observer and reasoner of and from facts in the physical world; but because he cannot see the connection of that action with its antecedent motive, thought and action in the past (however distant), he attempts to account for the action or event by saying that it was an impulse or accident. Neither of these words explains the occurrence; by neither of these words can the material reasoner define or explain it, even according to the law or laws which he acknowledges to be operative in the world.

In the case of the two travellers, had the deceased used care in the selection of his path he would not have fallen, though his death, as it was required by the law of karma, would merely have been postponed. If his companion had not descended the perilous path, in the hope of rendering assistance he would not have found the means by which he acquired his wealth. Yet, as wealth was to be his, as the result of his past works, even if fear should have caused him to refuse to descend to the aid of his comrade, he would have only deferred his prosperity. By not letting pass an opportunity, which duty presented, he hastened his good karma.

Karma is the wonderful, beautiful and harmonious law which prevails throughout the worlds. It is wonderful when contemplated, and the unknown and unaccounted for occurrences are seen and explained by the continuity of motive, thought, action, and results, all according to law. It is beautiful because the connections between motive and thought, thought and action, action and results, are perfect in their proportions. It is harmonious because all of the parts and factors in the working out of the law, though often appearing opposed to each other when seen apart, are

made to fulfill the law by adjustment to each other, and in establishing harmonious relations and results out of many, near and distant, opposite and inharmonious parts and factors.

Karma adjusts the mutually interdependent acts of the billions of men who have died and lived and who will die and live again. Though dependent and interdependent on others of his kind, each human being is a "lord of karma." We are all lords of karma because each one is the ruler of his own fate.

The sum total of the thoughts and actions of a life are carried over by the real I, the individuality, to the next life, and to the next, and from one world system to another, until the ultimate degree of perfection has been reached and the law of one's own thoughts and actions, the law of karma, has been satisfied and fulfilled.

The operation of karma is concealed from the minds of men because their thoughts are centered on things which relate to their personality and its attendant sensations. These thoughts form a wall through which the mental vision cannot pass to trace that which connects the thought, with the mind and desire from which it springs, and to understand the actions in the physical world as they are born into the physical world from the thoughts and desires of men. Karma is concealed from the personality, but is clearly known to the individuality, which individuality is the god from whom the personality originates and of which it is a reflection and a shadow.

The details of the workings of karma will remain concealed so long as man refuses to think and act justly. When man will think and act justly and fearlessly, irrespective of praise or blame, then he will learn to appreciate the principle and follow the workings of the law of karma. He will then strengthen, train and sharpen his mind so that it will pierce the wall of thoughts surrounding his personality and be able to trace the action of his thoughts, from the physical through the astral and through the mental to the spiritual and back again into the physical; then he will prove karma to be all that is claimed for it by those who know what it is.

The presence of the karma of humanity and of which presence people are aware, though they are not fully conscious of it, is the source from which comes the vague, instinctual or intuitional feeling that justice rules the world. This is inherent in every human being and because of it, man fears the "wrath of God" and asks for "mercy."

The wrath of God is the accumulation of wrong actions performed intentionally or ignorantly which, like Nemesis, pursue, ready to overtake; or hang like the sword of Damocles, ready to fall; or like a lowering thunder cloud, are ready to precipitate themselves as soon as the conditions are ripe and circumstances will allow. This feeling of the karma of humanity is shared by all its members, each member thereof having a sense also of his particular Nemesis and thunder cloud, and this feeling causes human beings to try to propitiate some unseen being.

The mercy which is sought for by man is that he will have his just deserts removed or postponed for a time. Removal is impossible, but the karma of one's actions may be held back for a time, until the suppliant for mercy is able to meet his karma. Mercy is asked by those who feel themselves too weak or too overcome by fear to ask that the law be fulfilled at once.

Besides the feeling of “wrath” or the “vengeance” of God and the desire for “mercy,” there is an inherent belief or faith in man that somewhere in the world notwithstanding all the seeming injustice which is so apparent in our every-day life there is, though unseen and not understood, a law of justice. This inherent faith in justice is inborn in the spirit of man, but requires some crisis in which man is thrown upon himself by the seeming injustice of others to call it forth. The inherent feeling of justice is caused by the underlying intuition of immortality which persists in the heart of man, in spite of his agnosticism, materialism and the adverse conditions which he is made to face.

The intuition of immortality is the underlying knowledge that he is able and will live through the seeming injustice which is imposed upon him, and that he will live to right the wrongs which he has done. The sense of justice in the heart of man is the one thing which saves him from cringing for the favor of a wrathful god, and suffering long the whims and patronage of an ignorant, greedy, power-loving priest. This sense of justice makes a man of man and enables him to look fearlessly in another’s face, even though conscious that he must suffer for his wrong. These feelings, of the wrath or the vengeance of god, the desire for mercy, and the faith in the eternal justice of things, are evidence of the presence of the karma of humanity and of a recognition of its existence, though the recognition is sometimes unconscious or remote.

As man thinks and acts and lives according to his thoughts, modified or accentuated by the conditions which prevail, and as like a man, so a nation or whole civilization grows up and acts according to its thoughts and ideals and the prevailing cyclic influences, which are the results of thoughts held still longer ago, so also does humanity as a whole and the worlds in which it is and has been, live and develop from childhood to the highest mental and spiritual attainments, according to this law. Then, like a man, or a race, humanity as a whole, or rather all those members of a humanity who have not reached the ultimate perfection which it is the purpose of that particular manifestation of worlds to reach, die. The personalities and all that relates to personality pass away and the forms of the sensuous worlds cease to exist, but the essence of the world remains, and the individualities as humanity remain, and all pass into a condition of rest similar to that into which man passes when, after the efforts of a day, he puts his body to rest and retires into that mysterious state or realm which men call sleep. With man comes, after sleep, an awakening which calls him to the duties of the day, to the care and preparation of his body that he may perform the duties of the day, which are the result of his thoughts and actions of the previous day or days. Like man, the universe with its worlds and men awakens from its period of sleep or rest; but, unlike man who lives from day to day, it has no physical body or bodies in which it perceives the actions of the immediate past. It must call forth the worlds and bodies through which to act.

That which lives after the death of the man are his works, as the embodiment of his thoughts. The sum total of the thoughts and ideals of a world’s humanity is the karma which lasts, which awakens and calls forth all invisible things into visible activity.

Each world or series of worlds comes into existence, and forms and bodies are developed according to law, which law is determined by the same humanity which had existed in the world or worlds preceding the new manifestation. This is the law of eternal justice by which humanity as a whole, as well as each individual unit, is required to enjoy the fruits of past labors and suffer the consequences of wrong action, exactly as prescribed by the past thoughts and actions, which make the law for the present conditions. Each unit of humanity determines his individual karma and, as a unit together with all other units, enacts and carries out the law by which humanity as a whole is governed.

At the close of any one great period of the manifestation of a world system, each individual unit of humanity is progressed toward the ultimate degree of perfection which is the purpose of that evolution, but some units have not reached the full degree, and so they pass into that state of rest corresponding to what we know as sleep. At the coming again of the new day of the world system each of the units awakens in his proper time and condition and continues his experiences and work where left off in the previous day or world.

The difference between the awakening of an individual human being from day to day, life to life, or from world system to world system, is a difference in time only; but there is no difference in the principle of the action of the law of karma. New bodies and personalities have to be built from world to world just as garments are put on by the body from day to day. The difference is in the texture of the bodies and of the clothes, but the individuality or I remains the same. The law requires that the garment put on to-day be the one bargained and arranged for on a previous day. The one who selected it, bargained for it and arranged the environment and condition in which the garment should be worn, is the I, the individuality, who is the maker of the law, under which he is forced by his own action to accept that which he has provided for himself.

According to the knowledge of the thoughts and actions of the personality, which is held in the memory of the ego, the ego forms the plan and determines the law according to which the future personality must act. As the thoughts of a lifetime are held in the memory of the ego so the thoughts and actions of humanity as a whole are retained in the memory of humanity. As there is a real ego which persists after the death of a personality so there is also an ego of humanity which persists after the life or one period of the manifestation of a humanity. This ego of humanity is a larger individuality. Each of its individual units is necessary to it and none can be removed nor done away with because the ego of humanity is one and indivisible, no part of which can be destroyed or lost. In the memory of the ego of humanity, the thoughts and actions of all of the individual units of humanity are retained, and it is according to this memory that the plan for the new world system is determined. This is the karma of the new humanity.

Ignorance extends throughout the worlds until full and complete knowledge is attained. Sin and ignorant action differ in degree. As, for instance, one may sin, or act ignorantly, by drinking from a fever-infected pool, pass the water to a friend who drinks also, and both may suffer the

remainder of their lives as the result of such ignorant action; or one may plot and deliberately steal large sums from poor investors; or another may create war, murder, destroy cities and spread desolation over an entire country; still another may induce people to believe him to be the representative of God and God incarnate, through which belief he may cause them to forswear reason, give themselves up to excesses and follow such practices as will lead to moral and spiritual harm. Sin, as ignorant action, applies to each case, but the penalties which are the results of the action differ according to the degree of the ignorance. One who has knowledge of the human laws which govern society and uses his knowledge to harm others, will suffer more keenly and over a longer period because his knowledge makes him responsible, and sin, wrong action, is greater as his ignorance has decreased.

So one of the worst sins, for one who knows or ought to know, is to willfully deprive another of his individual right of choice, to weaken him by hiding from him the law of justice, to induce him to give up his will, to encourage or make him depend either for pardon, spiritual power, or immortality on another, instead of depending on the law of justice and the results of his own work.

Sin either is wrong action, or the refusal to do right; both are followed by an inherent dread of the just law. The story of original sin is not a lie; it is a fable which conceals, yet tells, a truth. It has to do with the procreation and reincarnation of early humanity. The original sin was the refusal of one of the three classes of the Sons of Universal Mind, or God, to reincarnate, to take up its cross of flesh and procreate lawfully so that other races could incarnate in their proper order. This refusal was against the law, their karma of the previous period of manifestation which they had taken part in. Their refusal to reincarnate when it came their turn, allowed less progressed entities to enter the bodies prepared for them and which those lower entities were unable to make good use of. Through ignorance, the lower entities mated with types of the animals. This, the misuse of the procreative act, was the "original sin," in its physical sense. The result of the unlawful procreative acts of lower humanity was to give to the human race the tendency to unlawful procreation which brings sin, ignoranace, wrong action and death, into the world.

When the minds saw that their bodies had been taken possession of by lower races, or entities less than the human, because they had not used the bodies, they knew that all had sinned, acted wrongly; but whereas the lower races had acted ignorantly they, the minds, had refused to do their duty, hence theirs the greater sin because of the knowledge of their wrong. So the minds hastened to get possession of the bodies which they had refused, but found that they were already dominated and controlled by unlawful lust. The penalty of the original sin of the Sons of Universal Mind who would not reincarnate and procreate is, that they are now dominated by that which they refused to govern. When they could govern they would not, and now that they would govern they cannot.

The proof of that ancient sin is present with every man in the sorrow and agony of mind that follows the act of mad desire which he is driven, even against his reason, to commit.

Karma is not a blind law, though karma may be created blindly by one who acts ignorantly. Nevertheless, the result of his action, or karma, is administered intelligently without favor or prejudice. The operation of karma is mechanically just. Though often ignorant of the fact, each human being and all creatures and intelligences in the universe have each his appointed function to perform, and each is a part in the great machinery for the working out of the law of karma. Each has his place, whether in the capacity of a cogwheel, a pin, or a gauge. This is so whether he or it be conscious or unconscious of the fact. However insignificant a part one may seem to play, nevertheless, when he acts he starts the entire machinery of karma into operation involving all other parts.

Accordingly as one performs well the part which he has to fill, so he becomes aware of the working of the law; then he takes a more important part. When proved to be just, having freed himself from the consequences of his own thoughts and actions, he is fitted to be entrusted with the administration of the karma of a nation, race, or world.

There are intelligences who act as the general agents of the law of karma in its action through the worlds. These intelligences are by different religious systems called: lipika, kabiri, cosmocrates and archangels. Even in their high station, these intelligences obey the law by doing it. They are parts in the machinery of karma; they are parts in the administration of the great law of karma, as much as the tiger who strikes down and devours a child, or as the dull and sodden drunkard who works or murders for a pittance. The difference is that one acts ignorantly, whereas, the other acts intelligently and because it is just. All are concerned in the carrying out of the law of karma, for there is unity through the universe and karma preserves the unity in its relentlessly just operation.

We may call on these great intelligences by such names as we prefer, but they answer us only when we know how to call upon them and then they can only answer to the call which we know how to give and according to the nature of the call. They can show no favor nor dislike, even if we have knowledge and the right to call upon them. They take notice of and call upon men when men desire to act justly, unselfishly and for the good of all. When such men are ready, the intelligent agents of karma may require of them to serve in the capacity for which their thought and work has fitted them. But when men are so called upon by great intelligences it is not with the idea of favor, or any personal interest in them, or with the idea of reward. They are called upon to work in a larger and clearer field of action because they are qualified and because it is just that they should be workers with the law. There is no sentiment or emotion in their election.

In the September "Word" karma will be dealt with in its application to physical life. d

(To be continued.)

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KARMA.

II.

THERE are four kinds of karma. There is the karma of knowledge or spiritual karma; mental or thought karma; psychic or desire karma; and physical or sex karma. Though each karma is distinct in itself, all are related to each other. The karma of knowledge, or spiritual karma, applies to the spiritual man in his spiritual zodiac.¹ This is the karma of knowledge, cancer-capricorn (♋-♑). Mental or thought karma applies to the mental man in his mental zodiac and is of leo-sagittary (♌-♐). Psychic or desire karma applies to the psychic man in his psychic zodiac and is of virgo-scorpio (♍-♏). Physical or sex karma applies to the physical man of sex in his physical zodiac and is of libra (♎).

Spiritual karma has to do with the karmic record which an individual, as well as the world, has brought over from the previous to the present manifestation, together with all that pertains to man in his spiritual nature. It covers the entire period and the series of reincarnations in the present world system until he, as an immortal individuality, has freed himself from all thoughts, actions, results of and attachments to action in every one of the manifested worlds. A man's spiritual karma begins at the sign cancer (♋), where he appears as a breath in the world system and begins to act according to his past knowledge; this spiritual karma ends at the sign capricorn (♑), when he has attained his full and complete individuality after having earned his freedom from and risen above the law of karma by fulfilling all its requirements.

Mental karma is that which applies to the development of the mind of man and to the uses which he makes of his mind. Mental karma begins in the ocean of life, leo (♌), with which the mind acts, and ends with the complete thought, sagittary (♐), which is born of the mind.

¹See THE WORD Vol. 5, No.1, The Zodiac, p. 97. We have frequently reproduced and so often spoken of Figure 30 that it will be necessary only to refer to it here.

Mental karma is related to the lower, physical world by desire and to the spiritual world by man's aspiration. The mental world, is the world in which man really lives and from which his karma is generated.

Psychic or desire karma extends through the world of forms and desires, virgo-scorpio (♍-♏). In this world are contained the subtle forms, which give rise to and furnish the impulses which cause all physical action. Here are concealed the underlying tendencies and habits which urge the repetition of physical actions and here are determined the feelings, sentiments, emotions, desires, lusts and passions which are the movers to physical action.

Physical karma is directly related to the physical body of man as a man of sex, libra (♎). In the physical body are concentrated the dregs of the other three kinds of karma. It is the balance in which the accounts of past actions are worked out and adjusted. Physical karma applies to and affects man as to his birth and family connections, the health or ailments, the span of the life and the manner of the death of the body. Physical karma limits the action and prescribes the tendencies and mode of action of a man, his business, social or other positions and relations, and at the same time the physical karma offers the means by which the tendencies are changed, the mode of action improved and the dregs of life revived and transubstantiated by the one who is the actor in the physical body and who consciously or unconsciously adjusts and balances the scales of life in his body of sex.

Let us examine more particularly into the workings of the four kinds of karma.

PHYSICAL KARMA.

Physical karma begins with birth into this physical world; the race, country, environment, family and the sex, are determined entirely by the previous thoughts and actions of the ego who incarnates. The parents of whom it is born may be old friends or bitter enemies. Whether its birth be attended by much rejoicing or opposed even with preventatives, the ego comes into and inherits its body to work out old antagonisms and to renew old friendships and assist and be assisted by old friends.

Birth into uncongenial, galling surroundings, such as are attended by obscurity, poverty or squalor, is the result of past oppression of others, of having subjected them to or suffered them to be in like conditions, or of laziness of body, indolence of thought and slothfulness in action; or such a birth is the result of the necessity to live under adverse conditions by the overcoming and mastery of which alone strength of mind, of character and of purpose, is attained. Usually those who are born in what are called good or bad conditions are suited to the conditions and surroundings.

A fine piece of Chinese embroidery may be simple to look at and distinct in the outlines of its objects and colors, yet when one comes to look more closely into the details, he begins to marvel at the intricate windings of the threads which form the design, and at the delicate blending of the colors. Only after patient study he may follow the windings of the threads according to the design and be able to appreciate differences in the shades of the color scheme by which contrasting colors and tints are brought

together and made to show harmonies and proportions of color and form. So we see the world and its people, nature in her many active forms, the physical appearance of men, their actions and habits, all seeming natural enough; but upon examination into the factors which make up race, environment, features, habits and appetites of a single man, we find that like the piece of embroidery, he seems natural enough as a whole, but wonderful and mysterious as to the manner in which all these factors are worked together and harmonized in the formation of a thought, the windings of many thoughts, and the consequent actions which determined the sex, form, features, habits, appetites and birth of a physical body into the family, country and environment in which it appears. It would be difficult to follow all the windings of the threads of thought and the delicate shadings and colorings of the motives which gave character to the thoughts and actions and produced healthy, diseased or deformed bodies, bodies with peculiar, striking, or ordinary features, bodies tall, short, broad, or slender, or bodies limp, mushy, heavy, sluggish, hard, brutish, well rounded, angular, fulsome, attractive, repulsive, magnetic, active, elastic, awkward, or graceful, with wheezy, piping, shrill or full, deep-toned and sonorous voices. While all the causes producing any or several of these results may not be seen or understood at once, yet the principles and rules of thought and action which produce such results may be.

Physical actions produce physical results. Physical actions are caused by habits of thought and modes of thinking. Habits of thought and modes of thinking are caused either by the instinctual promptings of desire, or by the study of systems of thought, or by the presence of the divine. As to which mode of thinking is operative is determined by one's motive.

Motive is caused by the far-reaching, deep-seated knowledge of the ego. Spiritual or worldly knowledge are the causes of motive. Motive gives direction to one's thought. Thought decides actions, and actions produce physical results. Action, thought, motive, and knowledge are the immediate or remote causes which produce all physical results. Nothing exists in the domain of nature that is not the effect of these causes. They are simple in themselves and easily followed where all of the principles involved work harmoniously to produce a given physical result; but with the varying degrees of ignorance prevalent, immediate harmony does not prevail, and all the principles involved do not work harmoniously together; hence the difficulty in tracing from a physical result all the factors and conflicting causes to their sources.

The birth of a human physical body into this physical world is the balance sheet of the indwelling ego as it is brought over from the previous life. It is his physical karma. It represents the physical balance due him in the karmic bank and the bills outstanding against his physical account. This applies to all things pertaining to physical life. The physical body is the concentrated deposits of past actions which bring health or disease, with moral or immoral inclinations. What is called heredity of the body is only the medium, the soil, or coin, through which and by which the physical karma is produced and paid. The birth of a child is at once like the cashing of a check due the parents, and a draft presented to them in

the charge of their child. Birth of the body is the budget of credit and debit accounts of karma. The manner in which this budget of karma will be dealt with depends on the indwelling ego, the maker of the budget, who may carry along or change the accounts during the life of that body. A physical life may be led in accordance with the tendencies due to birth and environment, in which case the indweller honors the requirements of family, position and race, uses the credit which these give him and extends the accounts and contracts for similar continuing conditions; or one may change the conditions and cash all the credit which birth and position give him as the result of past works and at the same time refuse to honor the claims of birth, position and race. This explains the apparent contradictions where men seem ill-suited to their positions, where they are born in uncongenial surroundings, or are deprived of what their birth and position calls for.

Birth of a congenital idiot is the balancing of the accounts of the past actions of many lives, where there are only physical indulgences of the appetites and wrong action of the body. The idiot is the balance of an account of physical actions which are all debts and no credit. The congenital idiot has no bank account to draw on because all physical credits have been used up and abused; the result is the total loss of the body. There is no indwelling self-conscious I am I, ego, in the body of a congenital idiot, as the ego which should have owned the body has lost and failed in the business of life and has no physical capital to work with, having wasted and abused his capital and credit.

An idiot who becomes such after birth may not have become entirely cut off and separated from its ego; but whether or not such is the case, one who becomes an idiot after birth arrives at that state as the result of former lives of carelessness, sense-indulgence, love of pleasure, and dissipation, and where the care and cultivation of the mind in connection with the principles of right living have been omitted. Such anomalies, as idiots who have some one faculty abnormally developed as, for instance, one who is idiotic in everything in life other than, say, mathematics, is one who, as a mathematician, has neglected all bodily laws, indulged in the senses, and developed some abnormal tendency of the sex, but who has carried on his study and devoted himself to mathematics. The musical idiot is one whose lives have been given up similarly to the senses, but some of whose time has been employed nevertheless in the study of music.

Life in the body has a double purpose: it is a nursery for baby egos and a school for the more advanced. As a nursery for the infant mind, it offers means by which the mind may experience the conditions and vicissitudes of life in the world. In this nursery the classes are graded from the stupid, dull and indolent, born in a suitable environment, to the sensitive, light-hearted, vivacious, quick-witted, pleasure-loving, idlers of society. All grades of the nursery are passed through; each affords its pleasures and its pains, its joys and its sufferings, its loves and hatreds, its true and its false, and all sought after and inherited by the inexperienced mind as a result of its works.

As a school for the more advanced, life in the world is more complicated, and, therefore, more factors enter into the requirements of

birth of the more advanced than in the case of the simple-minded. There are many requirements of birth in the school of knowledge. These are determined by the particular work of the present life, which is a continuation or completion of the work of the past. Birth by obscure parents in an out of the way place, where the necessities of life are obtained with great difficulties and much effort, birth in an influential family, well stationed and near a large city, birth under conditions which from the start throw the ego on its own resources, or birth where the ego enjoys a life of ease and afterwards meets with reverses of fortune requiring it to develop latent strength of character or latent faculties will provide the opportunities and offer the means necessary for the work in the world which the ego of that body has to perform. Birth, either in the school of knowledge or in the nursery department, is a payment received and an opportunity to be used.

The kind of the body which is born is the kind of body the ego has earned and which is the result of the past works. As to whether the new body is diseased or healthy depends on the abuse or care which was given to the ego's past body. If the body inherited is healthy it means that the rules of physical health have not been disobeyed. A healthy body is the result of obedience to the laws of health. If the body is sickly or diseased, that is the result of disobedience to or of an attempt to break the laws of physical nature.

A healthy or diseased body is primarily and ultimately due to the use or abuse of the sex function. The lawful use of sex produces a healthy body of sex (g). The abuse of sex produces a body with disease determined by the nature of the abuse. Other causes of health and disease are the proper or improper use made of food, water, air, light, exercise, sleep and habits of living. So, for instance, constipation is caused by lack of exercise, laziness of body, inattention to proper alimentation; consumption is caused by such vegetable foods as cannot be digested and assimilated by the body and which cause yeasty deposits and fermentation, by cramping and not exercising the lungs, and by exhaustion of the vital force; kidney and liver, stomach and bowel diseases are also caused by abnormal desires and appetites, by improper foods, lack of exercise and the not drinking of enough water between meals to irrigate and cleanse the organs. If tendencies to these disorders exist when life is ended, they are brought into or appear later in the new life. All such affections of the body as soft bones, bad teeth, imperfect sight with drooping, heavy or diseased eyes, cancerous growths, are due to the causes mentioned which were generated either in the present or in a former life and are manifested in the present body either from birth or develop later on in life.

