

The science of the Supreme Spirit has several objects. First, to demonstrate that universal unity and interdependence are facts in nature. Second, to discover and confirm the laws that operate in the physical, psychic, mental and spiritual departments of visible and invisible nature, and govern the evolution of all beings. Third, to check, test and verify the correspondences, sympathies, relations, and interactions in all departments of nature and their practical application. This object requires time, patience, and experience in order to be realized. Fourth, to prove that man is the microcosm of the macrocosm, and that all the laws, forces, and elements of nature are mirrored in the human constitution.

The science of the Supreme Spirit is the foundation of all branches of science, and the mathematics of the Supreme Spirit is the most perfect and accurate of sciences. A useful definition is that mathematics is knowledge of the structure, order, and relation of things that is based on counting, calculation, measuring and description. The foundational elements of mathematics are numbers. In modern times, mathematics has become indispensable to the research, application, expression, and progress of the physical, biological, social, and psychological sciences.

In the ancient civilizations, mathematics and numbers were also held in the highest esteem. The principles of the Pythagorean theorems, Euclidean geometry, and Vitruvian architecture are still studied and applied today.

In many ancient scriptures, monuments and buildings there is the symbolic use of numbers and figures to express and record scientific, philosophical, and religious thought. Pythagoras required that those who applied for admission to his school to have already studied the sciences of arithmetic astronomy, geometry, and music - the four divisions of mathematics.

The ancient sages held that mathematics demonstrated the balance, harmony, order, and presence of an intelligent plan that guided the operation and formation of the universe. The mathematical and formulaic expression of the orderly unfoldment of the universe out of Unknowable Deific Source gave evidence of the boundless presence of the Supreme Spirit in all things and forces of nature. Indeed, numbers and geometrical figures are keys to the Ancient Wisdom Religion and express the fundamental principles of the philosophy of Theosophy.

Plato taught that Deity geometrizes. Numbers and geometrical figures were used to record the origin, evolution, growth, development, and correlation of the universe. The platonic geometrical figures echoed the teachings of Pythagoras who taught the progression from points to lines, to superficies (surfaces), to solids, and then to bodies. Every ancient system of cosmology - the branch of science that deals with the origin of the universe - began with a circle, a point, a triangle, and a cube. The most ancient symbols of the Ancient Wisdom Religion are a Circle, the point, triangle, a cube, a pentacle, and a hexagram. The mathematical and geometrical properties of these figures symbolized evolutionary processes of development from the spiritual to the physical, from the abstract to the concrete.

As stated in [The Secret Doctrine, Volume I](#), p. 272:

“But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs.”

The Pythagorean use of numbers and geometrical figures is instructive. The Pythagorean Triangle, or Decade, consists of a triangle with a pyramidal arrangement of ten dots within its three sides. The whole of the universe, metaphysical and material, is encoded within this figure. For those who understand its symbolism, the mysteries of the entire Universe, the nature of things, the origin and evolution of the universe out of the Supreme Spirit, are revealed. It can be applied to the macrocosm and microcosm - Man, the "inner science" and the physical "surface science", from universals to particulars or inductively from particulars to universals. It can be viewed as the many proceeding from unity, as well as the differentiation of matter on the physical plane.

Pythagoras made numbers the cornerstones of his science of cosmology, and taught that the universe had been called forth out of the Supreme Spirit and constructed by the harmony and proportion of numbers.

Naught (0) is no number and represents the indivisible invisible unity. 1 is the manifested One, the Monad, the principle basis of all manifested and differentiated things. 2 is the duality of Spirit and Matter which is present in all manifestation. The numbers 3, 4, 5, 6, and 7 represent subsequent stages of differentiation. 8 graphically and symbolically represents the eternal spiral motion of cycles. 9 represents the regeneration that is incessantly going on throughout nature as it is the number that incessantly reproduces itself in every multiplication of itself by another number. 10 is the sum whole of all and brings all the different digits back to the unity of the 1 and the 0. Just as at the end of a cycle of evolution and differentiation, everything resolves back into the primordial Oneness of the Supreme Spirit.

Cycles are another important aspect of the mathematics of the Supreme Spirit. Cycles are countable periods of time that mark the periodic and successive stages of the evolution of universes, solar systems, worlds, and humanity. They are measurable intervals of time during which there is a return of impressions and effects of previous actions. All natural events in the affairs of humanity, and all that lives and breathes on earth, depend upon cyclical processes in the Kosmos. Over an immense period of astronomical observations of recurring celestial phenomena, the ancient sages developed a means of accurately counting, measuring, ordering, and predicting the intervals and return of these influences. The Zodiac is this celestial clock, and its symbols, if understood, are an indicator of the nature of the cycle and cycles to come.

This gave them knowledge of when and how to act for the good of all.

There are unerring, periodically recurring numbers - indicative of an intelligent plan - resulting in cosmic divisions of time, cyclic astronomical phenomena and natural influences. The numbers 4,3,2,0, taken separately or in combination resulting in 7 and 9 are characteristic of the cyclic inner and outer mysteries of nature. The Brahmanical cycles, which are very close to the Esoteric cycles, record the duration of Yugas, Mahayugas, Manvantaras, Kalpas, a year of Brahma, and the life of Brahma. The digits of these immense periods of time affecting humanity, the earth, and the solar system, when added together produce the number nine.

How can one make the mathematics of the Supreme Spirit practical in his life? One method is by applying the basic astronomical principle of an epoch and checking, testing, and verifying its usefulness. An epoch is a recurring observable astronomical event that marks the exact beginning and ending of a countable period of time. One epoch that everyone has access to knowing and is the same for everyone is the exact date of the recurring new moon - 30 days. Beginning with the new moon for a particular month make a record of what is experienced within and without oneself, physically, emotionally, psychically, mentally, morally, and

spiritual, as well as their strength and character. Do this for each day of the epoch of 30 days. After a few months of recording one's observations and correlating them with which day of the month on which they occur, check to see if a predictable pattern occurs.

The mathematics of our Supreme Spirit suggests that over time one would be able to calculate the average duration of the return of these characteristic impressions and occurrences in our lives. Such knowledge leads to a truer realization of the Self, a profounder conviction in the interdependence of all, a scientific means to fit ourselves to be better prepared and able to help and teach others, and wisdom to know how and when to individually act to best perform one's duty to humanity and to another.

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Enthusiasm and Zeal

Examining the Foundations of Optimism

Olga Attovna Fedorova



Zeal and enthusiasm: the two words are often used interchangeably. However, there is a difference between them. Zeal is associated with a sense of urgency and a willingness to go beyond what is expected in order to achieve