Physical traits, habits, features and inclinations, may be clearly those of one's parents and especially so in early youth, but primarily all these are due to and expressive of the thoughts and inclinations of one's previous lives. Though these thoughts and inclinations may be modified or accentuated by the tendencies or inclinations of the parents, and though sometimes close association causes the features of two or more persons to resemble each other, yet all is regulated by one's karma. In proportion to the strength of character and individuality the features and expression will be one's own.

The features and form of the body are true records of the character which made them. Lines, curves and angles in their relation to each other are the written words which the thoughts and actions have made. Each line is a letter, each feature a word, each organ a sentence, each part a paragraph, all of which make up the story of the past as written by the thoughts in the language of the mind and expressed in the human body. The lines and features are changed as the mode of thinking and action changes.

All forms of grace and beauty as well as those which are grim, ghastly, disgusting and hideous are the results of thought put into action. For instance, beauty is expressed in a flower, in the coloring and form of a bird or tree, or a girl. The forms of nature are the physical expressions and results of thought, thought acting on the life matter of the world gives form to the otherwise formless matter, as sound causes fine particles of dust to become grouped in definite, harmonious forms.

When one sees a woman whose face or figure is beautiful it does not mean that her thought is as beautiful as her form. It is oftentimes quite the reverse. The beauty of most women is the elemental beauty of nature which is not the result of the direct action of the indwelling mind. When the individuality of the mind does not oppose nature in the building up and coloring of the form the lines are well rounded and graceful, the form is beautiful to look at, and the features are even and well adjusted as the particles which are grouped together in symmetrical regularity by the sound. This is the elemental beauty. It is the beauty of the flower, the lily or rose. This elemental beauty is to be distinguished from the beauty caused by an intelligent and virtuous mind.

The beauty of the lily or rose is elemental. It does not in itself express intelligence, neither does the face of an innocent girl. This is to be distinguished from beauty as the result of a strong, intelligent and virtuous mind. Such are seldom seen. Between the two extremes of the beauty of elemental innocence and of wisdom are faces and forms of innumerable grades of homeliness, strength and beauty. When the mind is used and cultivated the elemental beauty of face and figure is lost. The lines become harder and more angular. Thus we see the difference between the features of man and woman. When woman begins to use the mind the soft and graceful lines are lost. The lines of the face become more severe and this continues during the process of the training of her mind, but when the mind is at last under control and its forces are wielded skillfully, the severe lines are again changed, softened and express the beauty of peace which comes as the result of a cultured and refined mind.

Peculiarly formed heads and features are the results immediate or remote of the action and use of the mind. Bumps, bulges, abnormal distortions, angles, and features expressing fierce hatred, lamblike frolic, morbid or a natural love, cupidity and guile, craft and cunning, miserly secretiveness and inquisitiveness, are all the result of the thought of the ego put into physical actions. Features, form, and the health or disease of the body, is inherited as the physical karma which is the result of one's own physical action. They are continued or changed as the result of action.

The environment in which one is born is due to the desires and ambitions and ideals which he has worked for in the past, or is the result of that which he has forced upon others and which it is necessary for him to understand, or it is a means for the beginning of a new line of effort which his past actions have led up to. Environment is one of the factors by which physical conditions of life are brought about. Environment is not a cause in itself. It is an effect, but, as an effect, environment often gives rise to causes of action. Environment controls animal and vegetable life. At best, it can only affect human life; it does not control it. The human body born amidst a certain environment is there born because the environment furnishes the conditions and factors necessary for the ego and body to work in or through. Whereas, environment controls the animals, the human being changes his environment according to the power of his mind and will.

The physical body of the infant grows through childhood and develops into youth. Its manner of life, habits of body, breeding and the education it receives, are inherited as the karma of its works and are the capital with which to work in the present life. It enters into business, the professions, trades or politics, according to the tendencies of the past, and all of this physical karma is its destiny. Not the destiny arranged for it by some arbitrary power, being, or by force of circumstances, but the destiny which is the sum of some of its past works, thoughts and motives and is presented to it in the present.

Physical destiny is not irrevocable or unalterable. Physical destiny is only the field of action planned by one's self and prescribed by one's works. The work engaged in must be finished before the worker can be freed from it. Physical destiny is changed by a changing of one's thoughts according to a new or enlarged plan of action, and in working out the destiny already provided.

While physical action must be performed in order to produce physical karma, yet inaction at a time for action is equal to evil action, for by the omission of duties and the refusal to act when one should, one brings about unfavorable conditions which are the penalties of inaction. No one is nor can be in an environment or position where certain work is inevitable or natural, unless physical work has been done or left undone, which produced the environment and position.

Physical action is always preceded by thought, though it is not necessary that a like action must instantly follow a thought. For instance, one cannot murder, or steal, or commit any dishonest action without having had thoughts of murder, planned to steal or harbored dishonest thoughts. One who thinks of murder or theft or of lust will find a way to put his thoughts into action. If too cowardly or cautious a nature, he will become a prey to others' thoughts, or to the invisible inimical influences which may, even against his wish, possess him at some critical time and compel him to perform the kind of act which he had thought of as desirable but was too timid to execute. An action may be the result of thoughts impressed on the mind years before and will be done when the opportunity is offered; or an act may be performed in sleep as the result of long thought, for instance, a somnambulist may have thought of climbing along the

eaves of a house, or along a narrow ledge of wall, or precipice, to obtain some coveted object, but, knowing the danger attending the physical action, he refrained from so doing. Days or years may pass before the conditions are ready, but the thought so impressed on the somnambulist may cause him, when in the sleep-walking state, to put the thought into action and climb dizzy heights and expose the body to dangers which ordinarily he would not have risked.

Physical conditions of the body such as blindness, the loss of limbs, lingering diseases producing physical pain, are the physical karma as the result of action or inaction. None of these physical conditions are accidents of birth, nor chance occurrences. They are the result of desire and thought in physical action, which action preceded the result, be it either immediately or remotely.

One whose unrestrained desires goad him into wrong sex action may transfer some terrible or lasting disease as the result of unlawful commerce. Frequently birth, with a body so diseased, is due to having inflicted such a malady on another, although knowing the possible and probable consequences of the action. Such physical result is harmful, but may also be beneficial. The physical body which is injured and has its health impaired, produces suffering and physical pain and distress of mind. The benefits to be derived are, that a lesson may be learned, and, if learned, will prevent future indiscretions for that particular life or for all lives.

The limbs and organs of the body represent organs or instrumentalities of great principles, powers and factors in the greater world. The organ or instrument of a cosmic principle cannot be misused without paying the penalty, for each one has these cosmic organs in order that he may put them to physical use to benefit himself or others. When these organs are used to injure others it is a more serious thing than at first appears: It is an attempt to break the laws and to upset the cosmic purpose or the plan in the universal mind by turning the individual against the whole which is the case when one injures another or himself, an action which is always punished.

The hands are the instruments or organs of the executive power and faculties. When these organs or faculties are misused or abused through physical action so as to seriously interfere with the rights of other members of the body or are used against the bodies or physical interests of others, one is deprived of the use of such a member. For instance, when one uses one of his limbs to abuse a physical body, in cruelly kicking or clubbing another, or in signing of an unjust order, or in unjustly and intentionally breaking, or cutting off another's arm, or when one subjects a limb or member of his own body to unjust treatment, the limb or member of his body will be lost to him either entirely or he may for a time be deprived of its use.

In the present life the loss of the use of a limb might result from slow paralysis, or in a so-called accident, or through the mistake of a surgeon. The result will be according to the nature of the injury inflicted on one's own or another's body. Immediate physical causes are not the real or ultimate causes. They are only the apparent causes. For instance, in the

case of one who loses a limb by the unhappy mistake of a surgeon or nurse, the immediate cause of the loss is said to be carelessness or an accident. But the real and underlying cause is some past action of the patient, and it is in just payment for the same that he is deprived of the use of his limb. A surgeon too careless or inattentive of his patients will himself be a patient who suffers at the hands of other surgeons. One who breaks or loses his arm is one who caused another to suffer a like loss. The pain is suffered for the purpose of informing him as to how others have felt under similar conditions, to prevent him from repeating similar actions, and that he may value more the power which may be used through the member.

Blindness in this life may be the result of many causes in former lives such as carelessness, misuse of the sex function, the misuse and exposure to unfavorable influences, or the deprivation of another of his sight. Former inordinate indulgence of sex may produce in this life paralysis of the body or of the optic nerve and parts of the eye. Former misuse or abuse of the eye as by overtaxing it or neglecting it may also produce blindness in the present life. Blindness at birth may be caused by having inflicted others with diseases of the sex or by having willfully or carelessly deprived another of his sight. The loss of sight is a most serious affliction and teaches the blind one the necessity of the care of the organ of sight, causes him to sympathize with others under a like affliction and teaches him to value the sense and power of sight, so as to prevent future afflictions.

Those who are born deaf and dumb are those who have willfully listened to and acted upon lies told by others and who have willfully wronged others by lying against them, by bearing false witness against them and causing them to suffer the consequences of the lie. Dumbness from birth may have its cause in the abuse of sex functions which deprived another of virility and speech. The lesson to be learned is truthfulness and honesty in action.

All deformities of the body are afflictions to teach the indwelling ego to refrain from the thoughts and actions which have produced such results and to make it understand and value the powers and uses to which the parts of the body may be put and to value physical health and physical wholeness of the body, so as to preserve it as a working instrument through which one may learn readily and attain to knowledge.

The possession of money, lands, property, is the result of actions performed in the present life or, if inherited, is the result of past actions. Physical labor, intense desire, and continued thought guided by the motive are the factors by which money is obtained. According to the predominance of any one of these factors or the proportion in the combination of them will depend the amount of money obtained. For instance, in the case of a laborer where little thought is used and desire is not directed carefully, much physical labor is required to earn money enough to eke out a scant existence. As the desire for money becomes more intense and more thought is given to the labor the laborer becomes more skilled and able to earn more money. When money is the object of desire the thought provides the means whereby it may be obtained, so that with much thought and continued desire one acquires the knowledge of customs, values, and trade and by putting his knowledge into action he

accumulates more money by his labor. If money is one's object, thought must be his means, and desire his force; wider fields are sought whereby money may be obtained, and greater opportunities are seen and taken advantage of. The man who has given time and thought and acquired knowledge in any field of action may pass an opinion and give a decision in a few minutes for which he receives as reward a large sum of money, whereas the laborer with little thought may work a life time for a comparatively small amount. To obtain vast sums of money one must make money the sole object of his life and sacrifice other interests to the obtainment of his object. Money is a physical thing, given value by mental consent. Money has its physical uses and as a physical thing money may be abused. According to the right or wrong use of money will one suffer or enjoy what money brings. When money is the sole object of one's existence he is unable to fully enjoy the physical things which it can provide. For instance, a miser who hoards his gold, is unable to enjoy the comforts and necessities of life which it is able to provide for him, and money makes him deaf to the cries of the suffering and sorrows of others, and to his own physical needs. He compels himself to forget the necessities of life, incurs the contempt and scorn of his fellows and often dies an ignoble or miserable death. Money again is the Nemesis which is the close and constant companion of those who pursue it. So one who finds pleasure in the hunt for money, continues until it becomes a mad chase. Giving all his thought to the accumulation of money, he loses other interests and becomes unsuited to them, and the more money he obtains the more furiously will he chase it to satisfy the interest of the chase. He is unable to enjoy the society of the cultured, the arts, sciences, and the world of thought from which he has been led away in the race for wealth. However wealthy, he will continue to make money from the dread of dying poor; or, if not afraid of dying poor, money furnishes him with possessions for which he has little or no use, such as treasures of literature and art which he cannot quite appreciate, with works of learning which he does not understand; it may place him in surroundings which do not feel like home; bring him into contact with people of culture and learning, with whom he does not feel at ease; frequently the long hours of thought and labor required to amass his wealth have ruined his health, and he dies a disappointed man.

Money may open up other sources of sorrow or misery to the money hunter. The time spent by the hunter in the acquirement of money demands his abstraction from other things. He often neglects his home and wife and seeks the society of others. Hence the many scandals and divorces in families of the rich whose lives are devoted to society. They neglect their children, leave them to careless nurses. The children grow up and become idlers, inane society fools; dissipation and excesses are examples which the rich set others who are less fortunate, but who ape them. The offspring of such parents are born with weak bodies and morbid tendencies; hence it is noticed that tuberculosis and insanity and degeneracy are more frequent among the offspring of the rich than among those less favored by fortune, but who have some useful work to perform. In their turn these degenerate children of the rich are the money hunters of

other days, who prepared like conditions for their children. The only relief from such karma will be for them to change their motives and to direct their thoughts into other channels than those of the money grabber. This may be done by using the money which was questionably amassed, for the benefit of others and thereby atoning in such measure as may be for the misdeeds in the acquirement of the wealth. Nevertheless, the physical suffering which one may have caused, the sufferings which he may have brought to others by outwitting and depriving them of their fortunes, and means of subsistence, must all be suffered by him if he cannot appreciate them at once and atone to the degree that circumstances will permit.

One who has no money is one who has not given his thought, desire and action to the obtaining of money, or if he has given these and still has no money, it is due to his having wasted the money which he has earned. One cannot spend his money and have it too. One who values the pleasures and indulgences which money can buy and uses all his money for the procurement of these must be without money at some time and feel the need of it. The abuse of money brings poverty. The right use of money brings honest wealth. Money honestly procured provides the physical conditions for comfort, enjoyment and work for self and others. One who is born of wealthy parents or who inherits money has earned it by the combined action of his thought and his desires and the present inheritance is the payment for his past work. There is no accident of wealth and inheritance by birth. Inheritance is the payment for past actions, or the means by which infant minds are provided with an education in the nursery department in the school of life. This is often seen in the cases of foolish children of wealthy men who, unheeding the work of the parent and not knowing the value of money, spend recklessly that which the parent earned with difficulty. The rule by which one may observe to which class one born with or inheriting wealth belongs, is to see what he does with it. If he uses it for pleasure only, he belongs to the infant class. If he uses it to get more money or to gratify his ambitions or to gain knowledge and work in the world, he belongs to the school of knowledge.

Those who inflict injury on others, who willfully do harm to others and who inveigle others into plots where physical suffering results and who seem to benefit from the wrong done to the others and to enjoy the proceeds of ill-gotten gains, do not really enjoy what they have wrongfully obtained even though they may seem to enjoy. They may live out their life and seem to benefit and enjoy what they have wrongfully obtained. But this is not the case, because the knowledge of the wrong is still with them; from it they cannot escape. Incidents in their private life will cause them suffering while they live, and at rebirth the karma of their deeds and actions is called down upon them. Those who suddenly suffer reverses in fortune are those who in the past have deprived others of their fortune. The present experience is the lesson necessary to make them feel the physical want and suffering which loss of fortune brings and to sympathize with others who experience it, and it should teach the one so suffering to guard against like offences in the future.

Who is unjustly sentenced and serves a term of imprisonment is he who in a previous life or the present has caused others to be deprived unjustly of their liberty; he suffers the imprisonment in order that he might experience and sympathize with such sufferings of others and avoid the false accusation of others, or causing others to be imprisoned and punished by the loss of their liberty and health in order that some hatred or envy or passion of his might be gratified. Born criminals are the successful thieves in past lives who appeared to succeed in plundering or defrauding others without suffering the consequences of the law, but who are now paying up the old debts which they have incurred.

Those who are born in poverty, who feel at home in poverty and who make no effort to overcome their poverty are the feeble-minded, ignorant, and indolent ones, who have done little in the past and have little in the present. They are driven by the lash of hunger and want or are attracted by the ties of affection to work as the only means of escaping the dull treadmill of poverty. Others born in poverty with ideals or talents and great ambitions are those who have ignored physical conditions and have indulged in day dreaming and in castle building. They work out of the conditions of poverty when they apply their talents and work to attain their ambitions.

All phases of physical suffering and happiness, physical health and disease, the gratification of physical strength, ambition, position and endowment in the world offer the experience necessary to the understanding of the physical body and the physical world, and will teach the indwelling ego how to make the best uses of the physical body, and to do with it that work which is its particular work in the world.

(To be Continued.)

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KARMA.

III.

PSYCHIC KARMA.

(Continued from Vol. VII., page 21.)

PSYCHIC karma is the result of the action of desire, passion, anger, envy, hatred, secret vices, love, as they are connected with thought and the senses. One's psychic karma begins with the prenatal influences and conditions in the process of the formation of the physical body which he will dwell in and lasts beyond the dissolution of the body to where the desire entity is exhausted and dissolves. Psychic karma is experienced in the psychic zodiac of man. It begins in the sign virgo (♍), form, and extends to the sign scorpio (♏), desire, of the absolute zodiac, and extends from cancer to capricorn (♄-♑) of the mental zodiac, and from leo to sagittary (♌-♐) in the spiritual zodiac.

The family and race in which the body is being formed is determined by the ego about to incarnate who is able to select the race and who, according to past associations and inclinations, is able to decide upon and bring about the influences and conditions which will affect the body during its formation and to provide it with such tendencies as are the result of its past actions and which fit the necessities of the present. Some egos are too dull and heavy from ignorance and indolence to bring about the conditions in which their physical body should be born and to convey the tendencies and inclinations, but they may be aware of the preparation of the physical body according to the psychic model and form by others. This work is done for them and continued until they are strong enough to do it for themselves.

Not all egos about to incarnate feel the suffering and pain of the body; but some may mentally perceive it, while others come in contact with the body and experience all that the bodily entity passes through during the course of prenatal development. All this is according to the law of karma in the propagation of the race. Those who suffer consciously are of two kinds. Both kinds are old and advanced egos. One class suffers as the result of secret vices and sexual misdeeds and because of the suffering inflicted on others by practices connected with the psychic anomalies of sex. The second class suffers in order that it may come directly in touch with the sufferings of humanity and be able to impress the psychic nature with the idea of suffering, to make it sensitive to the failings and shortcomings in the history of humanity, to sensitize it, to bring it into sympathy with the burdens and pains which are incident to and inherited by the human race. These are the legacies of past and present psychic action. The egos few though they be who are during this period able to endure intelligently and consciously the suffering incident to prenatal conditions, are those who after birth and in later life understand the shortcomings of their fellows, who sympathize with their weaknesses and who endeavor to assist them to overcome the difficulties of life.

The powers and forces of the inner and outer worlds are called upon in the mysterious and wonderful processes of the formation of the psychic or astral body preceding the physical formation. Before the period of prenatal development, the ego decides what the form, sex, emotional tendencies, vices, and sensual desires will be, and this decision is carried out by the influences which prevail during the prenatal period. It is supposed that it depends entirely on the mother and the environment by which she is surrounded as to what the future life of the child shall be. This is true, but it is only half the truth. If it depended on heredity alone or on the beautiful or vicious thoughts which the mother thinks during that period, then the mother and heredity would be the maker of the character, temperament and genius, as well as the fashioner of the body of the child. The mother is only the willing or unwilling instrument who consciously or unconsciously works according to the law of psychic karma. Many experiments have been tried in past civilizations as well as in the present to produce offspring which would fulfil certain hope and belief. Some have failed, others have been successful. Among the Greeks and Romans the mothers to be were surrounded by objects of beauty and strength in an environment conducive to the production of a healthy, noble, strong, and beautiful child. This was accomplished so far as the physical heredity of health and beauty of form was concerned, but it failed to make virtuous and noble characters and intellects. In present times women have surrounded themselves with what they thought would be necessary to make great statesmen, world conquerors, virtuous mothers, great reformers and good men. But in nearly every case they have failed to accomplish their object, because no mother can make the law by which another individuality is compelled to work. The most that may be done is to provide the conditions in which another ego may receive the results of his work and work through these conditions according to the plan suiting his ulterior motive. Women with strong desires or holding tenaciously to a

thought have demonstrated that strange results may be accomplished by the influences prevailing during foetal development. For instance, marks have been produced on the body of the child, due to a picture held in the mind by its mother. Strange desires and appetites have been impressed, fierce desires have been engendered and peculiar psychic tendencies determined in the child in consequence of the wish of its mother. Children have been born months before or later than the period ordained by nature, owing, apparently to the time set intentionally by the mother, and in accordance with the time she thought necessary to provide the child with the talents, tendencies or qualities most desired by her. In each case disappointment has followed the experiment, and, if the child lived, the mother was compelled to acknowledge failure. Such children may possess some beautiful qualities, but inasmuch as the psychic karma which they have made for themselves was interfered with by the intense desire of the parent, they are temporarily prevented from giving full and immediate expression to their own psychic karma; they live disappointed and unsatisfied lives, and are disappointments to their parents. This interference with the law would at first seem to contradict and break the law of karma. There is no contradiction or break; it is all a fulfilment of the law of karma. Both parent and child are paying and receiving the payment which is their own karma. The child whose karma seems to have been interfered with by the action of the mother is receiving just payment for a similar act done to another in a prior life, while the mother, either from her own ignorance and egotism, however proper the ignorant idealism, egotism and intention may seem to her, is either paying the child for a like interference with her psychic karma in a previous or the present life, or is setting up for karmic reasons a new score which must and will be paid in the future. The disappointments to both mother and child should be a lesson to both. When such psychic karma is due to the ego ready to incarnate it is attracted to the parents who have certain notions as to prenatal development. The connection made, the psychic karma of the ego is precipitated from the ego to the psychic or astral body in which the foetus is being developed.

The result and the lessons to be learned by the mother, as well as the child in such case, are that no one has the right to interfere with the processes of nature, nor to attempt to interfere with and change the natural course of events during foetal development. This does not mean that attention and consideration should not be given by the parents to the subject of foetal development, nor does it mean that the mother should be allowed or allow herself to be under any and every condition which may come up during the period of foetal development. It is right and proper that the mother should be furnished with what is conducive to her health and comfort. But she has no right to attempt to force on the future human body which she has contracted to bring forth that which she conceives it should do. Each human being about to come into the world should have the right to act according to its own nature, so far as its actions do not interfere with or prevent the like expression of another.

A man and his wife should be pure in their bodies and minds and should have the thoughts, ambitions and aspirations which they desire to see expressed in their child. Such thoughts or desires of the parents,

together with the fitness of their bodies, attract an ego about to incarnate whose karma requires or entitles him to such accommodation. This is decided before pregnancy. But when the mother finds that she is in such condition the contract has been made between the egos of the parents and the ego who will incarnate, and such contract must be fulfilled and must not be broken by abortion. The contract made, the mother cannot and should not attempt to change the character and psychic tendencies of the ego who is to incarnate. The most that she may do if she works against the inheritance of the new ego is to interrupt or postpone the expression of it.

With the beginning of pregnancy, the mother is brought more closely in touch with the astral or psychic world. She should hold herself to a life of purity and guard her own thoughts from vices. The strange influences which are felt, the cravings, appetites, longings and desires, as well as the new ideals which are presented to her mind are thus presented as the influences and suggestions coming directly from the ego for whom she is transferring such tendencies to the psychic body of the child and which are to be built into and expressed through its physical body.

Her right to change these thoughts, appetites and desires, depends on how they affect herself. She has the right to refuse to obey any suggestions or impressions felt which would tend to lower her in her own estimation, or to injure her in any way, as to her present or future health. But she has no right to say what the features of the child should be, what its vocation in life shall be, or the position in life it must hold or fill. Nor has she the right to attempt to determine its sex. The sex has been determined before pregnancy, and any attempt to change it is against the law. This period of a woman's life is a decidedly psychic period, and she may learn much by studying her emotions and thoughts at the time, for by so doing she may follow not only the processes of nature within herself, but may see these in operation in the external world. During this period it is possible for her to walk with God. When this is done she fulfils her mission.

Prenatal development opens the psychic nature of the prospective mother and makes her sensitive to all psychic influences. Elemental, unseen, astral entities and forces are attracted to and surround her, and they attempt to influence her so as to affect the new world which is being created within her. According to her nature and the psychic karma of the coming life she will be surrounded, influenced and impressed by those presences and creatures who, though unseen, are nevertheless felt, and who seek expression through a human body. According to the nature of the mother and the psychic karma of the ego about to incarnate, sudden debaucheries and fits of drunkenness, wild hysteria and morbid fancies may be indulged in, bestial appetites gratified, abnormal and revolting practices allowed; explosive outbursts of anger and passion which lead to acts of murder and crime may be sanctioned; paroxysms of delirious fury, insane joy, frenzied hilarity, intense gloom, moments of emotional agony, depression, and despair may obsess the mother irregularly or with cyclic frequency. On the other hand, the period may be one of great satisfaction, one in which she feels sympathy for everyone, a period of mental exhilaration, buoyancy and life, or of happiness, aspiration, high-mindedness and illumination, and she may gain knowledge of things not

usually known. All of this is according to the law of the psychic karma of the body which is being prepared, and at the same time it fits the mother and is her karma.

So are bodies and natures predetermined as their own reward and punishment, and according to their own acts as well for all those who inherit human bodies with propensities to murder, rape, lie and steal, with tendencies to madness, fanaticism, epilepsy, with tendencies to be hypochondriacs, freaks and monstrosities, as for the mild-mannered, even-going matter-of-fact person, and for those with religious fervor, or inclined to poetic and artistic ideals all these natures and proclivities are expressive of the psychic karma which they have inherited.

While the mother has not the right to prevent or interfere with the free action of the psychic karma of the body in her charge, she has the right and should protect it to the full extent of her power from all evil influences which may beset it through her. This does not in any way interfere with its getting its just deserts, but offers the protection of her office; and so the ego may be benefited by her if she so pleases, even as a man may be benefited by association with another who upholds high ideals, although that other will not interfere with his free action.

The uncommon, emotional and mental phases which the intended mother experiences during the prenatal development are due to the suggestions which are directly impressed on the mother by the incarnating ego if the mother is of sound health, mind and morals; but if she should be a medium, or of weak mind, lax morals and unsound body, then she may be beset by all manner of beings of the astral world who desire to obsess and control her and to experience the sensation which her condition affords; and if her body is not strong enough or her desires not contrary to them, or she is not high-minded enough to resist their suggestions, and if she has not the knowledge of how to prevent their advances, then the elemental creatures in search of sensation may control her or interfere with the development of the foetus. This, too, is in accordance with the psychic karma of both mother and child.

The contract entered into between the parents and the discarnated ego to furnish a body for the ego to incarnate is one of the most important events of life, imposes many and arduous duties, and should not be entered into lightly. But when the process is begun the greatest care and attention should be given to the work, and both father and mother should keep themselves in that state of physical health, controlled desire and mental condition which they wish their child to be in.

Finally, the body comes into the world with its desires and tendencies, all of which have been transferred from the ego to the foetus through the mediation of the father and mother. This is done through the psychic zodiac of the mother in the psychic zodiac of the child.

The astral or psychic body is not governed entirely by the same laws which govern the physical world. It is subject to another law that of astral matter, which is different from physical matter. Many of the notions concerning a fourth dimension of matter are realized in the astral body. The particles of physical matter and their form may not be changed without destroying the combination. So a table cannot be contracted to

the size of the paper weight which lies on it, nor expanded to fill the room in which it is placed, nor can the leg be forced through the top without destroying the form of the table. But psychic or astral matter may assume any shape and return to its original form. The astral or psychic body of the body to be built is the result of the desires, emotions, appetites and inclinations of the past life. This astral or psychic body may be as small or as large as occasion requires. When it is the bond uniting the germs of the father and mother, it is, as we would call it, contracted, but it expands as the design is acted on by the life builders, and as life is precipitated into and fills out its design. The design or form is human, that which we call the human form. This human form is not carved out by the thought of each individual ego in the preceding life. The desire thoughts of each one are of different grades. Some are fierce, like those of the lion and tiger; others mild or gentle, like those of a deer or fawn. It would seem that the forms of individuals should differ accordingly. But all normal human bodies have the same form, though one may be as cunning as a fox, another as innocent as a dove, still another as fierce as a tiger or as surly as a bear. The form is determined by the collective desire and thought of humanity, of the particular period of its development. So that the human ego about to incarnate must be born according to the human form which is held in the Universal Mind, which Universal Mind is the sum total of the intelligence and thought of humanity. As man has the form body, so, too, have the world and the universe their form bodies. The form body of the world is the astral light, in which all of the forms which have existed on the earth are held as pictures, as well as all of the forms that are being generated by the thoughts of man and which will become manifested in the physical world when matured and conditions are ready. All elemental forms, the forces and passions, angers, lusts and vices, contained in the astral light or form body of the world, are there deposited by the desires of man. This is the psychic karma of the world. Man shares in it; for while he has his own psychic karma, represented in his personality and held in his form body as the result of his own desires, yet he shares in the general psychic karma of the world, because he as one of the units of humanity has contributed by his own personal desires to the psychic karma of the world. Man is a small copy of the world, as the world is but an enlarged copy of man.

When the psychic body is born with its physical body in its psychic zodiac, it contains all of the psychic karma to be experienced and dealt with during the life of its form. This psychic karma is held as germs in the form body, as seeds are contained within the earth and air, ready to germinate and manifest as soon as the season and conditions are ready. The conditions and the season for the development of the psychic karma are brought about by the natural growth, maturity and ageing of the body in conjunction with the mental attitude of the ego in the body. The karma which is experienced in adult life is still foreign while the body remains a child. As the body develops and performs its natural functions, the conditions are furnished by which the old desire-seeds take root and grow. The growth is retarded or accelerated, continued or changed according to the manner in which the ego deals with the karma.

The first few years of life, up to about the seventh year, are soon forgotten and pass out of the memory of most people. These years are spent in adapting the physical body to the design of its psychic or form body. Although forgotten, they are among the most important in the personal life of an individuality, because these early years and training give the personality its tendency and direction which affect the entire life of the personality and react on the mind. As a tree is shaped, trained and pruned by the gardener, and as the soft clay is moulded into a set form by the potter, so the desires, appetites and psychic proclivities of the form body are in a somewhat lesser degree aggravated, encouraged, restrained or changed by the parents or guardians. The tree inclines to its natural uncultivated growth and constantly puts out waste shoots which are removed, together with the parasitic growth from the tree, by the gardener. So the child has fits of temper, meanness of disposition and vicious tendencies, which are curbed, restrained and given direction by the judicious parent or guardian, who also protects the young from noxious influences, as the gardener protects the immature tree. The training and care or abuse which is experienced in early life is the personal karma of the ego and is the direct inheritance of its just deserts, however unjust it may seem from a limited viewpoint. The surroundings furnished with their psychic influences, the vicious or pure-minded temperaments of those to whom a child is entrusted, and the manner in which its wants, desires and needs are treated, are the just return from its past psychic inclinations and actions. While desire seeks a like desire and egos about to incarnate seek those parents who are of like desires, yet, owing to the interblending of the different kinds of karma, an ego is often connected with those who have personal desires different from its own. The stronger the character or individuality, the better and more readily will it overcome any evil psychic tendencies given its personality in early life; but as there are comparatively few strong characters, the early psychic training generally gives direction to the entire life and desires of a personality. This is well known to those who are acquainted with the unseen side of a human nature. Well knowing the influence of early training, one of the most powerful religious organizations in the world has said: Let us have the training of your child for the first seven years of his life and he will belong to us. You may do with him what you please thereafter, but he will do what we have taught him in those seven years.

A parent or guardian whose mind is vapid, who loves the glitter of baubles, who panders to the appetites and considers sensation as that which is to be sought after, will instil similar inclinations into the growing child, whose appetites will be considered and indulged, whose whims will be gratified, and whose desires, instead of being restrained and given proper direction, will be allowed a wild luxuriant growth. This is the karma of those who in the past have not cared to restrain their desires and passions. The child who is allowed to fret and fume and bawl, and whose parents, inconsiderate of others, allow the child to have whatever it cries for and can be given it, is one of those unfortunates who live on the surface of life; they are the barbarians of society, who, however numerous they may be at present, will, as humanity grows out of its child state, be few and

considered the wild and ungoverned specimens of the undeveloped human species. Theirs is a terrible karma, as they must first awaken to a knowledge of their own ignorance before they can adjust themselves so as to become orderly, inconspicuous members of civilized society. The transition to this condition brings much sorrow and suffering, while it brings out the deplorable psychic condition of ungoverned and spasmodic passion.

The treatment which a child receives in the encouragement or restraint of its psychical emotional nature is that which is the return either of the treatment which in the past it has given others, or it is the natural condition most suitable to its desires. Many of the hardships which befall and seem obstacles unfavorable to its progress are often the very best things for a child's progress. For instance, a child of artistic temperament, who gives evidence of great talents, but who, owing to unfavorable circumstances, such as the disapproval of its parents, is discouraged and prevented from developing them, may find this, instead of being a misfortune, to be of great benefit, if certain psychic tendencies are present, such as desire for alcoholic stimulants or drugs, because the artistic temperament, if allowed to express itself then, would make the psychic nature more susceptible to the influence of drugs and alcohol and would encourage drunkenness and result in breakdowns and ruin the psychic body by opening it to every vagabond of the astral world. Not to allow the artistic development in such case would only defer this development and permit the child to better resist the demon of intoxication. At the same time, parents, who either through lack of means or without apparent reason offer opposition to the child's psychic inclinations, often furnish such opposition given to the ego in payment of an old score, or else because it did not make use of the opportunities which it had before, and to teach it the value of opportunity.

All things which affect the child when it is unable to oppose or prevent the influence come to it either as the penalties of its own psychic nature or for affecting the psychic nature of another. So those who would encourage or stimulate it to passion, anger, lust, to the vices, appetites, cravings and sensual desires of the times, or to develop in cunning, in the craving for that which does not belong to it, and who would encourage it in laziness, drunkenness, or the secret vices not unfamiliar to its position in life, these are made to offer conditions as the natural inheritance of its own past desires and actions with which it must work in the present in order to overcome and control them.

Before man took on a physical body in the past history of humanity he lived in the psychic or astral world in an astral body, just as he now lives in the psychic world before he takes on a physical body in present times, but his form was somewhat different then from what it is now. After man took on his physical body and came to think of himself as a physical being, he lost the memory of the past condition even as he loses memory in the present life, of his prenatal condition. Man must have a physical body to enter the physical world and in order to protect his psychic or astral body from the forces which are concentrated in and so apparently confused in the physical world. Man as a psychic or astral being died to the psychic world in order to be born into the physical world. As he now comes to life in

the physical world and becomes aware of it, he must sometime become aware of the other worlds within and around the physical. To do this with safety he must become alive to these other worlds without in any way being disconnected or apart from the physical body. The psychic body of man grows and develops with and through the physical. It has inherent in it the germs of all the passions and desires of the past, as well as the ideal form which it is possible to develop and which transcends in power and splendor the most exalted conception of the ordinary man. But this ideal form is undeveloped and potential only, as the form of the lotus is undeveloped, though it lies within the seed of the lotus. All seeds or germs contained within the psychic body of man must be brought to growth and dealt with according to their merit before one's higher ego allows the ideal form to germinate.

These psychic germs, which are the psychic karma of the past, develop and put forth their roots and branches in the physical life. If they are allowed full growth into wrong directions, that life becomes a jungle of wild growths where the passions have full and free play, like the beasts in a jungle. Only when the wild growths are removed and their force turned into right channels, only when passion and anger, outbursts of temper, vanity, envy and hatred are subdued by the will, can the true growth of man begin. All of this must be done through the physical body and not in the psychic or astral world, though that world is directly acted on through the avenues of the physical. The physical and psychic bodies of man must act together and not separately, if wholesome and healthy development is desired. When all the psychic tendencies are controlled through the governing of the appetites, passions and desires, according to the dictates of reason, the physical body is whole and sound and the psychic astral body is healthy and strong and is able to withstand inimical forces of the astral world.

As the psychic body grows up and develops with the physical, any attempt to give it special attention and development to the detriment of the physical, is not only an abuse of the physical, and morally wrong, but such action calls on the psychic body to do more than it is able and to do this ignorantly. Before man can legitimately grow into the astral world, at present unseen, he must control and care for the physical body, and train and have his mind thoroughly under control. Until then any attempt to force an entrance into the astral world is followed by the penalty which trespass or burglary incur in the physical world. They are followed by arrest and imprisonment in the physical world, and the like offence meets with like punishment in the case of one who forces an entrance into the astral world. He is arrested by the entities of that world and is captive more than any prisoner in a dungeon, because the one in the dungeon is at liberty to deal with his desires as he can, but one who becomes the subject of psychic control no longer has the choice as to what he will do or not do; he is the slave of those who control him.

A most unfortunate phase of psychic karma is mediumship, though most mediums think that they are the specially favored of the gods. The differences in degree and development of mediums are many, but there are only two kinds of mediums: One is the medium who is such by virtue of a thoroughly moral and upright life, whose body and appetites and desires

are thoroughly under the control of its indwelling ego, and whose psychic body has been scientifically trained with an enlightened understanding and whose indwelling ego remains conscious and in control of its psychic body, while that psychic body registers and reports the impressions which the indwelling ego would have it receive. Of the second kind of mediums is one who abandons the body to extraneous controlling forces or entities and who becomes unconscious and ignorant as to what is done while he is in the mediumistic state. Mediums present many degrees of a modified or accentuated development, but in principle they are of these two divisions. Those of the first class are so few as to be almost unknown to the world, but the ranks of the second class are becoming more numerous each year. This is a part of the psychic karma of the race.

Mediums are those who send out the aroma or psychic atmosphere, as a flower sends out an aroma which attracts bees. The entities of the astral world seek the aroma or atmosphere of a medium and live in it because it allows them to reach the physical world and allows them to draw sustenance therefrom.

A medium is one who has in the past or present life desired the development of psychic faculties and the use of psychic powers, and has endeavored to induce them. There are few worse things which could befall anyone.

A medium is an underripe human being, a fruit of human development which is made ripe by force instead of by natural growth. As a race, we should now have many of the psychic faculties developed and in use, whereas, we not only are unable to use psychic faculties intelligently, but we are ignorant of their existence, and at best groping for them in the dark. This is because as a race we have held and are holding so strongly to the physical world and have trained our minds to think almost solely about physical things. This being the case, it is due to our good karma that we have not developed the psychic faculties because we as a race should become the prey of inimical beings and as a race we would be entirely controlled by the powers and influences of all of the invisible worlds, and we would become degenerate and eventually annihilated. While we are unable to govern our appetites and restrain our passions and control our desires, it is, therefore, well that we do not develop any psychic faculties, as each faculty so developed, without control of mind and body, is like a roadway left open by which an invading army may enter.

These mediums desire the benefits of both the physical and psychic world without having qualified in either. A medium is now or has been in advance of materialism because of her or his natural tendency or desire for psychic development. One who manifests psychic tendencies shows that it is possible for him to grow out of physical limitations and conditions, but instead of growing out of conditions he becomes more subject to them in his haste to get away from them. The ordinary medium is one who is too lazy, placid and unstable to develop the mind and control the senses and who would enter the kingdom of heaven not by the way of the straight and narrow path of overcoming wrong by right living, but who would steal in or gain entrance in some other way. The psychic world is entered legitimately only by a rigid training and control of the mind and of the psychic nature,

whereas the medium becomes such by giving way to prevailing influences. Desiring to become a medium or to develop psychic faculties, they usually frequent seance rooms and seek audience with apparitions and uncanny and morbid presences, or sit in the dark in a negative condition of mind and wait for impressions or the appearance of colored lights and spectral forms, or gaze at a bright spot to become negative and unconscious in order to induce control, or sit as one of a circle where all desire communication of some kind, or they endeavor through the use of a planchette or ouija board to get into communication with the creatures of the elemental world, or they hold a pen or pencil and yearn to have some spook or presence direct their movements, or gaze into a crystal to short circuit the vision and throw it into focus with the astral pictures, or, worse still, they take opiates and drugs in order to have their nerves stimulated and excited and brought in touch with the lower psychic world. Any or all of these practices may be indulged in and one may be even hypnotized and forced into the astral world by the will of another; but whatever the means, the psychic karma of all who trespass upon the psychic world is the same. They become the abject slaves of that world. They lose their right to enter that world as those who overcome it, and they gradually lose possession of that which they now hold. The history of all those who have opened their house to the invited and unknown beings who then have obsessed and controlled them should be a lesson to all those who contemplate becoming mediums, and those who desire to develop psychic faculties. The history of these show that the medium invariably becomes a moral and physical wreck, an object of pity and contempt.

It is hardly possible for one of a thousand mediums to escape the clutches of the inimical demons who are likely to possess them. When a medium becomes such, he is quite convinced that he is favored above others, for, is he not told so by the spirits who control him? To argue with a medium against his practices is almost useless. His opinions cannot be changed, because he believes he receives advice from a source superior to the one who offers it. This over-confidence is the medium's danger and, he succumbs to it. The influence which at first controls a medium is somewhat of the nature of the medium. If the moral nature of the medium is strong, the unseen entities are either of a better class in the beginning or they are too cunning to attempt to oppose at once the moral standards of the medium; as the psychic body of the medium is used by these entities, it loses its force and strength of resistance. The moral tone which is impressed on the psychic body is gradually lowered and finally effaced, until no resistance is offered to the controlling influence. The controlling influence is seldom the same for any length of time. As the psychic machine of the medium is used up, played out and broken down, the entities who have used it discard it for other bodies furnished by new aspirants to mediumship. So that, even if a medium is at first controlled by an entity who seems above the usual inane semi-intelligences who are called controls, the entity above the average will discard him when the psychic is run down. Then creatures of little or no intelligence will in turn obsess the medium. So we may see the sorry spectacle of a human being, ridden by creatures less than human who goad it into all directions, like

one or more monkeys astride a goat will pull and pinch and bite and drive the goat in all directions. The medium and the control both desire sensation, and both get it.

A danger that faces our race as its possible psychic karma, is that like many older races it may become subject to ancestor worship, which is a worship of the desire bodies of those who have passed away. Such worship would be most disastrous to the race. Not only would it stop the progress of civilization, but such worship would shut out the light of the spiritual world, the light of one's own higher self. This condition, however impossible it may seem, might be brought about by the prevalence of indiscriminate psychic practices and increase of what is called communication with the dead, or dear departed. Fortunately, the great majority are against the ghastly and ghoulish practices observed at materialization seances.

(To be Continued.)

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KARMA.

IV.

PSYCHIC KARMA.

Continued from page 33.

MANY psychic faculties much desired should be really called psychic diseases, because they are usually the abnormal development of one part of the psychic body, while the other parts remain undeveloped. What we know in medicine as gigantism, a disease where the bony structure of one part of the body continues to grow to an enormous size while the other parts remain normal, may be seen in psychic development also and in the psychic body. As, for example, in gigantism the lower jaw may grow to twice its size, or one of the hands increase three or five times its size, or one leg will increase while the other remains the same, so where one attempts to develop clairvoyance or clairaudience, the organ and inner sense of sight is increased or developed, while the other senses are closed. Imagine the appearance of a being who has one of the organs of sense and that sense developed, such as the eye, but who has none of the other organs with their senses at all, or so little in evidence as to be hardly distinguishable. One who attempts to develop one psychic sense and its corresponding organ appears malformed and monstrous to those who are normally developed and trained to live consciously in the psychic world. His attempt meets what it deserves. He perceives through the sense developed, but inasmuch as he has not its companion senses to balance it nor the wisdom to pronounce judgment concerning his experiences, he is not only deluded and confused by the

absence of those senses which he has not, but is also confused even by that sense which he has. This is the psychic karma attendant on premature psychic thought and work.

That psychic faculty which at first seemed so desirable and alluring, is, when not preceded by knowledge, found to be the very thing which prevents man's progress and holds him in bondage and illusion. Illusions and realities in the astral cannot be distinguished from each other by one who has the faculties without the knowledge. One must have knowledge to distinguish that which is real from that which is unreal in the astral, and the lesson will be learned that the knowledge is not dependent upon the faculties; but the faculties may be used and should be used only by one with knowledge. No one is safe where psychic faculties are developed before he has attained to some degree of knowledge of the real from the unreal in the world of thought, and to know in the world of knowledge or reason. When he knows or is able to follow a process of reasoning, to comprehend the problems and philosophize and understand their causes and results in the world of thought, then he may with safety descend into and allow the psychic faculties to develop in the psychic world. Until something is known of the nature, properties, dangers and uses of the psychic body with its desires and emotions, men will continue to make a Babel of the world, where each speaks in his own tongue, not understood by others, and hardly understood by himself.

One's psychic body is in and acts through the physical body. The organs are actuated by psychic impulses; the involuntary movements of the body and its organs are due to one's psychic body. As an entity, the psychic nature of man is the psychic breath, which acts through the physical breath and in the living blood of the body. Though operating through all organs and parts of the body, it is particularly connected with the different systems in the body through certain centers. These centers are the generative, the solar plexus, and the centers in the heart, throat and cervical vertebrae.

Physical practices for psychic development before one has overcome the instinctual impulses of the passionate nature will be disastrous in proportion to the extent of the practice. The taking of drugs to excite the psychic nature and to throw or to bring it in touch with the psychic world, sitting in postures, or physical breathing to control the psychic nature and to develop psychic faculties is wrong, because the effort should be made on the plane of the desire. Psychic results may be obtained by the breathing exercises, such as are known as inhalation, exhalation, and retention of the breath, and the other practices, but generally, one who advises another to practice inhalation, exhalation, and retention of breath, does not know and cannot foretell how such exercise will affect the psychic body of the one who practices it. The one who exercises knows even less than his adviser. By the advice and practices, both will suffer the psychic and the consequent physical karma resulting therefrom to the extent of the wrong done. The one who advises will suffer some psychic calamity and will be responsible for and held to account for the injury done by the practice of his follower, and from this he will not be able to escape. It is his psychic karma.

The psychic nature or the psychic body of man is not an abstract metaphysical problem with which the mind alone is concerned. The psychic nature and body of man has to do directly with the personality and is a semi-physical fact, which is sensed by other personalities. The psychic body is the direct cause of one's personal magnetism and influence. It is a magnetic force, which, acting from within the physical body, extends around and about it as an atmosphere. The psychic atmosphere is the emanation of the psychic entity acting from within the physical body. This magnetism, emanation, or psychic influence affects others with whom it comes in contact. As the vibrations of heat are thrown out by a hot iron, so the magnetic or psychic force acts from individuals. But such magnetism affects different people with whom one comes in contact differently, each according to the magnetic attraction and repulsion. Some attractions will be physical, because the psychic magnetism is of a more physical type. Some men will be attracted more psychically, and still others mentally, all depending on the predominating influence of magnetism as determined by the physical or sensual, by the form or astral, and by the thought or mental force. The sensualist is one whose body seeks body; the psychic is one whose astral seeks astral; the man of thought is one who is attracted by thought, all through the psychic nature of each. The psychic nature or magnetism is the aroma of a personality, which speaks of the nature of that one, as the odor of a flower will tell what the flower is.

The psychic nature with its attendant faculties should not be dreaded; benefits are to be derived from psychic development as well as possible harm. The psychic nature of one enables him to come more closely in touch with humanity, to share in the joys and sorrows of others, to assist and sympathize with them, and to point out the better way in preference to the way of ignorant desire.

Psychic powers should not be sought, nor the corresponding faculties be developed, before one is able to control in the physical world those forces which represent the psychic faculties. When one has his appetites, his desires, his passions and prejudices under control it is safe to begin the use of psychic faculties and powers, for as physical avenues are closed to the psychic outlets, the faculties will grow and develop of themselves in his psychic nature, which will then not need special urging, but rather the training and development which all new growths require. When the desires are changed from the gross to a finer nature, the psychic nature will be stimulated and refined.

At present, all psychic faculties seem to be used and developed for the curiosity of the credulous and the sceptic, to feed the psychic hunger of the spook-hunter, to produce sensation for those who like to have their fancies tickled and amused, and for making money by psychic practices. This is the psychic karma of those concerned as it is their just deserts for their psychic interests and actions.

But aside from all the fads and fancies of the curious and the psychomaniac, psychic faculties and powers have a practical bearing and a practical use in physical life. A knowledge of the psychic nature and body of man, together with the development of the psychic faculties would enable physicians to diagnose and treat such diseases as are of

psychic origin and relieve the afflicted and suffering. Physicians would then also know the properties and uses of plants, how drugs should be compounded and administered with the greatest efficiency, and how to control abnormal psychic tendencies in animal and man.

None of these powers and faculties can be used at present because the physician has too strong an appetite for money, because the hunger for money is too strong in humanity to allow the general use of psychic faculties and powers intelligently, and because, by common consent and custom, people are not able to discern that the receiving of money is prohibited in return for psychic benefits conferred. The using of psychic faculties and powers for money destroys the psychic nature.

There are many psychic faculties and powers which are even now manifesting in some; they are the psychic karma of those who possess them. Among them is personal magnetism, which, if increased, may become the power to heal by the laying on of hands. Personal magnetism is in the human what gravitation is in the earth. Personal magnetism is a psychic radiation from the astral form body, and the attraction of other form bodies to it. Personal magnetism affects other personalities through their psychic or form bodies. Personal magnetism is expressed by and attracts through movement and speech, which charm and fascinate those who listen and observe. Personal magnetism is the result of having a strong form body through which the principle of life operates, and such a strong form body results when the sex principle was developed in prior lives and not abused. Then personal magnetism comes over from the past personality into the present, as a psychic karmic credit. One whose magnetism is strong, is prompted by a double force to express the sex nature. If the sex nature is abused, the personal magnetism will be exhausted and not go over to the future life. If it is controlled, the personal magnetism will be increased in the present as well as in the future life.

The power to heal by the laying on of hands, is the good psychic karma of one who has used or desired to use his magnetic power for the benefit of others. Power to heal by touch comes with the attuning of the psychic form body to the universal principle of life. The psychic body is a magnetic battery through which the universal life plays. In the case of a healer, when this battery touches another battery which is out of order it sends the life force pulsing through the psychic body of the other and starts it into orderly operation. The healing is effected by connecting the disordered battery with the universal life. Those who become devitalized after healing, do not heal as effectively and beneficially as those who feel no exhaustion nor ill effects. The reason for this is that where one simply acts as a conscious instrument for the universal life to act on another instrument, he himself is not exhausted; but, on the other hand, if by special effort, sometimes called will power, he forces the life of his body into the body of another, he exhausts and depletes his own coil of life and will give temporary benefit only to the other.

Personal magnetism, the power to heal and other psychic powers or faculties, are to be considered as good psychic karma, because they are so much capital to work with. One's progress and development

depends on how they are used. These powers can be used for good or for great harm. One's motive will determine what results will follow their use. If the motive is good and unselfish, then these powers, even though unwisely applied, will not result in serious harm. But if the motive is for one's own selfish gain, the results will be harmful to him, whether or not he thinks it possible.

In no case should personal magnetism, or the power to heal, be employed to obtain money, for the thought of money acts as a poison, and as such affects him who uses the power as well as him on whom it is used. The poison of money may act rapidly and with virulence, or it may be slow in its action. Depending on the motive, this poison weakens the psychic or form body so that it is unable to store the life force in its coils, or it increases the desire for money and decreases the ability to make it legitimately, or it will make one the object and dupe of the psychic practices of others. It will poison the practitioner and patient with the spirit of unlawful greed; unlawful because money represents and is controlled by the spirit of the earth which is selfish, whereas the power to heal comes from the spirit of life, which is to give. These are opposites and cannot be joined.

Among the psychic tendencies rampant at present is the tendency to explain all things by what is called the law of vibrations. This name sounds well but means little. Those who speak of the law of vibrations are usually those who understand little about the laws which control vibrations: that is, the occult laws under which the elements combine according to Number. Chemical affinity and vibrations are ruled by the Law of Proportion, a profound knowledge of which is attained only by one who has overcome selfishness attained to harmlessness, and developed a power of understanding which is noticeably absent in those who talk loosely about vibrations. Any fancy or impression which impinges on the sensitive form body of a vibrationist is attributed to vibrations; and so it may be, but so attributing it does not explain. The phrase is used by those who are moved by fancies and emotions and who comfort themselves with the thought that the word "vibrations" will explain their impressions. All such claims or professions are the result of budding psychic faculties which are stunted and set back by a refusal to train and develop them. The karmic result is mental confusion and arrest of mental development.

All psychic faculties and powers come as the result of growth and development of the psychic body in the present or in former lives. These powers and faculties act on the elements and forces of nature, which in turn react on the psychic body of man. By the right use of the psychic powers and faculties, nature and the forms of nature are benefited and improved. By the abuse or wrong use of psychic powers and faculties, nature is injured or retarded in her evolution.

When the psychic faculties are used properly and justly, man controls the elements and forces of nature and nature works gladly according to his bidding, because she knows that a master mind is at work or that one's motive is good and just and working for harmony and unity. But when one's motive is wrong, and his psychic powers misapplied or abused, nature inflicts penalties on him, and instead of

his controlling the forces and elements of nature, they control him. All of this is his psychic karma which is the result of his own psychic actions.

For each psychic power and faculty of man, there is a corresponding force and element in nature. What in nature is an element, is in man a sense. What is in man a power, is in nature a force.

Where man fails to control the spirit of anger, lust, greed, in his own psychic nature, he will be unable to overcome the like elements in nature. If such a one persists in developing his psychic faculties, then they will be the means by which he will become the slave of the elements and forces of nature, represented by entities invisible to the ordinary eye. These entities will control him through the very faculties which he develops and by which he will become subservient to them, because he is unable to control the vices in himself. This is his psychic karma. He must receive the consequences of his actions, but may in time become freed from their rule by the practice of the corresponding virtues. The first step must be taken by a desire to become freed from it. The next is to put this desire into action. Otherwise he will continue to be dominated by all vices of the physical and the spirits of the passions and vices of the psychic world.

The religions in vogue are those most suited to the psychic instincts and desires of man. Man will be attracted by his psychic instincts to that religion which offers him the latest and best bargains in the psychic world. Those seeking power over the psychic bodies of others, and having a little more knowledge of the psychic nature and forces, will guarantee their religion, as advertised, to fill the wants and desires, and we find that, heretofore, the religion which did a wholesale business on a large plan, was the religion offering the greatest amount of profit with the least expenditure of energy; and the base desire in the psychic man to get something for nothing, to get a heaven when he least deserved it, prompted him to say: "I believe," and, with a "thank you," heaven was his. This conclusion could never have been arrived at by a process of reasoning.

In instances of the psychism of camp and revival meetings, the convert is usually brought and kept in a psychic condition before he discovers that he can be saved so easily. This takes place at a prayer meeting or a religious revival where the evangelist is of a magnetic and emotional nature, who stirs up a psychic force and whirl, which acts on the psychic bodies of those present. The new sensation appeals to some of the psychic instincts of those present, and "conversion" follows. Such conversion is the outcome of the psychic karma of the convert, and the results following may be of benefit or harm; depending on the motive which decides his acceptance and action, will be decided the good or bad psychic karma of the future. Aside from the spiritual element which they may stand for, those religions which express the most psychism and magnetism, through their representatives, rites and institutions, attract the greatest number because there is a religious side to man's psychic nature, and because the psychic senses and magnetic nature of man are aroused, attracted and respond to the magnetic stimuli from a like psychic source.

To uplift humanity religions should not appeal to the selfish instincts in man, they should raise him from the business world of profit and loss to the moral and spiritual worlds, where deeds are done for the sake of right and duty, and not for the fear of punishment or hope of reward.

One who indulges the desires of his psychic nature through religious fervor, or fanaticism as opposed to reason, must pay the price of the indulgence. The price is the awakening to his delusions when the light of reason causes him to see that his ideals are idols. When those psychic idols fall, he reverts to the opposite of his religious fervor or fanaticism and finds himself among the broken idols. This is his psychic karma. The lesson to be learned from it is that true spirituality is not psychism. Psychism is experienced through the psychic body and produces excitement, sensation, neither of which are spiritual. True spirituality is not attended by bursts and spasms of religious fervor; it is serene and superior to the turmoil of the psychic world.

Similar to religious fervor is political enthusiasm, love of a fatherland, of the ruler of one's country, and of economic institutions. All of this is of the psychic nature and is prompted by the psychic karma of man. In political campaigns or talks of a political nature, people become wildly enthusiastic and engage in heated arguments concerning the party to which they adhere. Men will shout vociferously and argue vehemently over a political issue which neither understands; they will shift in their arguments and accusations with little or no apparent reason; they will adhere to a party even though they know the issues at stake to be wrong; and they will hold tenaciously to the party of their one time choice, often without any apparent reason. A politician can stir his listeners to a state of enthusiasm, or furious opposition. This is done through the psychic influence of the speaker on the psychic body of the listener. The political issues in question and the laws which are enacted or suppressed by politicians, are the psychic karma of the body politic and of the individual. The individual suffers or enjoys the rights and privileges or their opposites as the country as a whole suffers or enjoys, for he as a unit shared in the psychic causes which brought about the results. The most skilled and successful politicians are those who can best reach, agitate and control the psychic nature of man through his appetites, desires, selfishness, and prejudices. A demagogue, in haranguing one audience, appeals to their special interests, and then appeals to the special interests of another audience, which may be opposed to the first. He uses his personal influence, called personal magnetism, which is his psychic nature, to inflame the prejudices of all. His love is for power and the gratification of his own personal ambitions, all of which are of the psychic nature, and so using his own psychic influence he enlists the prejudices of others in his favor by appealing to their own desires and ambitions. In this way, if not by actual bribery, corruption and fraud, politicians are elected to office. When in office they cannot make good their promises to all the selfish interests of those who have elected them and which are often opposed

to each other. Then the great majority of the people cry out that they have been fooled; that politics, government, is unjust and corrupt, and they deplore their condition. This is the psychic karma of the people. It is their just return for their own unjust actions. In the individual politician who has fooled them, they have reflected a picture of themselves, magnified or reduced in parts, but nevertheless reflecting their own meanness, duplicity, and selfishness. They get but what they deserve. The one partisan who is apparently outwitted through the duplicity of another, has only that returned to him which he has done or would do to others, his psychic karma. Politicians crawl and scramble and fight to get over the heads of the people and each other and be on top of the heap, while others in turn climb over them. The one at the top will be at the bottom of the heap, and the one at the bottom will, if he keeps working, find himself on the top, and so the heap will keep changing, as the wheel of karma continues to turn, like a den of snakes, each being raised by the force of his own work to the top, but only to be ground down by his own unjust actions as he turns the wheel. Bad government must continue while those who make up the government and support it are themselves bad. The government is their psychic karma. This need not continue forever, but it must continue so long as the people remain blind to the fact that they get what they give individually or as a whole, and that this is what they deserve. These conditions will not be changed and remedied until that which causes and allows the conditions is changed. That which causes and brings about such conditions are the desires of the individual and the collective desire of the people. Only as the desire of the people is changed by the desire of the individual can these psychic political conditions be changed and remedied. They will be changed only when the people refuse to countenance the politician who appeals to them for that which they know to be wrong, though that which he promises may be to their personal interest or appear to be to their interest; if it injures others or their body it is wrong and will surely react on themselves if allowed.

When the people discountenance politicians whom they know to be dishonest, or to promise to stand for those things which are known to be wrong, the dishonest politicians will disappear from office, because they can no longer influence the people who demand honesty and right. The people cry out that they are unjustly treated, that they are defrauded of their rights and privileges, when they are only receiving the psychic karma which they justly deserve. The man in office who attempts to enforce the law, to punish business criminals and to act for the good of the people, is quite frequently put out of office because he does not appeal to the interests of the few, and is neglected by the majority who are either indifferent to the issue or else are enlisted to oppose him by the few whose selfish interests are attacked. The political reformer who offers amelioration for present unjust existing conditions is doomed to disappointment, even though he may act with good motive, because he is attempting to reform or remodel forms and physical conditions while he allows the causes which bring about these

effects and conditions to continue to exist. To change the present existing conditions, to change the politics and customs of a people, it must be made clear to the people that politics, customs and existing conditions, are but the expression of the collective desires of the individuals concerned. If their desires are immoral, selfish and unjust, their politics, their institutions, customs and public life will be so too.

When in the course of time people bind themselves together for special interests, then their united thought takes a form, the form is energized and actuated by the desire which they entertain, and so gradually is brought into existence the party spirit which is the spirit of modern politics. The party or political spirit is not a mere phrase or figure of speech, it is a fact. The party spirit or spirit of politics is a definite psychic entity. It represents the psychic karma of a large or small party. So, from local party spirit the spirit of state and national politics is made up. The spirit of patriotism is the presiding entity of a nation, of a continent. Similarly there are spirits of definite classes like those of the professions with their prejudices and privileges. During prenatal development, politics and patriotism just as a religion of a future pronouncedly religious person and the class spirit of lawyers and professional men are impressed on the astral body of the foetus, and this patriotic or political, religious or class impression is the psychic karma of the individual, which is the result of his desires and inclinations and ambitions in a previous life. It is his psychic karma and gives the tendency to his life which so decides his entering politics, civil, military, or naval life, the professions, his ambition and position.

The love of country, party, class, are of a psychic nature. The more strongly impressed by the psychic entity which rules a nation, country, church or class, the stronger will be the love of party or country, church or class. This adherence has its good and bad sides. It is wrong for one to allow these spirits to influence him to act against the principle of right. The principle of right is not restricted to a person, individual, nation, church, or class. It applies to all. When one's national prejudice is aroused, one should ascertain whether the principle involved is right, and, if so, to support it; if not, to discountenance it even though he may be ridiculed or called disloyal by the more prejudiced of his fellows. When one stands for the right, against the prejudice of the personality, be it of an individual or of a nation, to that degree he overcomes the sporadic tendency and growth of his psychic body and partakes of the universe; to that extent he stems the torrent of psychic prejudice, and rebukes the evil in the spirit of patriotism. And so it is with the class, professional, church and other spirits.

The psychic karma of a nation determines the government of the nation. The government which exercises unselfish paternal care for its patriots and people will be continued and remain intact, because of the love which the people will have for it. So a government which cares for and pensions its soldiers, enacts laws which require the pensioning or providing for those who have grown old in the service of the government, or supports institutions which protect its citizens and which enacts and enforces laws for the protection of its people from

foreign and internal enemies, is the kind of a government the people have desired. Its karma will be that it will be united and long-lived and be a weapon for good among other nations. A government which exploits its citizens for the benefit of a few individuals, which is careless of its wards, soldiers and public officers, which does not look after the health and welfare of all, will be comparatively short-lived and traitors will be the cause of its downfall. Some of its own people will betray it to others, just as it has betrayed its own.

Each of the details of which our lives are made up, the community in which we are brought up, the country of our birth, the race to which we belong, all are the result of what we individually and collectively have desired and done in the past.

Our habits and fashions and customs are part of our psychic karma. The different phases of the habits, fashions and customs of an individual or people, depend: first, on the tendencies and elements transferred by an ego to the astral body in course of development before birth; second, on the training and education which is the psychic karma of that individual. Peculiar habits and mannerisms are the reflex action of like peculiar thoughts and desires. However trifling a habit may seem, it is the outcome of one's thought acting with his desire and expressed in action.

The fashions which appear and change and reappear are caused by the effort of thought to give expression through form to the different phases of emotion and desires of a people. So we have extremes in fashion, from a clinging gown to a balloon-like dress, from flowing folds to a tight-fitting garment. The headwear varies from a close-fitting cap to a structure of immense proportions. A style can no more remain permanently in fashion than there can be a permanent emotion. Sentiments and emotions are subject to change, and the change of sentiment and emotion must be expressed.

Passion, anger and lust belong to the strictly animal side of the psychic nature of man. They are the animal in his uncontrolled nature which may express the impetuous violence of irritable youth or age, impotent because of its frequency and waste of power, or the dogged tenacity to satisfy hatred and revenge. All such uses of psychic force inevitably react on the actor as the force returns on that which gives it birth, in a long or short period according to the manner in which it is generated, the manner in which it is received by those to whom it is directed and the nature of its circuit. Constant craving for any thing stimulates the mind to procure the object in a legitimate manner or at any cost, so that the craving accumulates force and becomes so strong as to be violent. Then the object is seized irrespective of conditions or penalties. The secret vices which seem to be coincident with growth in the life of an individual are the same vices which he had welcomed in the past and which cyclically come again to control or be controlled.

Laziness is a psychic pest which seizes on a sluggish temperament and will overcome the mind unless it is thrown off and mastered by action.

One who seeks or is led into gambling, desires not only the money, which, will-o-the-wisp-like, leads him on, but it is the psychic effect that he delights in as well. Be the gambling with dice or cards, or betting on races, or speculating in stocks, it is all of a psychic nature. One who plays horses, stocks or cards, will be played by these in turn. His sensation will be varied by gain and loss, exultation and disappointment, but the result must eventually be the same: he will be intoxicated and deluded with the idea of getting something for nothing, and he will be taught the lesson, eventually, that we cannot get something for nothing; that willingly or unwillingly, in ignorance or with knowledge, all that we get we must pay for. It is immoral and base to try and get something for nothing, because that something which we would get is not nothing; it must come from somewhere and somebody, and if we take something from another it means a loss to him, and according to the law of karma we may be assured that if we take or receive that which belongs to another, we must return it or its value to him. If we refuse to return it, the very force of circumstances governed by karma, the just law, will compel us to return it. What the gambler wins today he loses tomorrow, and win or lose he is not satisfied. Winning or losing will goad him on to win again, and so deluded he turns the treadmill continually till the gambler sees that gambling is a delusion and attempts to escape. The love of the game led him to give it thought, which he put into action, and the energy of his thought and action has bound him to gambling from which he cannot readily get away. He must go on until he learns his lesson fully and then the energy and thought which he had given to the game must be returned into the field of true work. If this is done, circumstances will, though unnoticed, yet surely change the conditions and lead him into that field, though it cannot be done at once. The thought is first put out, desire follows it and the conditions are changed and the gambler finds himself in the new field of endeavor.

Drunkenness is one of the worst and most dangerous of the psychic forces that man has to contend against. Beginning in the early stages of human development, it increases with the development of man and fights desperately to kill out individual volition. Man responds to its action because it stimulates the activity of the mind and magnifies sensation; finally it kills out all the finer sentiments, all moral influences and the humanity of man, and leaves him when he is a burnt-out cinder.

Gloom or depression is the result of giving way and brooding over unsatisfied desires. By thus brooding, the gloom becomes more frequent and deeper in periodical recurrence. Continued brooding brings despondency. Gloom is an indistinct and undefined feeling, which is hatched into more tangible and definite despondency.

Malice results from the giving way to anger, jealousy, hatred and revengefulness, and is the active design to injure another. A bearer of malice is an enemy to humanity and pits himself against the principle of justice. A malicious person has as his karma an unhappy atmosphere in which he lives, and boils and fumes until it and he are purified by the thoughts of forbearance, generosity, justice and love.

Gloom, despondency, despair, malice and other such affections are the karmic psychic results of satiated yet unsatisfied desires. One who desires with little thought is consumed by these vices which find vent in periodical and often impotent explosions, or, if he be mild-tempered, by a constant protest against the fates. One who is more thoughtful and uses his mind, gives more definite and pointed expressions in speech and actions. He sees all things as in a gray mist. The flowers, the birds, the trees, the laughter of friends, and even the stars, may all show happiness; but that appears to him as only a stage leading to ultimate black doom, which he sees as the end of all effort. He becomes a pessimist.

Pessimism is the inevitable result of all attempts to use thought as the means for the gratification of desire. Pessimism is fully developed when the psychic body is satiated and the mind sees the futility of all effort to obtain happiness through desire.

Pessimism may be overcome by refusing to entertain thoughts of gloom, despondency and malice, and by a pondering on the opposites: cheerfulness, hopefulness, generosity and liberality. Pessimism is overcome when such thoughts are desired. Pessimism is altogether driven out when one is able to feel himself in the hearts of others and others in his own heart. By endeavoring to feel the relationship of all beings, he discovers that all things are not running on to ultimate doom, but that there is a bright and glorious future for every living soul. With this thought, he becomes an optimist; not an optimist of the gushy, explosive, sentimental kind who insists that everything is lovely and there is nothing else but good, but an optimist who looks into the heart of things, sees the dark side, but also the bright, and knows from the principles involved that all things are tending to ultimate good. Such is an optimist of the intelligent kind. The karma of the gushy optimist is that he will become by reaction a pessimist, because he does not understand, and therefore cannot hold his position when he comes to the downward cycle of his emotional nature.

An understanding of the psychic nature, and a practical use of psychic power is the beginning of occultism. Occultism deals with the laws and forces of the unseen side of human nature. This begins with the psychic body of nature, of man and the world. Occultism extends to the mental and the spiritual world. When one is able to meet and work out his psychic karma and to control the desires and outbursts of his psychic nature, and will at the same time control and train his mind, he will with an aspiration for the higher life begin to see behind the screen of physical life. To understand the causes of appearances, to separate the real from the false, to act according to the laws which control nature; and so acting and complying with the law, he will work according to the light of his knowledge and come into a knowledge of his higher mind, that is in accordance with the plan in the Universal Mind.

To be Continued.

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KARMA.

V.

MENTAL KARMA.

In the first article on karma, it was shown that karma is a compound word; that its two principles, *ka*, desire, and *ma*, mind, were united by *R*, action; so that, karma is *desire* and *mind in action*. The action of desire and mind takes place in the sign sagittary (♐). The character of sagittary is thought. Karma is thought. Karma, thought, is both cause and effect. One's karma, thought, is as effect the result of his previous karma, thought. Karma as cause is the parent thought, which will determine future results. Man is circumscribed, held in and limited by his own thoughts. No one can be raised except by his own thought. No one can be lowered except by his own thought.

Man is a thinker, who lives in the world of thought. He stands between the physical world of ignorance and shadows (♁) and the spiritual world of light and knowledge (♁-♃). From his present state, man may go into darkness or enter the light. To do either he must think. As he thinks, he acts and by his thoughts and actions he descends or ascends. Man cannot at once fall downward into ignorance and utter darkness, nor can he rise into knowledge and light. Each man is somewhere on the path which leads from the gross world of ignorance to the clear light world of knowledge. He may circle around his place on the path by re-thinking his past thoughts and generating them anew, but he must think other thoughts to change his place on the path. These other thoughts are the steps by which he lowers or raises himself. Each step downward is the transposing of an upper step on the path of thought. The steps downward cause mental pain

and sorrow, even as pain and sorrow is caused by the effort to ascend. But however low man may go his mental light is with him. By it he may begin the climb. Each effort to think of one's light and the higher life helps to build the step which takes him higher. Each step upward on the path to the light is made of the thoughts which formed a downward step. The thoughts which held him down are refined and transformed into the thoughts which take him up.

Thoughts are of many kinds. There is the thought of the physical, the psychic thought, the mental thought and the spiritual thought.

Physical thought is of the atomic life-matter of the physical world in its physical zodiac, psychic thought is of the atomic life-matter of the desire world in its astral or psychic zodiac, mental thought is made up of the atomic life-matter of the thought world in its mental zodiac.

By his thought, man is a creator or destroyer. He is a destroyer when he changes higher into lower forms; he is a builder and creator when he changes lower into higher forms, brings light into darkness and changes darkness into light. All this is done through thought in the world of thought which is his mental zodiac and on the plane of leo-sagittary (♌-♐), life-thought.

Through the thought world, spiritual things come into the psychic and physical worlds and through the thought world all things return into the spiritual world. Man, the thinker, as the incarnated mind, acts from the sign sagittary (♐), thought, on the matter of the sign leo (♌), life, which is atomic life-matter. As he thinks, he generates karma and the karma generated is of the nature of his thoughts.

A thought is generated by the brooding of the incarnated mind over the unformed body of his desires. As the mind broods over desire, desire is aroused into active energy which whirls from the heart upward. This energy increases with a vortex-like movement. The vortex-like movement draws into it the atomic life-matter of the zodiac in which the thinker is acting. As the mind continues to brood, the atomic life-matter is drawn into the vortex-like movement which increases in rapidity. The life-matter is moulded, polished, given outline or color, or both outline and color, by the brooding mind, and is finally born into the world of thought as a distinct and living thing. The complete cycle of a thought is made up of its gestation, birth, the length of its existence, its death, dissolution or transformation.

The birth of a thought results from the impregnation of desire by mind due to the presence of an idea. Then follows the period of gestation, formation and birth. The length of the life of a thought depends upon the health, strength, and knowledge of the mind which gave it birth, and on the nurture and care that the thought receives after birth.

The death or dissolution of a thought is determined by the inability or refusal of its parent mind to perpetuate its existence, or by its being overcome and dissolved by another thought. Its transformation is the changing of its form from one plane to another. A thought bears the same relation to the mind which gave it birth, as a child to its parents. After birth, the thought like a child, requires care and nurture. Like a

child, it has its period of growth and activity and may become self supporting. But like that of all beings, its period of existence must come to an end. Once a thought is born and has reached its full growth on the mental plane it will there exist, until what it stands for is shown to be untrue by a mind which gives birth to the thought which takes the place of the one discredited. The one discredited then ceases to exist as an active entity, though its skeleton is kept in the world of thought, much the same as relics or antiques are kept in the world's museums.

A thought of the physical is called into existence by the mind brooding over the desires of the physical. A physical thought fades out and dies if its parent refuses to feed it by thinking of it and brooding over it and energizing it with desire. Physical thoughts have to do directly with that which deals with mechanical instruments and processes in the physical world.

Houses, hovels, railroads, boats, bridges, printing-presses, tools, gardens, flowers, fruits, grains and other products, artistic, mechanical and natural, are the result of the continued brooding of the mind over physical desires. All such physical things are the embodying of the thoughts of the physical in the matter of the physical. When the human mind refuses to perpetuate the thoughts of physical things, houses will fall into ruins, railroads will be unknown and boats and bridges will disappear, machines and printing-presses will rust away, there will be no use for tools, gardens will be overgrown by weeds, and cultivated flowers, fruits and grains will fall back into the wild state from which they were evolved by thought. All these physical things are karma as results of thought.

Psychic thoughts deal especially with the organic structure in the physical world and with the sensations experienced through living organic animal bodies. A psychic thought is born in the same manner as a physical, but whereas the physical thought is connected with the things in the physical world, the psychic thought is essentially of desire and connected with sensation. The birth of a psychic thought is due to the presence of a psychic thought or force which acts directly on the organs of sense and causes the mind to breathe into the organ or organs of sense. After the mind has brooded over and given attention to the organs of sense, and has caused the atomic life-matter of its mental plane in its psychic zodiac to build up and fill out the thought, the thought is finally born into the psychic world in its psychic zodiac.

Psychic thought is a mass of desire given form and entity by man. According to the nature of the organic desire, the mind will give it form and birth and support its growth and persistence in the astral world. These psychic thoughts persisting in the psychic world are the types of all animals which exist in the physical world. The lion, tiger, rattlesnake, sheep, fox, dove, hippopotamus, peacock, buffalo, crocodile and asp, and all animal creatures which hunt or are hunted, will continue to exist in the world as long as mankind continues to produce in the astral world the characteristic desire forms which are the special types of the animal kingdom. The type of an animal is determined by the form which the mind of man gave to the principle of

desire. As the desires and thoughts of mankind change, the types of the animal creation will change. The cycle of any animal type depends on the persistence or change of the nature of desire and thought.

Man's mind acts with desire in clearness or confusion. When the mind acts in confusion with desire, so that the life-matter of the psychic zodiac is not given a sufficiently distinct form, then are called into being the misshapen forms or bodies of the desires, passions and emotions which circulate in the astral world. These vague misproportioned forms or bodies are the product of the great majority of men. Comparatively few men produce well defined and clearly formed thoughts.

Animals, desires, passions and emotions are both cause and effect of the psychic thought of man as he acts from the mental plane in his psychic zodiac. The passions, envy, jealousy, anger, hatred, murder and the like; greed, generosity, craft, lightheartedness, ambition, love of power and admiration, frivolity, excitability, whether produced with intensity or indifference, contribute to the psychic thoughts or karma of themselves and of the world. These unformed thoughts are liberated into the psychic world by man's entertaining such feelings and giving expression to them in forceful speech or by the perpetual action of a rattle-tongue.

The unformed psychic thoughts contribute in large part to the sorrows and sufferings of men. Man as a unit of humanity must share the general karma of humanity. This is not unjust; because, as he shares the karma of others he compels others to share the karma which he produces. He shares the kind of karma of others that he causes others to share with him. When one is passing through a period of mental suffering he often refuses to believe that his suffering is just and that he had any part in its making. Were the truth known, he would find that he was indeed the cause of what he now suffers and that he did provide the means by which he now suffers.

One who has a feeling of hatred for any person or thing liberates the force of hatred. This may be directed to a person or to the world. The force of hatred liberated will act on the person against whom it is directed, only if that one has the feeling of hatred in him. If directed against the world, it acts on the particular condition of the world to which it is directed, but in any case the unformed dynamic force of hatred will return to its generator. When it returns, he may entertain and send it out again and it will again return to him. By so harboring hate, he will cause others to feel a hatred against him. At some time, he will do or say something to arouse hatred and then he will provide the conditions which will cause his own dynamic unformed hatred to precipitate on him. If he does not see that his unhappy state of mind is caused by his own hate he will say that he is unjustly treated by the world.

One whose passions caused him to do and say things to arouse the passions in others will endure the suffering which passion brings. The passion which he pours out into the psychic world returns to him. Not knowing the manner in which he generates it, not being able to trace its

path through the psychic world, and forgetting or ignorant of his having entertained the passion, he does not see the connection between the passion which he threw into the world and the suffering which its return brings to him. One who is without passion will not generate passion and therefore will have no passion of his own to suffer from; neither can he suffer from the passion of another, because, unless he so wills, the passion of another can find no entrance into his mind.

Those who slander others, either from the desire to harm or from the habit of frivolous gossip, liberate mean and ill-formed thoughts into the psychic world which may find their vent on the persons to whom they are directed; but in all cases they contribute to the thoughts of slander in the world and they will surely return and be precipitated on those who generate them. Those who slandered suffer from slander that they may understand the mental pain which it brings and learn that slander is unjust.

One who boasts and brags concerning his powers, possessions or knowledge hurts no one so much as himself. He generates a cloud-like body of desire which overawes or weighs down upon the minds of others. He increases the psychic thought cloud of bragging. He is more deluded by it than others until at last it bursts and he is overwhelmed by it. He sees that others see that he was only boasting and bragging and this causes him to feel as small as his bragging was intended to make him great. Unfortunately, the one who suffers such mental karma often does not see that it was caused by himself.

One who thinks and tells a lie brings into the thought world a force as violent and nefarious as that of murder. A liar pits himself against eternal truth. When one tells a lie he is attempting to murder truth. He attempts to put a falsehood in place of a fact. If a falsehood could be put successfully in place of a fact, the universe could be thrown out of balance. By telling a lie one attacks the principle of justice and truth more directly than in any other manner. From the standpoint of mental karma, a liar is the worst of all criminals. It is because of the lies of the units of humanity that humanity as a whole and the units themselves must endure the suffering and the unhappiness in the world. When a lie is thought and told it is born into the world of thought and affects the minds of all with whom it comes in contact. The mind yearns, aspires to see the truth in its own purity. A lie would prevent the truth from being seen. The mind yearns to know. A lie would deceive it. In its highest aspiration, the mind seeks its happiness in the truth. A lie would prevent such attainment. The lies which are universally told and which circulate in the mental world, cloud, befog and obscure the mind, and prevent it from seeing its proper course. The karma of a liar is a perpetual mental torment, which torment is eased while he is deceiving himself and others, but the torment is accentuated on the return of his lies to him. The telling of one lie causes the liar to tell two to conceal his first. So his lies multiply until they precipitate themselves on him; then they are discovered and he is overwhelmed by them. As men continue to lie, their ignorance and unhappiness will continue.

If one would know true mental karma, he must stop lying. One cannot see his own or the mental operations of another clearly while he continues to obscure his own and the minds of others. Man's happiness increases with the love of truth for its own sake; his unhappiness disappears as he refuses to lie. Heaven upon earth would be more fully and quickly realized than by any other means if people would speak what they know and believe to be true. A man may make quicker mental progress by telling the truth as he knows it than in any other way.

All things come as the karma of one's previous thoughts: All the physical conditions of life, such as health or disease, wealth or poverty, race and social position; one's psychic nature, such as the nature and kind of his desires, his tendency to mediumship, or the development of the inner senses and faculties; the mental faculties also, such as the capacity to learn and assimilate teachings from the schools and books and the inclination to persistently investigate. Many of the possessions, afflictions, psychic tendencies and mental faculties or defects which he now has, may be traced back by him or one acquainted with his career as the results of his own persistent thoughts and efforts. In such case the justice is apparent. On the other hand, there are many physical things, psychic tendencies and mental endowments, which cannot be traced to anything which he may have done in the present life. In this case he and others may say that he does not deserve that which he now has, and that he is unjustly favored or abused. Such judgment is incorrect and due to inability to connect present effects with their past causes.

As the result of the many incarnations of the mind in human bodies and the innumerable motives, thoughts and actions good and bad which have been held, thought and done by the mind in other lives, there is stored an immense amount of credit and debit to the account of the mind. Each mind now incarnated has to its credit many of the good things and the bad things which it longs for, despises and dreads. It may also have to its credit the psychic accomplishments which it now yearns for, or it may lack them. Intellectual powers far beyond one's present attainments or dullness of mind may be in store. All of these may be quite opposite to present possessions and ability, but they must come home to their parent at last.

The karma which he is about to have is determined by man himself. Consciously or unconsciously, man determines that particular part of his karma which he will suffer or enjoy, work out or postpone. Though he knows not how he does it, yet he calls into the present from the great storehouse of the past, the things and faculties which he has. He precipitates his own karma, some long overdue, some which should not yet come. All this he does by his thought and the mental attitude which he assumes. His mental attitude decides whether he is willing or not to do that which he should. For a time he may escape his present karma, good or bad, by refusing to go through it when it comes, or in putting it off through working energetically in another direction. Nevertheless he cannot get rid of his karma except by the doing and suffering of it.

There are four classes of individuals according to the mental karma they receive. The manner in which they receive it, largely determines the manner and kind of karma which they create for the future.

There is first the individual who thinks little. He may be sluggish or active. He takes what he finds not because he would not take better, but because he is too lazy either in body or in mind or in both to work for it. He is heavy or light-hearted, and is carried along on the surface of life. Such are the servants of environment because they do not try to understand and master it. Environment does not create or determine their lives, but they choose to accept things as they find them and, with what mental powers they have, continue to shape their lives according to the environment in which they are. Such as these work out their karma as it comes. They are servants in inclination, nature and development.

The second class is that of individuals whose desires are strong, who are active and energetic, and whose mind and thoughts accord with their desires. They are not satisfied with their condition and, by the use of their latent and active mind, seek to exchange one condition of life for another. By constantly keeping their mind occupied, they see opportunities of gain, and they take advantage of them. They improve their condition and sharpen their mind to see other opportunities. They overcome the physical conditions instead of being satisfied with or ruled by them. They put off the bad karma as long as they can and precipitate the good karma as quickly as they can. Bad karma they call that which brings no material advantage, which causes loss of possessions, brings trouble, or causes disease. Good karma they call that which gives them material wealth, family and enjoyment. Whenever their bad karma would appear, they strive to prevent it. They may do so by diligent work in body and mind, in which case they meet their karma as they should. By their mental attitude as to their honesty in meeting debts and losses and striving honestly to repay them they precipitate much of their bad karma; to all of which they are equal so long as their determination to act justly continues, in which case they precipitate and work out their bad karma and create and set in motion the just and proper conditions for good karma in the future. But if they refuse to acknowledge or pay their debts, and by cunning or trickery evade them, they may prevent their bad karma from being precipitated when it naturally would appear. In this case, the immediate work of the present will tide them over for a while, but by refusing to meet their bad karma they add more to their debits. They can carry their debts forward, but the longer they carry them the heavier they will be. At last they are not able to meet the demands made on them; they can no longer pay the heavy interest, for to carry forward bad karma, requires wrong action. When the bad karma becomes heavy, their deeds must become more evil to carry along the bad karma, until at last the rate and amount of interest is so heavy that they are not able to meet it, not because they would not, but because others with whose interest they interfere prevent them. Not being able longer by cunning and duplicity to hide their actions and ward off disaster, they see it at last break and overwhelm them.

To this class belong the individuals whose minds are directed to barter for money and possessions and lands, who commit one dishonest act and to cover it commit another and another, who plan and connive to take advantage of others, who continue to accumulate material wealth even though their acts are unjust and plainly dishonest. They flourish not because justice is overcome, but because according to justice they get what they work for to the uttermost farthing. Working dishonestly with their minds they acquire what they dishonestly work for, but their works are at last paid. Their own work overtakes them; they are crushed by the just law of their own thoughts and deeds.

Among them are the individuals who are the heads or behind the heads of large industrial institutions, banks, railroads, insurance associations, who fraudulently deprive citizens of their rights, who acquire large possessions and vast fortunes by the application of their minds to physical and material ends. Many such are for a time considered as models by those who long to occupy similar positions and influence, but when their account comes due and is presented by the bank of karma and they cannot or will not meet it, their dishonesty is discovered. They become objects of ridicule and contempt and their physical sentence is pronounced in the court which is composed of judge and jury, or is a disease, or an evil disposition, which will soon bring physical retribution.

Those whom they injure are not without their karma. Their karma is both in the learning of how to meet conditions and in the payment for past acts when they themselves were wrong-doers, and all of these are witnesses in mind against the evil done by the culprit who has thereby accumulated wealth and possessions dishonestly. According to his rise will be the depth of his fall.

This is the mechanical automatic side of karma which has to do with the sentence pronounced on the physical body; but no one hears or sees pronounced the sentence of such a one's mental karma. The sentence of mental karma is pronounced in the mental courts of karma, witnesses and attorneys in which are one's own thoughts, and where the judge is one's higher Ego. The culprit serves the sentence willingly or unwillingly. Serving the sentence willingly is to recognize one's misdeeds and the justice of the sentence; in this case he learns the lesson which his wrong acts and thoughts should teach him. By so doing he pays the debt of mental karma, wipes off the mental account. An unwilling serving of the sentence is his effort to excuse himself mentally, to plot how to overcome the difficulty and to rebel against the sentence; in which case he does not cease to suffer mentally, fails to learn the lesson intended and creates evil conditions for the future.

Of the third kind of individuals are such as have ambitions and ideals, and whose thought is employed in attaining and preserving them. Such are people proud of their birth or standing who would rather be poor gentlemen or ladies of "family" than of the wealthy vulgar who are nobodies; and those engaged in educational and literary pursuits; those of artistic temperament and endeavor; the explorers

who seek to discover new regions; inventors who would bring new devices into operation; those who seek military and naval distinction; those who engage in pursuits for disputation, debates and mental advantages. Individuals of this class work out their mental karma naturally so long as they hold to the particular ambition or ideal which they have in view and work for that alone. But all manner of difficulties and dangers beset those of this class who, losing sight of their particular ambition or ideal which is in the world of thought, attempt to deviate from their particular path. Then they precipitate karma which they have incurred at previous times while acting in other capacities.

He, for instance, who is proud of his lineage, must keep up the "family honor," and place other laurels to its credit. If he enters into transactions requiring trickery, he may continue them for a while, but sooner or later one who envies him or one who has been unjustly dealt with by him, will make known dishonest and disgraceful transactions and bring to light skeletons concealed in the closet. When such karma is about to precipitate, then he may, if he attempts to cover up his unjust action, or plans to get those out of the way who would be the means of disgracing him, put off his bad karma for a while, but he does not remove it. He places it to his account in the future, and it will accumulate interest and precipitate at some future time when he seeks to claim honors and distinctions that do not rightfully belong to him. On the other hand, if he should meet the bad karma manfully and deal with it honorably, he will pay the debt, by which conduct he makes future good karma. His attitude may even add to the honor and probity of the family, and what might at first have seemed disgrace will by his action add to the worth of the family name.

He whose ambition is in the mental world, though this ambition be represented in the physical world by position, may obtain his ambition by using his mind to that end; but his endeavor must be in keeping with his ambition, in which case he works along the line of his past thought and precipitates no evil karma. But should he deviate from this, he puts himself out of his class and calls down upon himself quickly the retribution for many actions other than those warranted by his particular ambition.

Those engaged in educational pursuits will achieve success if education is the object of their thought. No danger is incurred and no bad karma made so long as they hold to educational ambitions. But when they seek education with a view to business or profit, or when unfair means are resorted to in order to obtain educational positions, then the conflicting thoughts in their mental world will eventually clash, and a storm is precipitated to clear the mental atmosphere. At this time those thoughts not in keeping with the object of receiving and spreading education are brought to light, and these persons must square their accounts, or, if they succeed in putting off the day of reckoning, they must answer in the future, but answer they must.

Soldiers, sailors and statesmen work according to the law, only when they seek to serve their country, that means the welfare of the people. If their object is the welfare of the people and that alone, no

circumstances can intervene by which they may be discredited. Their services may not be desired at first by the people, but if they persist in doing that only which is for the people's good, the people, as the unconscious agents of karma, will find it out and they, like the great intelligent agents of karma, will make use of the services of such men, who gain in strength as they refuse personal advantages. But should they abandon their object, and barter the position which they hold for money, or use the influence of their position to further their prejudice, then they precipitate on themselves the karma of their own actions. The people will find them out. They will become disgraced in the eyes of others and of themselves. If the lesson of right action is learned, they may regain their power by paying the penalty of the wrong action and continuing in the right.

Inventors and discoverers are explorers of the mental world. Their object should be the public good, and he among them will be most successful in his search who looks most eagerly for the public good. If one uses an invention or discovery for personal ends and against others, he may prevail for a considerable time, but eventually that which he has used against others will be turned against him, and he either loses or suffers from that which he has discovered or invented. This may not occur in the life in which he has misused his success, but it will surely come, as in the cases of the persons whose inventions have been taken from them and used by others, of those who spend much of their time, labor and money in trying to discover or invent something for financial gain, but who do not succeed, or of those persons who have discovered or invented that which causes their own death, disfigurement, or ill health.

Those of an artistic or literary temperament, who seek their ideal in attaining perfection in literature and whose efforts are all to that particular end, will realize their ideal according to the manner in which they have worked for it. When their ambitions are prostituted to lower aims, they incur the karma of their particular work. For instance, when artists turn their efforts to the making of money, the object of art is superseded by the object of money or gain and they lose their art, and even though it be not at once, they lose their standing in the mental world and descend to lower levels.

The fourth class of individuals are those who are eager for or who possess the higher mental faculties. They place knowledge of whatever kind above social distinction or material wealth. They are concerned with all questions of right and wrong; with philosophy, science, religion and with politics. The politics with which they are concerned is not the petty party spirit, the trickery, jobbing and the dishonorable intrigues resorted to by those who are called politicians. The politics with which this fourth class is concerned is chiefly the welfare of the state and good of the people, aside from any party, faction or clique. These politics are free from trickery and concerned only with the best means of administering justice.

This fourth class is broadly divided into two groups. Those who seek knowledge of a purely intellectual nature, and those who seek

spiritual knowledge. Those who seek knowledge of the intellect arrive at spiritual truth after long processes of intellectual search. Those who seek spiritual knowledge in itself, see into the nature of things without long processes of reasoning and then use their intellect in applying the spiritual truth according to the needs of the time.

So long as knowledge is sought for its own sake and to pass it on to the world, each of these groups lives according to the law of knowledge, which is justice; but if the degree of knowledge attained is used for personal ends, subordinated to ambitions, or as a means of barter, then bad karma is either at once precipitated or is sure to follow.

The social circle of the individual of the first class is made up of those of his kind and he feels ill at ease with others. The second class find their greatest enjoyment socially among those who understand and appreciate their business ability and where kindred topics are discussed. Sometimes, as their influence and power increase, their social aims may be for circles other than their own and they try for the vantage of society. The social life of the third class will be most satisfactory among the cultured of artistic temperament or literary attainments. The social inclinations of the fourth class are not for the conventions of society, but rather for the companionship of those who have knowledge.

With one of the first class the individual prejudices are strong when aroused. He usually considers that the country in which he is born is the best; that other countries are barbarian as compared with his own. He is ruled by his prejudices and party spirit in politics. The politics of the individual of the second class depend on business. He would not plunge his country into a war or any enterprise, nor does he favor any institution that would interfere with his business interests. Reforms in politics are assented to or tolerated so long as they will not lower stocks or interfere with trade, and thereby affect his prosperity. The politics of the individual of the third class will be influenced by questions of ethics and convention; he will uphold long established customs and give precedence to pedigree and education in political matters. The politics of the individual of the fourth class are those of just and honorable government, defending the rights of citizen and state, with a view of justice to other countries.

In the first class the individual inherits and follows the religion which is taught by his parents. He will have no other because no other is familiar to him, and he prefers to use what he has rather than to question the right of it. In the second class the individual's religion is that which offers the most to him. He will exchange the one he has been taught, if by doing so the other will absolve him for the commission of certain crimes and give him the best bargain for heaven. He may not believe in religion as a rule of life, but knowing of the uncertainty of death, and not being willing to be caught short by it, he, being a good business man, prepares for contingencies. While young and strong he may not believe in a future life, but as he knows that it is better to be sure than sorry, he buys shares in that religion which will give him the best value for his money, and he increases his insurance policies as he

nears that future. The religion of the individual of the third class is of a moral and ethical nature. It may be a state religion attended with long ceremonies and rituals, having pomp and magnificence, or an heroic religion, or one which appeals to the sentimental and emotional nature. Individuals of the fourth class have the religion of knowledge. They are not zealous concerning questions of creeds or dogmas. They seek the spirit rather than the form which it animates.

The philosophy of the individual of the first class is to know how to get his living in the easiest way. The individual of the second class looks on life as a great game full of uncertainties and opportunities; his philosophy is to prepare against the first and to make the most of the second. He is a keen student of the weaknesses, prejudices and powers of human nature, and makes use of them all. He hires those of the first class who cannot manage others, combines with others of his own class, and negotiates for talents and powers of the third and fourth classes. The individuals of the third class will see the world as a great school in which they are students, and positions, circumstances and environments as the subjects of their study and understanding in life. The philosophy of the individual of the fourth class is to find his real work in life and how to perform his duties in relation to that work.

(To be continued.)

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KARMA.

VI.

MENTAL KARMA.

Continued from page 57.

A GENIUS does not depend on education or training for his powers, like those whose faculties are of a lesser degree. Genius is sudden, spontaneous use of knowledge not acquired in the present life. Genius is the result of effort devoted to a given line of work, the nature of which is shown by the faculty through which genius appears. One who sacrifices other considerations to the particular work to which he has devoted his life may not in that life attain an extraordinary knowledge of and ability to express his ideal. Nevertheless, his devotion to the work is the beginning of his genius.

The genius of Mozart, indicated that the line of his effort in past incarnations was that of music. His entire thought must have been devoted to an understanding and his work to the practice of music. With his mental energies bent on the acquirement of the knowledge of music, and his mind focussed on his subject, he had, as the result of those efforts and training, borne into him from his higher mind, that which he had trained the mind and which it was attuned to receive. He did not require long years of training. He could at once use his body because the over-knowledge was present and operated through his child form. He was able to rise into the realm from which music comes and there he saw and understood that which he symbolized and presented to the world through his compositions. The same may be said of a Shakespeare, a Raphael, or Phidias, as to the particular work of each.

There is a good and a bad side to genius. The good is brought out when the powers of genius are used to serve the ideal which it represents, the senses being subordinated to that ideal, and when the genius is broadened into other realms of thought. The karma of a genius who uses his genius so that other minds may see that which he has seen, and so as to bring the light of genius into the world and to further his own insight into the world, is, that he will attain to a development of all his faculties and the knowledge of himself. The bad side is seen when genius is used to gratify the senses and provide them with sensation. In such case, the use of other faculties than the one required by his genius will be lost, until such a person may become a thing to be despised. So if a genius gives way to inordinate appetites of drunkenness, gluttony or debauchery, the quality of genius will be present in a succeeding life, but other faculties will be lacking. Such a case was that of the person named Blind Tom, a negro who had a remarkable musical genius, but whose instincts and habits are said to have been brutal and loathsome. One who devotes his mind entirely to mathematics, but in its application to material ends, may become a mathematical genius, but will be defective in other respects.

The development of genius alone is not the best development, as it is not that of a balanced nature. A balanced nature develops all faculties equally and uses the mind to acquire knowledge of all things. The development of such a man is slower than that of a genius, but it is surer. He acquires not only knowledge and use of the senses and faculties in their relation to the world, but acquires the spiritual faculties and powers which gain him entrance into all worlds above the physical, whereas the ultimate attainment of a genius is only the ability to use the genius of his faculty on its line.

As a race we are entering the sign Sagittary (♐), thought. Each century has produced its thinkers, but we are entering a period in which thought, as thought, will be recognized, its reality, possibilities and power will be more and more appreciated. This is the age in which many of the old accounts must be settled and stricken off and new accounts begun. This age with the beginning of the formation of the future race is to be the season for many new mental appearances. We have long been guided by desire only in our mental operations. Desire, scorpio (♏), is the sign in which the old nations and races have been working. This new era changes the conditions for growth and development. This new era is the age of thought, and we are now and will be working in the sign of the zodiac, sagittary, thought. It is owing to season and cycle that so many new phases of thought are coming into existence. There is an inrush of the old races in the formation of the new race which is beginning in America.

In America have sprung up new systems of thought, cults, religions and societies of all kinds, mushroom-like, that have spread not only over the United States, but have extended their branches to all parts of the world. The world of thought has been explored to a slight degree only. Vast areas remain to be discovered and to be made known to the mind of man. He will do this by the use of thought. Mind is the explorer, thought must be the vehicle of its travel.

From the number of books written on philosophy, religion, arts and sciences, it might seem that if thoughts are things, and books the representatives of thoughts, the world of thought must be crowded. However, the world of thought is traveled by human thought on a small portion, and which borders on the psychic and physical worlds. There are highways and beaten roads as well as the paths where here and there some independent thinker has made a trail between the beaten roads, which, as he continued, became more distinct and extended, and as he completed his system of thought the trail became a road and could be traveled at any time by himself and other thinkers. The schools of thought we know of represent these highways and paths in the world of thought.

When the mind begins to grow out of the physical, through the psychic into the mental world of thought, it goes out in thought with great hardship and difficulty. With the discovery that it is in the world of thought and above the passions, anger and blind desire of the psychic world, it feels elated, but on unfamiliar ground. Continuing, it finds itself in one of the schools of thought.

At times, a thinker tries to plunge into the unknown regions on either side of the road, but the effort is too great and he is glad to retrace his steps, if possible, to the beaten track. So long as these beaten roads are followed, men will live over and over the same routine, be ruled and hampered by the same desires and emotions of the psychic world, and take occasional journeys into the world of conventional thought.

Such has been the mental karma in times past. But within recent times a new, yet old, race of Egos have begun to incarnate. They are even now finding their way into the world of thought. Among the multitude of modern movements are Spiritualism, Christian Science, Mental Science, and such others as are included in the term New Thought, the practice of Pranayama, and Theosophy. These will have to do with the future thought of the race. Each of these movements is old in its essential teaching, but new in its presentation. Each has its good and its bad aspects. In some the good predominates, in others the evil.

Spiritualism was known to every ancient people. The phenomena of spiritualism are well known and condemned among the Hindus and other Asiatic races. Many of the tribes of the American Indians have their mediums, through whom they have materializations and communicate with their departed.

Spiritualism appeared when Science was making great headway in establishing its theories of evolution and of materialism. The particular lesson spiritualism teaches is, that death does not end all, that there is a survival of something after the death of the body. This fact was denied by science; but as a fact, it has overcome all objections and contrary theories of science. By permitting social intercourse between the living and departed, it has endeared itself to the hearts of many of those who sorrowed and suffered from the loss of relatives and friends and in many cases it has strengthened their faith in a future life. But, aside from the lessons which it has taught and is teaching, it has

done a great deal of harm. Its harm comes in establishing relations between the world of the living and the world of the dead. Some of the communications received from the other side have been lucid and even of benefit, but they are few and meagre as compared with the mass of useless, vapid, and nonsensical babbling of the seance room and would have little weight in the forum of reason. The evil results come in exciting and making the medium an automaton, possessed by low, degrading, extraneous influences; in causing the idle curious to run after the medium for materialization and tests; in lowering the moral tone of the persons obsessed, and in causing them to commit acts of immorality. The practice of mediumship often results in insanity and death. If the spiritistic practices were generally persisted in by the people they would establish the religion of ancestor worship and people would become worshippers of dead men's desires.

Incarinating with the new race of Egos are some who confuse, confound and destroy. They appear with the new race of builders, because the old new race neglected in past times to make plain the true from the false, the real from the unreal, and some of the race excused themselves for wrongfully making mental images to influence those whom they wanted to control. Now that they would see and build new images of thought more in accordance with law, they are beset by their past thoughts, presented often by many whom they have deceived. These confounders attack the religions of the countries among whom they appear. They also attack the foremost learning of the age. Appearing in Christian nations and in the age of science, they offer insult to Christianity and Science by using the name of each as their title. They change the meaning of the word Christian, as used in the religion of that name. They denounce and repudiate the sciences. Combining the two words as the banner under which they want to be known, Christian Science, Science of Christianity, they issue dicta as with absolute authority, and propound doctrines to supersede the fundamental teachings of Christianity. They deny the facts established by science and would give the term a false meaning by forcing them to their ends. Each of the bodies whose names the Christian Scientists or "Scientists," for short, have adopted, are receiving in their turn some of the karma administered by them to others. A curious feature indeed lies in the adoption of these two names.

The first term is singularly free from the implication of Christ, either as principle or personality, because the "Scientists" claim that there is nothing that is not God, and demand directly of God the cures which they wish performed. Those of the Christian faith appeal to Christ directly as the saviour of their souls. The "Scientists" deny the existence of sin, of evil and of death, and say that all is God which leaves nothing to be done by Christ. As an evidence of the divinity of Christ, his followers point to the miraculous cures which he performed and the healing of the sick, which only Christ could do. Christian Scientists have healed the sick and have performed their cures without the aid of Christ, but they point to the cures of Jesus to establish their

right to cure. They point to him to establish a precedent, that they may prove their claims to those of Christian faith. But they ignore the teachings of Christ.

Science could have received no more cruel thrust than by the adoption of the name of Science by the Christian Scientists, because all work that Science held most worthy, Christian Scientists denied. Science said: All is matter, there is no God. Christian Science says: All is God, there is no matter. Science said: Nothing can be done by faith alone. Christian Science says: Everything can be done by faith alone. Science regarded the claims of Christian Scientists as wild fancies, childish prattle, or the outpourings of unsound brains; yet the Christian Scientists have, in some cases, apparently made good their claims to cure.

Two classes mainly make up the active Christian Scientists, those who enter the faith on account of its cures and those who enter for money and position. Those who enter on account of the cures effected are the mainstays of the church. Having seen the "miracle" of cure, they believe in it and preach it. This class is largely composed of such as were formerly nervous wrecks, and people who were possessed of hallucinations. On the other hand, those who are in it for money are business people who see in the new faith a new field for speculation.

The church is young, its parts are newly organized and the tree has not yet had time to show the effects of the worms, disease and profit, now eating at its heart. The worm of disease, physical, psychic and mental, grows in those who have come into the church on account of its system of cure. While they appear to be cured they are not cured in reality. The "Scientists" will be unable to make good their claims; the defenders of that faith will lose heart, will fear that they have been deceived and will attack the church and its leaders with all the venom of their disease. The worm of profit, the love of gold, is already eating into the core of the "Scientist" tree. Place and position in the management of the finances will cause quarrels, and disagreement will precipitate and will disrupt the church when too large profits are sought by one side as against the other, when the business management thinks it expedient to increase the assessments on the shareholders in the faith.

A branch of the same family of "Scientists" known by the improperly and unjustly used word science, are those who speak of their branch as being Mental, to distinguish it from the branch called Christian.

Many well meaning, sincere and honest people are drawn into the different beliefs and practices of these so-called "Scientists." They must extricate themselves from the glamour and hypnotic, psychic spell thrown around them if they would retain their mental balance, remain sane and free in mind to see the facts on each plane as they are.

To be Continued.

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KARMA.

VII.

MENTAL KARMA.

Continued from page 62.

A FEATURE of the mental karma of a person who allows his mind to be drugged into a belief which opposes his reason, is that he is unhappy and restless. He becomes a mental weather-cock. His mind no longer has a direction of its own, but turns in the direction given by any prevailing influence. Such a weather-cock will accept the belief of the person or body with whom he is, and also take the belief of the next one. He drifts from one belief to another and is never sure which is right.

We remember such a person. He was a "joiner." He had become identified with different religious and mildly philosophic bodies in different places where he had been. His faiths became too numerous for him to reconcile them. He could not decide which one was right. In a letter to a friend, he described his mental state as being unsettled and unhappy, because, he said, he did not know just what he did or did not believe. Each of his faiths seemed right while thinking of it, but as he turned to the next, that, too, appeared right. Having no assistance in this dilemma, his thought began to brood successively over his faiths. Then his mind whirled madly from faith to faith until he did not know which one to rest upon. Finally he resolved upon an original plan. He said that he found that his mind changed so often and as he was not able to prevent its changing from one belief to another he must get somebody to change his

mind for him, so that it would stay changed. So he wrote and later went to a “scientist” who he was sure did know and the “scientist” changed his mind for him. But did that help him any?

These false “scientists” stand as obstacles to progress. Though their beliefs appear amusing, and unworthy of serious thought, and though they and their claims seem harmless enough, yet they are more dangerous than any physical foe. They are enemies to mankind. They prevaricate and speak falsely concerning existing facts. They make front against facts. They subvert the reasoning faculty by training it to deny the facts which are known, and affirm as facts theories which are untrue alike to sense and reason. Their existence would seem unjust, and it would seem that they should have no place in the world; but they are a part of the mental karma of the age. Those who become of these “scientists,” of whatever branch, and feel themselves as such, have come into the inheritance of their past mental karma.

The karma of the “scientist” who denies facts and affirms falsehoods, is the karma of the mental liar who becomes inoculated with and the victim of his own lies. Having deceived many, he at last deceives himself. This state is not reached quickly and at once. At first a “scientist” attempts to deceive or delude others in a mild form, and finding success in his attempts, he continues. The recoil is sure and he becomes the victim of his own practice. Many who are unable to determine a thing for themselves are receiving their just deserts.

The “scientist” thought is the mental karma of the thought age. These scientists are karmic agents. They interfere with and make mental progress difficult because they confuse the minds and beliefs of the people. Seizing on a fact, they beat it out of shape and parade it in a dress of illusions. However, their work is not without service. They are acting as horrible examples to Religions and Science of what might become of them if they do not follow truth for its own sake, instead of insisting on authoritative dicta and the bigotry of authorities. They are of value in demonstrating to religion and to science that neither can rest on past traditions, nor initial efforts, but that they must grow out of the traditions.

Another class of people are those who speak of a “law of opulence.” They declare that all things are contained in the Universal Mind, that they may demand of the Universal Mind anything they wish and that if their demand is made properly and strong enough they will get what they demand, be it a piece of cloth or millions of dollars. The rule by which they work is to make a clear cut picture of the thing that they wish, then to desire that thing earnestly and with persistence, and then to believe positively that they will get it and that it will surely come to them. Many have had remarkable success in thus obtaining what did not rightfully belong to them. This method of demand and supply is as unlawful as any act of highway robbery. All things are of course contained within the Universal Mind. Each individual mind is a unit within the Universal Mind, but no one unit has the right to demand of other units what they possess, nor to demand of Universal Mind (God) what it, the unit, has not already. Universal Mind or God should have as much intelligence as the little unit, man, and should know what he is entitled to. Acting from intelligence, Universal Mind will give to the little man, what belongs to him, without his

demanding it. When man makes his mental picture and attracts or takes the object after the method of the believers in the supposed law of opulence, he is acting on the principle of a burglar or a highwayman. Learning that a carriage is to pass along a certain road, the highwayman arms himself, awaits the arrival of the carriage, stops the driver, and demands the purses of the passengers, who, because of the advantage of his arms, comply with his demands; and so he gets what he demands. The demander of opulence forms the picture of what he wishes, uses the ammunition of his desire, and the object of his desire comes to him. But some one has to supply his demands. As he takes the money which he is advised to demand by those who champion this plan, he deprives those who supply his demands just as the highwayman plunders his victims. But the law of justice rules, notwithstanding all opulence and its demanders. Everyone must pay for what he gets and the mental culprits and thieves and vagabonds and outlaws will as surely pay for their stealings as the highwayman does for his in the end. They will be found out by the law, the memory of which does not fail. The highwayman at first rejoices in his lawlessness, and glories in the exercise of his power of depriving others of their possessions. But he must live apart from men, and as he grows older he feels and regrets his isolation from mankind. He sees that what he gets does not bring him happiness and his deeds of outlawry haunt him in visions of the night. He begins, at first unconsciously, to feel that the law will overtake him; at last it does and he is incarcerated behind prison walls, forced to abstain. The opulentist outlaw is not so very different. When he discovers that he may wish for a thing and get it, he derives the same pleasure from his act as does the thief. Then he becomes more daring and confident and is a bold highwayman in his mental world where he demands opulence and gets it, but as time wears on he feels an isolation, for he is acting against the law of the mental world. He is taking unfair advantage; his deeds in which he first exulted begin to recoil upon him. Though he uses all his specious arguments to the contrary, he feels and knows that he is acting against the law. The law of the mental world is just in its inexorable operation on all such criminals and mental sharks, and the opulentist, too, is overtaken by the law. The law may affect him physically as well as mentally. All possessions may be swept away from him and he may be reduced to penury and utter poverty. He will be haunted by mental creatures who constantly pursue him and from whom he cannot escape. These visions often end in insanity. The karma of such actions will in another life, according to the height to which he carried his practice, either endow him with the same tendencies of mental theft or it will make him a prey to others who take from him what he has. When one comes with such tendencies, he carries over what has been engendered in the past. If these practices are continued they will usually make of the practitioner a mental wreck.

Those who follow what they consider the law of supply and demand, and attempt to make demands on nature without working according to legitimate methods for what they demand, are not all impostors. Many begin in good faith and act on the advice of others. When they so begin they may be honest enough in their practice, but as they continue, experience will teach them that the practice is unlawful. Those who

attempt to enter consciously into the world of thought will be subjected to more rigid lessons than the ordinary man of the world. One who attempts an entrance into the world of thought is given the lesson that he should not wish for anything related to his personality or from which he will receive personal advantage, until he knows the nature of his thoughts, is able to discover his motives, and to distinguish between right and wrong action. Conscience will warn them that they are treading on dangerous ground. Conscience will say "stop." When they listen to conscience, they will have one or two experiences which will show them the error; but if they try to make a bargain with conscience or heed it not and continue in their practice, they then become outlawed in the mental world, and will receive the lessons which are given to outlaws. Wishing for a thing will bring that thing, but instead of being a help it will prove a burden and will precipitate on the inexperienced wisher many things which he did not expect.

Besides him who thinks with the view of profiting by a supposed law of opulence, there is the ordinary person who knows of no such term, but who simply wishes for and desires things. The philosophy of wishing is important to the student of mental karma. The act of wishing sets in motion many forces and the one who wishes and continues to think and wish for some particular thing will obtain that thing. When he gets the thing he wished for, it is seldom had in the manner he wished for it, because he could not see all of the factors with which he was dealing when he wished, nor could he see all of the things which were connected with the object of his wish. This is the experience of many who have been successful in wishing. This is so because, while he does see mentally the thing which he wishes for, he does not see the things which are attached to and which follow it. He is like one who sees and desires a silken scarf hanging from the top of a shelf, and who reaches up, takes hold and pulls, and as he does he gets the scarf and with it are precipitated on his head many things which had been placed upon and near the scarf. One such experience should prevent the rash wisher from committing the same blunder again, and in the future cause him to work for the scarf and then make sure that nothing else will come with it. So should the wisher first negotiate for the object of his wish, that is to say, work for it. Then he can obtain it by complying with the laws which will make it his.

If one pays attention to the facts he will find that he may get what he wishes, but that he never gets it as he wished for, and he will often be glad to be without it. Of course, there are those who like the "scientists" will never admit the facts and who will always try and persuade themselves and others that it all happened just as they wished it, but in their hearts they know better. It is not wise for one who would enter the mental world of thought to long or wish for any object which has to do with his personality. The only thing which he may long for wisely and without any ill effects to anyone is to be divinely illuminated as to how best to act. But then his longing ceases for he grows upward and expands naturally.

The different "scientists" have demonstrated that certain cures are effected. Some effect their cures by denying the existence of that which they cure; while others accomplish the same result by insisting that the cure already exists, until it seems to be actually effected. The results are not always what they expect; they can never tell just what will occur in the

treatment, but they do occasionally appear to effect their cure. The one who cures by denial of that which he treats removes the trouble by a vacuum process of thought and the one who effects cures by insisting that there is no trouble where the trouble is, removes the trouble by a pressure process of thought. The vacuum process lifts the trouble above the victim, the pressure process forces it below.

All that the "scientists" do for a sufferer is to remove the trouble by supplanting it with the force of their own thoughts. The trouble remains to the debit of the victim, and when the next cycle for its reappearance comes it will precipitate itself with the accumulated interest that it has drawn. What these "scientists" have done to their victim is similar to what a physician does to his suffering patient, if he gives morphine to relieve suffering. The "scientist" gives a mental drug, the effect of which is that it takes the place of the trouble, which he has temporarily removed. The morphine is bad, but the mental drug of the "scientist" is worse. Neither of the drugs will cure, though each will make the victim insensible to his complaint. But the drug of the "scientist" is an hundred-fold worse than that of the physician.

The cures of the vibrationists, mental doctors, trouble doctors, worry doctors, opulentists and the like, all have to do with the lower world of thought. All interfere alike with the process of the mind in relation to disease and all alike will reap the mental disorders which they have caused to be set up in their own minds and in the minds of others, if their doctoring opposes the eternal principle of light and reason, justice and truth.

A lesson of great value which the Christian, Mental and other "scientists" of the so-called new schools should teach to the Christian Church is, that the miracles of the Church and the cures of Science may be performed without the authority of the Christian Church or the science of the scientists. This is a bitter lesson for the Church and Science; but unless the churches learn their lesson, they will be superseded by another faith. Unless the scientists admit the facts and propound new theories to explain, their theories will be discredited by facts. The lesson of particular value to the church and science is that there is a power and reality in Thought, which had not before been understood, that thought is the real creator of the world and of the destinies of man, that the law of thought is the law by which the operations of nature are performed.

The power of thought is being demonstrated by the "scientists," by each according to the character of his cult. The "scientists" will compel science to recognize the facts demonstrated. When clear and unbiased thinkers intelligently enter the mental world of thought they will see and explain the relation of cause to effect and effect to cause in physical appearances, psychic phenomena and mental disturbances. Not till then will it be possible for people to become acquainted with the facts concerning the power and proper use of thought in the curing of diseases and other troubles. The causes of disease will be clearly seen and the claims of "scientists" will be shown to have no place. It will then be seen that more harm has been done by them to themselves and others than can be remedied in one life.

At present, the minds of men may be prepared for the use and knowledge of such power by each living up to his present knowledge of the laws of health, by a control of his desires, by living as clean a life as he understands, by purifying his mind of the intensely selfish thoughts which now fill it and by learning the proper use of money. If men now could become acquainted with the laws governing the different processes by which thoughts are regulated in their dynamic effect on other organisms this knowledge would bring disaster to the race.

One of the crazes of the time is "Yogi" breathing exercises which consist in the inhalation, retention, and exhalation of the breath for certain periods of time. This practice has most injurious effects on the nerves and mind of those in the West who follow it. It has been introduced by some from the East who know little of the nature of the Western mind or of the psychic constitution of our people. This practice was outlined by Patanjali, one of the greatest of Oriental sages, and is intended for the disciple after he has qualified in certain physical and mental degrees.

It is taught to the people nowadays before they have even begun to understand their physiological and psychic nature and while they know practically nothing about the mind. Full of desires and with many active vices, they begin breathing exercises which will, if persisted in, shatter their nervous system and throw them under psychic influences which they are ill prepared to understand and combat. The avowed object of the breathing exercises is to control the mind; but instead of gaining a control of the mind they lose it. Those who now teach this practice have not yet explained what the mind is, nor what the breath is, nor how they are related and by what means; nor what changes go on in the breath, and mind and nervous system. Yet all this should be known by one who teaches the inhalation, retention and exhalation of the breath, called in Sanskrit pranayama, else both teacher and pupil will meet with mental karmic results according to the extent of the practice and the ignorance and motives of each.

He who attempts to teach breathing exercises, is either qualified or not fitted himself. If he is qualified, he will know whether an applicant for discipleship is also qualified. His qualification should be that he has passed through all practices he teaches, has developed all the faculties of which he teaches, has attained the state which he claims as the result of the practices. One who is qualified to teach will not have as a pupil one who is not ready; because he knows, not only that he will be karmically responsible for his pupil during his instruction, but he also knows that if the pupil is not ready, he cannot go through. One who attempts to teach and is not qualified is either a fraud or ignorant. If he is a fraud, he will pretend to a great deal, but can give little. All that he will know will be what others have said and not what he himself has proved, and he will teach with some object in view other than the benefit of his pupil. The ignorant supposes that he knows what he does not know, and who, having a desire to be a teacher, attempts to teach what he really does not know. Both the fraud and the ignorant are answerable for the ills inflicted on the follower of their instruction. The teacher is mentally and morally bound to the one whom he teaches, for any wrongs coming as the result of his teaching.

The “Yogi” exercises of breathing consist in the closing of one nostril with one of the fingers, then exhaling through the open nostril for a certain number of counts, then in closing with another finger the nostril through which the breath was exhaled; then in stopping the breath for a certain number of counts, after that the finger is removed from the nostril first held and through which then the breath is inhaled for a certain number of counts, then in closing that nostril with the same finger and holding the inhaled breath for a certain number of counts. This makes one complete cycle. The breather continues the operation. This out-breathing and stoppage, in-breathing and stoppage is continued uninterruptedly for the time set by the would-be-yogi. This exercise is usually practiced in some posture of the body strikingly different from postures usually assumed by Western people in their meditations.

To one who hears for the first time of this exercise it will seem ridiculous, but it is far from being so when one is acquainted with its practice, observes its results, or has a knowledge of its philosophy. It is considered silly by those only who are ignorant of the nature of the relation of the breath to the mind.

There is a physical, a psychic and a mental breath. Each is related to and connected with the other. The nature of the physical and mental breath is related by the psychic breath. The psychic breath is that which arranges and adjusts life in the physical body by the physical breath, to and with the mind and its mental operations, by the processes of thought. The physical breath, strictly, consists of the elements and forces acting on the physical world. The mental breath is the Ego incarnated in the body, the psychic breath is an entity which exists within and without the physical body. It has a center outside and a center inside the physical body. The seat of the psychic breath in the body is the heart. There is a constant swing between two centers. This psychic swing of the breath causes the air to rush into the body and to rush out again. The physical elements of the breath, as it rushes into the body, act on the blood and the tissues of the body, supplying it with certain elemental food. The physical elements which are breathed out are those which the body cannot make use of and which cannot be well removed in any other way than by means of the physical breath. The proper regulation of the physical breath keeps the body in health. The psychic breath establishes the relation between these physical particles with the desires of the organic structure, and between the desires and the mind. The relationship between the desires and the physical with the mind is made by the psychic breath through a nerve aura which nerve aura acts on the mind and is either used by the mind or controls the mind.

The intention of the would be yogi is to control the mental by the physical breath, but this is unreasonable. He starts from the wrong end. The higher should be master of the lower. Even if the higher is mastered by the lower, the servant can never become master of itself by dominating that which should be its master. The natural result of the mental, being controlled by the physical breath is the lowering of the mind without a raising of the breath. The relationship having been severed, confusion follows.

When one holds his breath he retains the carbonic acid gas in his body, which is destructive to animal life and prevents the outflow of other waste products. By holding his breath he also prevents his psychic breath body from swinging outward. As the motion of the psychic body is interfered with, it in turn interferes with or suppresses the operations of the mind. When one has exhaled all the air from the lungs and suspends the breath he prevents the inflow of the elements needed as food for the tissues of the body and for the use of the psychic entity in the body, and he prevents the inswinging of the psychic breath. All this has a tendency to suspend or retard the action of the mind. This is the object aimed at by the "yogi." He seeks to suppress the functions of the mind in connection with the physical body in order to control it and to pass into a psychic state usually called spiritual. The result is that the heart action is seriously disturbed and injured. Of those who follow this practice persistently, the great majority will become psychically unbalanced and mentally deranged. The heart will fail to perform its functions properly and consumption or paralysis are likely to follow. Such is the karma of the majority of those who persistently do their "yogi" breathing. But not in every case is this the result.

Occasionally there may be among those who practice pranayama one more determined than the others and who has some power mentally, or one who is possessed by fierce and steady desire. When he continues the practice he learns how to become consciously active, as the psychic action increases. He becomes at last able to act on the astral plane, to see the desires of others and to know how to use them for his own ends; if he continues he will bring about his own destruction, being not freed from his desires, but controlled by them. The only difference between his former and later states is that he is able to sense things more intensely than before and to have more power over others. He will finally fall into excesses of the sex nature and he will commit crimes and become insane.

Hatha Yoga, or breathing exercises, require a long and severe discipline which few Westerners have either the will or endurance to follow, and so, fortunately for them, it is only a fad for a little while and then they take up with another fad. One who does adhere to the practice receives his karma as the results of his motive and acts and so does the one who attempts to teach him.

In the thought of the day are teachings of persons who appear and collect a following by the strange claims of mahatma cults, cults with themselves as heroes, claiming to be God's anointed and the reincarnation of a savior, archangel, or prophet of old. Some even claim to be God incarnate. We cannot say that these claimants are insane, because of the many followers whom they have. Each seems to vie with the other in saintliness and recklessness of his claim, and each has his devout crowd about him. It would appear that heaven has become depopulated by the recent incarnations on earth. Each of the incarnations is strictly up to date, in so far as his price is as high as his followers will stand. As to the cause of their accepting coin, these teachers cheerfully give the double reason: that the pupil cannot value and benefit from instruction unless he pays, and, that the laborer is worthy of his hire. These teachers are the karma of the time and of the people who are deceived by and believe in

them. They are living examples of the weaknesses, credulity and shallow-mindedness of their followers. Their karma is that of the mental liar, explained previously.

One of the signs of the times is the Theosophical Movement. The Theosophical Society appeared with a message and a mission. It has presented Theosophy, old teachings in modern garb: of brotherhood, of karma and reincarnation, giving with them as a basis the sevenfold constitution of man and of the universe and the teaching of perfectibility of man. The acceptance of these teachings gives man an understanding and a grasp of himself as nothing else does. They show an orderly progression through all parts of nature, from the lowliest and seemingly most insignificant of her forms through all her kingdoms and beyond, into the realms where the mind alone may soar in its highest aspiration. By these teachings man is seen to be not a mere puppet in the hands of an omnipotent being, nor to be driven by a blind force, nor the plaything of fortuitous circumstances. Man is seen to be himself a creator, his own arbiter and the decreer of his own fate. It has been made plain that man may and will attain through repeated incarnations to a degree of perfection far beyond his loftiest thought; that as ideals of this state, attained through many incarnations, there must be even now living, men who have attained to wisdom and perfection and who are what the ordinary man will be in time. These are doctrines necessary to satisfy all parts of man's nature. They possess what science and modern religions lack; they satisfy the reason, they satisfy the heart, place an intimate relationship between the heart and the head, and demonstrate the means by which man may attain to the highest ideals.

These teachings have made their impress on every phase of modern thought; scientists, writers, originators and followers of all other modern movements, have borrowed from the great fund of information, though those taking have not always known the source from which they borrowed. The theosophical thought, more than any other movement, shaped the tendency to freedom in religious thought, has given a lift to scientific impulses and a new light to the philosophic mind. Writers of fiction are illuminated by its doctrines. Theosophy is evoking a new school of literature. Theosophy has largely removed the fear of death and of the future. It has brought the idea of heaven into mundane affairs. It has caused the terrors of hell to dissipate like mist. It has given to the mind a freedom which no other form of belief has conferred.

Yet some theosophists have done more than all others to belittle the name Theosophy, and make its teachings appear ridiculous to the public. Becoming members of a society did not make people theosophists. The charge of the world against members of the Theosophical Society are often true. The greatest of its doctrines and the most difficult to realize is that of Brotherhood. The brotherhood spoken of is the brotherhood in spirit, not of the body. Thinking brotherhood would have brought the spirit of brotherhood into the physical life of the members, but failing to see and act from this high stand, and acting instead from the low level of personal aims, they let lower human nature assert itself. Ambition blinded them to brotherhood, and petty jealousy and bickerings split the Theosophical Society into parts.

The Masters were quoted and messages from them claimed; each side declaring to have messages from the Masters and to know their will, much as the bigoted sectarian claims to know and to do the will of God. The profound doctrine of reincarnation in its theosophic sense has been ridiculed by such theosophists asserting a knowledge of their past lives and the lives of others, when their very claims convicted them of ignorance.

The teaching in which most interest is shown is that of the astral world. The manner in which they approach it would indicate that the philosophy is forgotten and that they are dealing with its lethal, rather than the diviner side. The astral world was sought and entered by some, and coming under the alluring glamour and hypnotic spell, many became victims of their fancies and of its deceptive light. Brotherhood has suffered violence at the hands of some Theosophists. Their actions show that its meaning has been forgotten, if ever understood. The karma as now talked about, is stereotyped and has an empty sound. The teachings of reincarnation and the seven principles are rehashed in lifeless terms and lack that virility required for growth and progress. Fraud has been practiced by members of the Society and in the name of Theosophy. No different from those in other movements, many of the theosophists have incurred the karma which they have taught.

The Theosophical Society has been the recipient and dispenser of great truths, but such honor entails great responsibility. The karma of those who have failed to perform their work in the Theosophical Society will be greater and reach farther than that of those in the other movements, because members of the Theosophical Society had a knowledge of the law. Great responsibilities rest on those who know the doctrines but fail to live up to them.

Judging from present action, the split factions of the Theosophical Society are in sad decay. Each, according to its human weaknesses is drifting into the little pools of decaying forms. Some prefer the social side, where meetings are for favorites and friends. Others prefer the arts and kindergarten methods. Others prefer to live in the memories of the past and fight over again the Society's squabbles they have won or lost. Others again prefer the ceremonial, the homage due a priest and the authority of a pope, while others are attracted by astral glamour and are becoming deluded and ensnared in chasing its elusive lights. Some have left the ranks and work the divine teachings to get money and an easy life.

The social side will last as long as social fads do last. The karma of such members is that they who knew of Theosophy will be in future kept from it by social ties. Those following the kindergarten method will be absorbed by petty duties of life when their work in the world is begun again; the petty duties will prevent them from entering upon the duties of a larger life. The karma of those who live in the memories of the past strife of the Theosophical Society will be, that their strife will prevent them from taking up the work again and benefiting from its teachings. Those who desire to build up a theosophical church with its priest and pope, will in the future be born and bred and bound to ritual and a church where their minds will yearn for freedom, but where education and conventional forms will restrict them. They must work out that terrible price which they are

now preparing as their future debts. Preaching against priestcraft and authority while practicing the very opposite of what they preach, they are making prisons for their minds in which they will be bound until they pay the debt in full. Those who seek Theosophy in the astral world will incur the karma of weak and impotent psychics who put themselves under control to gratify sensation. They will become moral wrecks, lose the use of mental faculties or become insane.

The karma of these different sects may not be put off to the future, much of it will be suffered here. Should it be experienced now, it will be their good karma if they can rectify their wrongs and get on the true path.

The Theosophical societies are dying slowly. They will pass away, if they refuse to awaken to and realize the doctrines which they teach. There is yet time for the different leaders and members to awaken to the present truth of brotherhood, and to reunite their forces. If this can be done, much of the karma of the society in former ages will be worked out. Old debts will be paid and a new work entered upon which will excel anything which has as yet been done. It is not too late. There is still time.

Claims of authority as outer heads or commissions from Masters must be put aside. The feeling of tolerance is not enough; the love of brotherhood must be yearned for and experienced before results will become apparent. All those who would have the Theosophical Society as one again, must first begin to long for it and to think about it and be willing to see and rid themselves of their self-deception, willing to give up their personal claims and rights to any place or position, and to put aside all prejudices for or against those engaged in theosophical work.

If this can be done by a large enough number, union of theosophical societies will be effected again. If the majority will so think, and desire the union on principles of right and justice, they will see it an accomplished fact. One or two or three cannot accomplish this. It can be effected only when it is desired by the many who think, and who can free their minds from personal prejudice long enough to see the truth of things.

Those who sanction these faiths, beliefs and systems which the present cycle has brought out, will be responsible for the ill and harm which their sanction does to the faiths of the future. The duty of everyone interested in religion, in philosophy and in the sciences, is to sanction only such doctrines as he believes true, and to give no word of approval to those he believes to be false. If each is true to this duty, the welfare of the future will be assured.

Out of the tumult and chaos of opinions will develop a philosophical, scientific religion, such as history does not record. It will not be a religion, but rather an understanding of the inner myriad forms of thought, reflected or expressed in nature's outer forms, through all of which divinity will be perceived.

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KARMA.

VII.

SPIRITUAL KARMA.

Continued from page 73.

IN the preceding articles, karma has been presented in its physical, psychic and mental aspects. The present article deals with spiritual karma, and the manner in which other kinds are included with spiritual karma.

Spiritual karma is active and operative in the lower half of the circle, from the sign cancer to the sign capricorn (♋-♑), breath-individuality.

Spiritual karma is action from knowledge, or desire and mind in action with knowledge. Such action either reacts on the actor, or leaves him free from the effects of the action. Those who act with knowledge, but who are interested in or affected by their action and its results, are under the law of their action and its results. But those who act with knowledge and because it is right, without other interest in the action or its results, are free from and unaffected by the law.

All persons in possession of the ordinary faculties of the mind create and are subject to spiritual karma. Though some persons may on occasions act without interest in the results of the action, he only who is beyond the necessity of reincarnation because he has fulfilled and is above the law, he alone can act at all times without being interested in or affected by action and its results. Though results will follow acts performed by one who is above the law he will not be affected by the acts. For our practical purpose, spiritual karma may be said to apply generally to all beings for whom incarnation and reincarnation is still necessary.

Not all who have knowledge act always according to their knowledge. Knowing is distinguished from doing. All results with their consequences are caused by the doing or the not doing of what one knows to be right. He who knows what is right yet acts not accordingly, creates karma which will cause suffering. He who knows what is right and does it, creates spiritual enjoyment, called blessedness.

One who has knowledge sees that the effect is *in* the cause and the result indicated in the action, even as the oak tree is contained in the acorn, as there is a potential bird in the egg, and as an answer is indicated and suggested by a question.

He who acts what he knows to be right, will see and know more clearly how to act and will provide the means by which all actions and results of actions become clear to him. He who acts against what he knows to be right, will become confused, and still more confused, in the measure in which he refuses to act what he knows, until he will become spiritually blind; that is to say, he will not be able to distinguish between true and false, right and wrong. The cause of this lies immediately in the motive which prompts the action, and remotely in the knowledge of all past experience. One cannot judge at once as to his sum of knowledge, but one may summon before his conscience, if he so chooses, the motive which prompts any of his acts.

In the court of conscience, the motive of any act is judged to be right or wrong by conscience, which is a gathering of one's knowledge to a focus. As conscience pronounces the motive to be right or wrong, one should abide and be guided by the ruling, and act accordingly for the right. By a questioning of his motives under the light of conscience, and by acting in accordance with the dictates of conscience, man learns fearlessness and right action.

All beings who come into the world, have each their deeds and thoughts and motives to their accounts. The most far reaching is that thought and act which is from knowledge. These accounts can not be gotten rid of except by working them out, paying them off. The wrong must be righted and the right continued for the sake of right rather than for the happiness and reward which come as a result of doing right.

It is a mistaken notion to say that one should not make karma in order that he might escape from it, or be free from it. One who endeavors to escape from or rise above karma by intending not to make it, defeats his purpose at the outset, because his desire to get away from karma by his not acting binds him to the action which he would escape; the refusal to act prolongs his bondage. Work produces karma, but work also liberates him from the necessity to work. Therefore, one should not be afraid of making karma, but rather should act fearlessly and according to his knowledge, then it will be not long before he has paid all debts and works his way to freedom.

Much has been said about predestination and free will, as opposed to karma. Any disagreements and conflicting statements are due to a confusion of thought, rather than to contradiction of the terms themselves. The confusion of thought comes from not understanding fully the terms, each of which has its own place and meaning. Predestination as applied to man, is the deciding, appointing, ordering or arranging for, the state, environment, condition and circumstances in and through which he is to be born and live. In this is also included the idea of destiny or fate. The notion that this is determined by a blind force, power, or an arbitrary God, is revolting to all moral sense of right; it contradicts, opposes, and violates the laws of justice and love, which are supposed to

be the attributes of the divine ruler. But if predestination is understood to be determination of one's state, environment, condition and circumstances, by one's own previous and predetermining actions as causes (karma), then the term may be properly used. In this case, the divine ruler is one's own Higher Ego or Self, who acts justly and according to the needs and necessities of life.

Numerous and long arguments have been waged for and against the doctrine of free will. In most of them it has been taken for granted that people know what free will means. But the arguments are not based on definitions, nor does it appear that fundamentals are understood.

To understand what free will is as applied to man, it should be known what the will is, what freedom is, and also known what or who man is.

The word will is a mysterious, little understood, but commonly used term. In itself, will is a colorless, universal, impersonal, unattached, dispassionate, self-moving, silent, ever-present, and an intelligent principle, which is the source and origin of all power, and which lends itself and gives power to all beings according and in proportion to their capacity and ability to use it. Will is free.

Man, the Mind, is the conscious light, which is the I-am-I thinker in the body. Freedom is the state which is unconditioned, unrestrained. Free means action without restraint.

Now as to the free will of man. We have seen what the will is, what freedom is, and that the will is free. The question remains: Is man free? Has he freedom of action? Can he use will freely? If our definitions are true, then the will is free, in the state of freedom; but man is not free, and cannot be in the state of freedom, because, while thinking, his thoughts are clouded in doubt and his mind is blinded by ignorance, and is bound to the desires of the body by the bond of the senses. He is attached to his friends by the ties of affection, driven to action by his covetousness and lusts, restrained from free action by the prejudices of his beliefs, and repelled by his dislikes, hatreds, angers, jealousies and selfishness generally.

Because man is not free in the sense in which will is free, it does not follow that man is unable to use the power which comes from will. The difference is this. The will in itself and acting from itself is unlimited and free. It acts with intelligence and its freedom is absolute. The will as it lends itself to man is without restraint, but the use to which man applies it is limited and conditioned by his ignorance or knowledge. Man can be said to have free will in the sense that the will is free and that anyone has the free use of it according to his capacity and ability to use it. But man, because of his personal limitations and restrictions, cannot be said to have the freedom of will in its absolute sense. Man is restricted in his use of the will by his sphere of action. As he becomes freed from his conditions, limitations and restrictions he becomes free. When he is free from all limitations, and only then, can he use the will in its full and free sense. He becomes free as he acts with the will rather than in using it.

What is called free will is simply the right and power of choice. The deciding upon a course of action is man's right and power. When the choice has been made, the will lends itself to the obtaining of the choice which has been made, but the will is not the choice. The choice or decision of a given course of action determines one's karma. The choice or

decision is the cause; the action and its results follow. Good or bad spiritual karma is determined by the choice or the decision made and the action which follows. It is called good if the choice is in accordance with one's best judgment and knowledge. It is called evil if the choice is made against one's better judgment and knowledge.

When one chooses or decides mentally to do a thing, but either changes his mind or does not carry out what he has decided, such decision alone will have the effect of producing in him the tendency to think again and again about what he had decided. The thought alone without the action will remain as a tendency to act. If, however, what he had decided to do is done, then the mental and physical effects from the choice and action will surely follow.

For example: A man needs a sum of money. He thinks of different means of obtaining it. He does not see any legitimate way. He considers fraudulent methods and at last decides to forge a note for the sum needed. After planning how it shall be done, he executes his decision by forging the body and signature and then attempts to negotiate the note and collect the amount. The results of his decision or choice and action are sure to follow, whether immediately or at some distant time will be decided by other of his previous thoughts and acts, but the result is inevitable. He is punished by the law provided for such offences. If he had decided to forge, but had not put his decision into effect, he would have set up the causes as mental tendencies to consider fraud, as a means for obtaining his end, but he would not then have put himself under the law of the accomplished act. The decision made him liable on the plane of his action. In the one case he would be a mental criminal because of his intention, and in the other an actual criminal because of his physical act. Therefore the classes of criminals are of the mental and actual type, those who intend, and those who put their intention into action.

If the man in need of money had refused to consider, or after considering refused to act fraudulently, but instead endured the suffering or hardships imposed in his case and instead met the conditions to the best of his ability, and acted for the principle or right according to his best judgment, then he might suffer physically, but his choice and decision to act or refuse to act, would result in moral and mental strength, which would enable him to rise above the physical distress, and the principle of right action would eventually guide him into the way of providing for the lesser and physical needs. One who thus acts according to the principle of right and fearless of results, arouses his aspiration to spiritual things.

Spiritual karma is caused and results from the choice and action with or against man's knowledge of spiritual things.

Spiritual knowledge is usually represented in man by his faith in his particular religion. His faith and understanding of his religion or of his religious life will indicate his spiritual knowledge. According to the selfish uses or unselfishness of his religious faith, and his acting according to his faith, whether it be narrow and bigoted or a broad and far-reaching understanding of spiritual things, will be his good or evil spiritual karma.

Spiritual knowledge and karma are as varied as are the religious beliefs and convictions of man, and they depend on the development of his

mind. When one lives entirely in accordance with his religious convictions, the results of such thinking and living will surely appear in his physical life. But such men are exceptionally rare. A man might not have many physical possessions, but if he lives up to his religious convictions, he will be happier than one who is rich in physical goods, but whose thoughts and actions do not accord with his professed faith. Such a rich man will not agree to this, but the religious man will know it to be true.

Those who think and act for God under whatever name that is known, always do so from a selfish or unselfish motive. Each one so thinking and acting gets what he thinks and acts for, and gets it according to the motive which prompted the thought and act. Those who do good in the world prompted by the motive of being considered pious, charitable or holy, will earn the reputation which their acts deserve, but they will not have the knowledge of the religious life, nor know what true charity is, nor the peace which is the result of a righteous life.

Those who look forward to a life in heaven and live according to the dictates of their religion will enjoy a long or short heaven after death, in proportion to their thought (and acts) in life. Such is the spiritual karma as applied to the social and religious life of mankind.

There is another kind of spiritual karma which applies to every type of man; it strikes into the very vitals and roots of his life. This spiritual karma is at the base of all actions and conditions of life, and man will become great or little as he performs the duty of his really spiritual karma. This karma, as applied to man, dates from the appearance of man himself.

There is an eternal spiritual principle which is operative through every phase of nature, through the unformed elements, throughout the mineral and animal kingdoms, within man and beyond him into the spiritual realms above him. By its presence the earth crystallizes and becomes hard and sparkling as a diamond. The soft and sweet smelling earth gives birth and brings forth the vari-colored and life-giving plants. It causes the sap in trees to move, and the trees to blossom and bear fruit in their season. It causes the mating and reproduction of animals and gives power to each according to its fitness.

In all things and creatures below the state of man, it is the cosmic mind, *mahat* (ma); in action (r); with kosmic desire, *kama* (ka); thus all nature in her various kingdoms is ruled by karma according to the universal law of necessity and fitness.

In man this spiritual principle is less understood than any of the principles which go to make him man.

Two ideas are present in the individual mind of man beginning with its first emanation from the Deity, or God, or the Universal Mind. One of these is the idea of sex, the other the idea of power. They are the two opposites of duality, the one attribute inherent in homogeneous substance. In the earliest stages of the mind, these exist in idea only. They become active in degree as the mind develops gross veils and coverings for itself. Not until after the mind had developed a human animal body, did the ideas of sex and power become manifest, active and did they fully dominate the individual incarnated portion of the mind.

It is quite in keeping with divinity and nature that these two ideas should be expressed. It would be contrary to nature and divinity to repress or suppress the expression of these two ideas. To stop the expression and development of sex and of power, were it possible, would annihilate and reduce all the manifested universe into a state of negation.

Sex and power are the two ideas by which the mind comes into close relationship with all the worlds; it grows through them and attains through them the full and complete stature of man immortal. These two ideas are translated and interpreted differently on each of the planes and worlds in which they are reflected or expressed.

In this our physical world, (♁), the idea of sex is represented by the concrete symbols of male and female, and the idea of power has for its concrete symbol, money. In the psychic world (♁-♁) these two ideas are represented by beauty and strength; in the mental world (♁-♁) by love and character; in the spiritual world (♁-♁) by light and knowledge.

In the earliest stage of the individual mind as it emanates from Deity, it is not conscious of itself as itself, and of all its potential faculties, powers, and possibilities. It is being, and possesses all that there is in being, but does not know itself as itself, or all that is included in it. It possesses all things, but does not know of its possessions. It moves in light and knows not darkness. In order that it might demonstrate, experience and know all things which are potential within itself, might know itself as distinct from all things and then see itself in all things, it was necessary for the mind to express itself by the putting forth and building of bodies, and learn to know and identify itself within the worlds and its bodies as distinct from them.

So the mind, from its spiritual state and moved by the inherent ideas of what is now power and sex, gradually involved itself through the worlds into bodies of sex; and now the mind finds itself ruled and dominated by the desire for sex on the one hand and by the desire for power on the other.

That which is thought to be the attraction between the sexes, is love. True love is the underlying principle which is the secret spring of manifestation and sacrifice. Such love is divine, but such real love cannot be known by one who is ruled by the law of sex though he must or should learn of that love while in and before quitting his physical body of sex.

The secret and cause of the attraction of sex for sex, is that the mind longs and yearns after its original state of fullness and wholeness. The mind is in itself all that is expressed in man *and* woman, but because either of the sexes will allow only one side of its nature to be shown, that side which is expressed longs to know the other side of itself, which is not expressed. Mind expressing itself through a masculine or a feminine body seeks that other nature of itself which is not expressed through a feminine or masculine body, but which is repressed and concealed from its sight by its particular body of sex.

Man and woman are each a mirror to the other. Each looking into that mirror sees reflected in it its other nature. As it continues to gaze, a new light dawns and the love of its other self or character springs up within itself. The beauty or strength of its other nature takes hold of and

envelopes it and it thinks to realize all this by union with the reflected other nature of its sex. Such realization of self in sex is impossible. Therefore the mind is confounded to find that that which it thought to be real is illusion only.

Let us suppose that a being had from infancy lived apart from mankind and that with all latent human emotions it should stand before a mirror in which its own figure was reflected and with which reflection it "fell in love." As it gazed upon the reflection of itself, the latent emotions would become active and without having any reason to prevent it, it is likely that that being would at once endeavor to embrace the object which had called forth the strange feelings that it now experiences.

We may fancy the utter loneliness and dejection of that being, in finding that with the too earnest effort to embrace that which had called forth its affection and hopes and vague ideals, it had disappeared, and had left in its place only shattered bits of glass. Does this seem fancy? Yet it is not far from what is experienced by most people in life.

When one finds another human who reflects the inward and unspoken longing, there springs into his or her life the tenderest of emotions as he gazes at the reflection. So the mind without guile, acting through youth looks on its beloved reflection in the other sex and builds great ideals of happiness.

All goes well and the lover lives in his heaven of hopes and ideals while he continues to gaze with rapt admiration into his mirror. But his heaven vanishes as he embraces the mirror, and he finds in its place the little bits of broken glass, which will show only parts of the image that has fled. In memory of the ideal, he pieces the bits of glass together and endeavors to replace his ideal with the pieces. With the shifting and changing reflections of the pieces, he lives through life and may even forget the ideal as it was in the mirror before it was broken by too close contact.

The truth in this picture will be seen by those who have memory, who are able to look at a thing until they see through it, and who will not allow their gaze to be taken away from the object by the tinsel and sidelights which might come within the range of vision.

Those who have forgotten or who have learned to forget, who have learned or taught themselves to be content with things as they are, or who naturally content themselves with the senses, after experiencing their first disappointment, which may have been mild or simple or intensely severe, or those whose minds hanker after and are saturated with sensuous joys, will deny the truth in the picture; they will laughingly reject or be annoyed by and condemn it.

But that which seems to be spoken truly should not be condemned, even though it be unpleasing. If the mind's eye can look calmly and deeply into the matter, annoyance will disappear and gladness will take its place, for it will be seen that that which is really worth while in sex is not the pain of disappointment nor the joy of pleasure, but the learning and the doing of one's duty in sex, and the finding of the reality which stands within and beyond the fact of sex.

All the misery, excitement, restlessness, sorrow, pain, passion, lust, indulgence, fear, hardship, responsibility, disappointment, despair, disease and affliction, which are entailed upon sex will disappear

gradually, and in proportion as the reality beyond sex is seen and the duties are assumed and done. When the mind awakes to its true nature, it is glad that it was not content with the sensual side of sex; the burdens entailed by duties become lighter; the duties are not chains which hold one in bondage, but rather a staff on the road to greater heights and loftier ideals. Labor becomes work; life, instead of a harsh and cruel schoolmistress, is seen to be a kind and willing teacher.

But to see this, one must not grovel on the ground in the dark, he must stand erect and accustom his eyes to the light. As he becomes accustomed to the light, he will see into the mystery of sex. He will see the present sex conditions to be karmic results, that sex conditions are the result of spiritual causes, and that his spiritual karma is directly connected with and related to sex.

To be continued.

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KARMA.

VIII.

SPIRITUAL KARMA.

Concluded from Vol. 8, page 81.

THE idea of sex becomes manifest with the growth of the physical body; so does the idea of power. Power is first expressed in the ability to defend and care for the body, then to provide conditions which sex suggests to the mind as necessary or desirable.

As sex continues to dominate the mind, power is called upon to provide the necessaries, comforts, luxuries and ambitions which sex suggests to the mind. In order that these objects may be obtained, man must have a medium of exchange by which they may be procured. Such means of exchange is agreed on by every people.

Among primitive races, those things were valued which supplied a general demand. Members of a tribe or community endeavored to acquire and accumulate the things which others desired to possess. So flocks and herds were raised and the owner of the largest had most influence. This influence was recognized as his power and the concrete symbol of it were his possessions, with which he traded for the aims and objects as suggested by the senses. With the increase of individual possessions and the growth of the people, money became a medium of exchange; money in the forms of shells, ornaments, or pieces of metals, coined and given certain values, which were agreed upon to be used as the standard of exchange.

Since man has seen that money is the measure of power in the world, he desires eagerly to obtain through money the power he seeks and with which he can provide other physical possessions. So he sets about to acquire money by hard physical labor, or by scheming and maneuvering in various directions to get money and thus get power. And so with a strong body of sex and large amounts of money, he is able or hopes to be able to wield the influence and exercise the power and enjoy the pleasures and realize the ambitions which his sex yearns for in the business, social, political, religious, intellectual life in the world.

These two, sex and money, are the physical symbols of spiritual realities. Sex and money are symbols in the physical world, are of spiritual origins and have to do with the spiritual karma of man. Money is the symbol of power in the physical world, which provides sex with means and conditions of enjoyment. There is the money of sex in every body of sex which is the power of sex and which makes the sex strong or beautiful. It is from the use of this money in the body that springs the spiritual karma of man.

In the world, money is represented by two standards, one is gold, the other silver. In the body, too, gold and silver exist and are coined as the mediums of exchange. In the world, each country coins both gold and silver, but establishes itself under the standard of gold or the standard of silver. In the bodies of mankind, each sex coins gold and silver; the body of man is established under the standard of gold, the body of woman under the standard of silver. A change of standard would mean a change in the form and order of government in any country of the world and in the same way in a human body. Besides gold and silver other metals of lesser value are used in the countries of the world; and that which corresponds to such metals as copper, lead, tin and iron and their combinations, is also used in the body of man. The standard values, however, in the bodies of sex are gold and silver.

Everybody knows and appreciates the gold and silver which is used in the world, but few of the people know what the gold and silver in mankind is. Of those who know, fewer still value that gold and silver, and of these few, still fewer know of or are able to put the gold and silver in mankind to other uses than ordinary barter, exchange and commerce between the sexes.

The gold in man is the seminal principle. The seminal principle in woman is silver. The system through which the seminal principle in man or woman circulates, and which stamps its coin according to the standard of its particular government, is according to the form of government on which the physical body is established.

The lymph and the blood, as well as the sympathetic and central nervous systems have each their silver and gold, and each is of the character of gold and silver. Together they are factors in the minting by the seminal system, which coins the silver or gold according to sex. Upon the natural resources of the body and its ability to coin its gold and silver depends whether it has power.

Every human body of sex is a government in itself. Every human body is a government which has a divine origin and spiritual as well as material

¹The seminal principle, here so-called, is invisible, intangible, imperceptible to the physical senses. It is that from which comes the precipitation during sexual union.

power. A human body may be conducted according to its spiritual or material plan or according to both. Few of either sex have a government of the body according to spiritual knowledge; most bodies are managed according to physical laws and plans and so that the money which is coined in each body is coined for use or abuse of the government of its sex only, and not according to spiritual law. That is to say, the gold or silver of sex which is its seminal principle is used for the propagation of the species or for indulgence in the pleasures of sex, and the gold and silver which is minted by the particular government is used up as quickly as it is coined. Moreover, great demands are made on the government of a body; its treasury is drained and exhausted by commerce with other bodies and it is often run into debt by excesses and attempts to spend more coin in commerce with others than its mint is able to supply. When the current expenses of its local government cannot be defrayed, the departments of its own government suffer; then follow a panic, general shortage and hard times, and the body becomes insolvent and becomes diseased. The body is adjudicated a bankrupt and man is summoned to an invisible court, by the court officer of death. All this is according to the spiritual karma of the physical world.

The physical manifestation has a spiritual origin. Though most of the action was in physical manifestation and waste, a responsibility to the spiritual source exists and man must suffer spiritual karma therefor. The seminal principle is a power which has its origin in spirit. If one uses it for physical expression or indulgence, he incurs certain consequences, which consequences are inevitably disease and death on the physical plane and loss of spiritual knowledge and loss of the sense of the possibility of immortality.

One who would learn and know of spiritual karma, of spiritual law and the interior causes of the phenomena of nature and man, must regulate his action, desire and thought according to spiritual law. Then he will discover that all the worlds have their origin in and are subject to the spiritual world, that the physical, psychic and mental bodies of man in their several zodiacs or worlds are the subjects of and must pay tribute to the spiritual man in his spiritual world or zodiac. He will then know that the seminal principle is the spiritual power of the physical body and that spiritual power cannot be used for physical indulgence only, without man becoming bankrupt in the physical world and losing credit in the other worlds. He will find that as he values the source of power in any world and works for the object which he values, he will get what he works for in the physical, psychic, mental or spiritual worlds. One who will look into his own nature for the source of power will find that the source of all power in the physical world is the seminal principle. He will find that into whatever channel he turns the seminal principle, in that channel and through that channel will he meet with the returns and results of his action, and according to the right or wrong use of his power will it be returned to him in its good or evil effects, which will be his spiritual karma of the world in which he used his power.

Though man is a spiritual being, he is living in the physical world, and he is subject to the laws of the physical, as a traveler is subject to the laws of a foreign country which he visits.

If a man who travels in a foreign country spends and wastes not only the money he has but calls on, wastes and exhausts his capital and credit in his home country, he is not only unable to maintain himself in the foreign country, but unable to return to his own country. He is then an outcast from his real home and a castaway without substance in the country foreign to him. But if instead of wasting the money he has, he uses it wisely, he improves not only the country which he visits, by adding to its wealth, but he is in turn improved by the visit and adds to his capital at home by experience and knowledge.

When the incarnating principle of mind after its long journey downward from the overworlds has passed the frontier of death and is born into and has taken up its residence in the physical world, it establishes itself in a body of one of the sexes and must govern itself according to the standard of man or of woman. Until his or her standard becomes known to him or her he or she lives an ordinary and natural life according to the natural law of the physical world, but when the standard of his or her sex becomes evident to him or her, from that time he or she begin their spiritual karma in the physical world.

Those who go to a foreign country are of four classes: some go with the object of making it their home and spending the remainder of their days there; some go as traders; some as travelers on a tour of discovery and instruction, and some are sent with a special mission from their own country. All human beings who come into this physical world belong to one of four classes of minds, and as they act in accordance with the law of their respective class and kind so will be the spiritual karma of each. The first are governed principally by physical karma, the second principally by psychic karma, the third principally by mental karma, and the fourth principally by spiritual karma.

The mind who incarnates into a body of sex with the determination of living its days here is mostly one who has in previous periods of evolution not incarnated as man and is now here in the present evolution for the purpose of learning the ways of the world. Such a mind learns to enjoy the world thoroughly through the physical body belonging to the mind. All its thoughts and ambitions are centered in the world and bargained for and bought through the power and standard of its sex. It goes into partnership and combines interests with a body of the opposite standard which will therefore best reflect what it seeks. The legitimate use of the gold and silver of the seminal principle is or should be according to the laws of sex and season as prescribed by nature, which if obeyed would preserve the bodies of both sexes in health throughout the term of their life as appointed by nature. Knowledge of the laws of season in sex has been lost by mankind for many ages due to a long continued refusal to obey them. Hence the pains and aches, maladies and diseases, poverty and oppression of our race; hence the so-called evil karma. It is the result of improper sexual commerce out of season, and all egos who come into physical life must accept the general state of mankind as brought about by man in earlier ages.

That there is a law of time and season in sex is shown among the animals. When mankind lived according to nature's law the sexes united

only at the seasons of sex, and the result of such copulation was the bringing into the world of a new body for an incarnating mind. Then mankind knew its duties and performed them naturally. But as they contemplated the function of their sex, mankind came to see that the same function could be performed out of season, and often for enjoyment only and without the attending result of the birth of another body. As the minds saw this and, considering pleasure rather than duty, later tried to shirk duty and indulged in pleasure, mankind no longer cohabited at the lawful time, but indulged their illicit pleasure which would be, as they thought, attended by no results involving responsibility. But man cannot for long use his knowledge against the law. His continued illicit commerce resulted in the final destruction of the race and in failure to transmit his knowledge to those succeeding him. When nature finds that man cannot be trusted with her secrets she deprives him of his knowledge and reduces him to ignorance. As the race was continued, the egos who committed the spiritual wrong of physical life, continued and continue to incarnate, but without the knowledge of the law of physical life. To-day many of the egos who then incarnated, desire children but are deprived of them or cannot have them. Others would not have them if they could prevent it, but they do not know how, and children are born to them in spite of attempts at prevention. The spiritual karma of the race is that they are at all times, in and out of season, goaded on and lashed by the desire for commerce of sex, without knowing the law which governs and controls its action.

Those who in the past lived in accordance with the laws of sex to gain physical prominence and benefits in the physical world, worshipped the god of sex who is the spirit of the world, and as they did so they retained health and acquired money and had prominence in the world as a race. This was lawful and right for them as they had adopted the physical world as their home. By such as these, possessions were acquired with the power of the gold and silver. They knew that with money they could make money, that in order to make gold or silver one must have gold or silver. They knew that they could not waste the money of their sex and have the power which the money of their sex would give them if saved. So they accumulated the gold or silver of their sex, and that made them strong and gave them power in the world. Many individuals of that ancient race continue to incarnate to-day, though all of them know not the cause of their success; they do not value and husband the gold and silver of their sex as they did of yore.

The man of the second class is one who has learned that there is another world than the physical and that instead of one, there are many gods in the psychic world. He does not place all his desires and hopes in the physical world, but he tries to experience through the physical all there is beyond it. He seeks to duplicate in the psychic world the senses which he uses in the physical. He had learned of the physical world and considered that the physical world was all, but upon his sensing another world he ceases to value the physical as he did and begins to exchange the things of the physical for others of the psychic world. He is a man of strong desires and prejudices, easily moved to passion and anger; but though sensitive to these affections, does not know them as they are.

If his experience causes him to learn that there is something beyond the physical but does not allow him to stop and see in the new realm he has entered and he concludes that as he had been wrong in supposing the physical world to be the world of reality and the only world of which he could know, so he might also be wrong in supposing that the psychic world is the world of final reality, and that there may be or must be something which is beyond even the psychic realm, and if he does not worship any of the things which he sees in his new world, he will not be controlled by them. If he is as sure that what he sees now in the psychic is as real as he had known the physical world to be real, then he has lost by his bargain for he gives up his surety of the physical and is hopelessly ignorant as to causes in the psychic, notwithstanding all his new experiences.

The spiritual karma of this second class of travelers depends on how much and in what way they spend the gold or silver of their sex in exchange for their ventures in the psychic world. To some men, it is known that in order to live in the psychic world the function of sex is transferred to the psychic world. Others are ignorant of it. Although it ought to be generally known, yet most who attend seances or have and give psychic experiences are unaware that in order to furnish such experience, something of themselves is demanded in exchange for the experience. This something is the magnetism of their sex. Exchanging the worship of one god for that of many gods results in the scattering of one's devotion. The giving up of the gold or silver of one's sex intentionally or otherwise results in the weakening and loss of morals and a giving way to many forms of excesses and to submission to control by any of the godlets which one worships.

The spiritual karma of one who functions in the psychic world is evil if he, a human, consciously or unconsciously, ignorantly or intentionally, gives up any or all of the sex power of his body to denizens of the psychic world. This is done invariably if he runs after, plays with or worships any of the phenomena of or experiments with, the psychic world. A man goes to and unites with the object of his worship. Through seminal loss by psychic practice a man may eventually blend all his powers with the elemental spirits of nature. In that case he loses his personality. The spiritual karma is good in the case of one who recognizes or knows of the psychic world, but who refuses to have any commerce with the beings of the psychic world until he shall have controlled the outward expressions of the psychic nature in himself, such as passion, anger and vices generally. When one has refused psychic communications and experiences and uses all effort to control his irrational psychic nature, the result of his decision and effort will be the acquirement of new mental faculties and power. These results follow because when one has wasted on the psychic plane the gold or silver of his sex, he gives away that spiritual power which he had and is without power. But he who saves or uses the gold or silver of his sex to acquire the power of the gold or silver controls the waste of the passions and desires, and acquires more power as the result of his investment.

The man of the third kind is of that class of egos who, having learned much of the physical world, and having gathered experience in the psychic world, are travelers who are choosing and determining whether they will

be spiritual spendthrifts and will ally themselves with the useless ones and the destroyers of nature, or whether they will become spiritually wealthy and powerful and ally themselves with those who work for individual immortality.

The spiritual spendthrifts of the mental world are those who, after having lived in the psychic and worked in the mental, now refuse to choose the spiritual and immortal. So they stay awhile in the mental and turn their attention to pursuits of an intellectual nature, then devote themselves to the search for pleasure and waste the mental power which they have acquired. They give full rein to their passions, appetites and pleasures and after spending and exhausting the resources of their sex, they end in the last incarnation as idiots.

What is to be counted as good spiritual karma of this third class of men is that, after the long use of their body and sex in the physical world, and after experiencing the emotions and passions and attempting to put them to the best uses and after the development of their mental faculties, they are now able and do choose to go onward into the higher spiritual world of knowledge. Gradually they decide to identify themselves with that which is superior to mere intellectual plodding, display and adornment. They learn to look into the causes of their emotions, attempt to control them and they use proper means to stop the waste and control the functions of sex. Then they see that they are travelers in the physical world and have come from a country that is foreign to the physical. They measure all they experience and observe through their bodies by a standard higher than the physical and psychic, and then both physical and psychic conditions appear to them as they had not before appeared. As travelers passing through different countries, they judge, criticize, praise or condemn all they see, by the standard of what they conceive their particular country to be.

While their estimates were based on the physical values, forms and customs in which they have been bred, their estimates were often faulty. But the traveler from the mental world who is conscious of himself as such has a different standard of valuation than those who consider themselves permanent residents of the physical or psychic world. He is a student learning to estimate correctly the values of the things of the country in which he is, and their relation, uses and value to the country from which he has come.

Thought is his power; he is a thinker and he values the power to think and of thought above the pleasures and emotions of psychism and sex, or the possessions and money of the physical world, though he may still be temporarily deluded and have his mental vision obscured by these for a time. He sees that though money is the power which moves the physical world, and though the force of desire and the power of sex direct and control that money and the physical world, thought is the power that moves both of these. So the thinker continues his travels and journeys on from life to life toward his goal. His goal is immortality and the spiritual world of knowledge.

The good or evil spiritual karma of the third kind of man depends on his choice, as to whether he wants to go onward to immortality or backward to elemental conditions, and on the uses or abuses of his power

of thought. That is determined by his motive in thinking and in choosing. If his motive is to have a life of ease and he chooses pleasure he will have it while his power lasts, but as it goes he will end in pain and forgetfulness. He will have no power in the thought world. He falls back into the emotional world, loses the strength and power of his sex and remains powerless and without money or resources in the physical world. If his motive is to know the truth, and he chooses a life of conscious thought and work, he acquires new mental faculties and the power of his thought increases as he continues to think and work, until his thought and work lead him to a life in which he actually begins to work for a consciously immortal life. This is all determined by the uses to which he puts the spiritual power of his sex.

The mental world is the world in which men must choose. It is where they must decide whether they will go on with or ahead of the race of egos to which they belong or with which they work. They can remain in the mental world for a time only. They must choose to go on; else they will fall back. Like all who are born, they cannot remain in the child state or in youth. Nature carries them on to manhood where they must be men and assume the responsibilities and duties of men. Refusal to do this causes them to become useless ones. The mental world is the world of choice, where man experiences his power to choose. His choice is determined by his motive in choosing and the objective of his choice.

Of the fourth kind is one who is in the world with a definite purpose and a mission. He has decided and has chosen immortality as his object and knowledge as his goal. He cannot, if he would, rebecome a man of the lower worlds. His choice is as a birth. He cannot return to the state before birth. He must live in the world of knowledge and learn to grow into the full stature of a man of knowledge. But not all men who are in this fourth class of spiritual karma have attained to the full stature of a man of spiritual knowledge. Those who have so attained do not all live in the physical world, and those who do live in the physical world are not scattered among ordinary men. They live in such parts of the world as they know is best for them to do their work in carrying out their mission. Other incarnated egos who are of the fourth class are of different degrees of attainment. They may be working in and through the conditions provided by the mental, the psychic and the physical man. They may appear in any condition of life. They may have few or many possessions in the physical world; they may be strong or beautiful, or weak and homely in the sex and emotional nature, and they may appear to be great or little in their mental power and good or evil in character; all of this has been determined by their own choice and their thought and work and action in and through their body of sex.

The fourth kind of man will either vaguely perceive that he must be careful in the control of the functions of sex, or he knows that he must use every means and effort to control his passions, appetites and desires, or he will clearly perceive the value and power of thought, or he will know at once that he must cultivate the power of thought, use all the force of his emotions and stop all waste of sex in the building up of character, the acquirement of knowledge and the attainment of immortality.

Before considering the matter, people of the world do not think how and why one's sex and the forces which flow through it can have anything to do with spiritual karma. They say the world of spirit is too far removed from the physical to connect the two and that the spiritual world is where God or the gods are, whereas, one's sex and its functions is a matter on which he should be silent and with which he alone is concerned, and that such delicate matter should be kept secret and not be brought into public notice. It is particularly because of such false delicacy that sickness and ignorance and death prevail among the races of man. The freer the license man gives to the action of his sex the more inclined is he to preserve a modest silence as to the value, origin and power of sex. The more he pretends to morality, the greater will be his effort to divorce what he calls God from his sex and its functions.

One who will inquire calmly into the matter will see that sex and its power comes nearest to all that the scriptures of the world describe as God or gods acting in the spiritual world, whether it be called heaven or by any other name. Many are the analogies and correspondences which exist between God in the spiritual and sex in the physical world.

God is said to be the creator of the world, its preserver, and its destroyer. The power which operates through sex is the procreative power, which calls the body or new world into existence, which preserves it in health and which causes its destruction.

God is said to have created not only men, but all things in the world. The power which operates through sex causes not only the existence of all animal creation, but the same principle is seen to be operative in all cell life and through every department of the vegetable kingdom, the mineral world, and throughout the unformed elements. Each element combines with others in order to produce forms and bodies and worlds.

God is said to be the giver of the great law by which all creatures of his creation must live, and for the trying to break which they must suffer and die. The power which operates through sex prescribes the nature of the body which is to be called into existence, impresses on it the forms which it must obey and the laws by which its term of existence must be lived.

God is said to be a jealous God, who will favor or punish those who love and honor, or those who disobey, blaspheme or revile him. The power of sex favors those who honor it and preserve it, and will endow them with all the benefits which God is said to favor those with, who cherish and adore him; or the power of sex will punish those who waste, make light of, revile, blaspheme, or dishonor it.

The ten commandments of the western Bible as said to have been given to Moses by God will be seen to be applicable to the power of sex. In every scripture which speaks of God, that God can be seen to have a correspondence and analogy to the power which operates through sex.

Many have seen the close analogies between the power as represented by sex with the powers of nature, and with what is said of God as represented in religions. Some of these who are spiritually inclined have been greatly shocked and caused to feel pain and to wonder if, after all, God could be only a being similar to those of sex. Others of a less reverent nature and who are sensually inclined, delight and train their lewd minds

to study out some few correspondences and to dwell on the thought that religion may be built up on the idea of sex. Many religions are religions of sex. But that mind is morbid which conceives that religion is only the worship of sex, and that all religions are phallic and physical in their origin.

Phallic worshippers are low, degraded and degenerate. They are ignorant sensualists or frauds who play and prey upon the sexual nature and sensuous minds of men. They wallow in their degraded, fulsome and distorted fancies and spread immoral diseases in the world to minds who are susceptible to such contagion. All phallicists and sex worshippers under whatever pretenses are blasphemous idolaters and revilers of the one God in man and of man.

The Divine in man is not physical, though all things included in the physical come from the Divine. The one God and the God in man is not a being of sex, though it is present in and gives power to physical man that through his sex he might learn of the world and grow out of it.

He who would be of the fourth kind of man and act with knowledge in the spiritual world must learn the uses and control of his sex and its power. He will then see that he lives a deeper and higher life inside of and superior to the mental and psychic and physical bodies and their worlds.

THE END.

This series of articles on Karma will in the near future be printed in book form. It is desired that our readers send at their early convenience to the editor their criticisms of and objections to the matter published, and will also send any questions they wish concerning the subject of Karma. Ed.

The editor's note above was included with the original Karma editorial, which was written in 1909. It is no longer applicable.



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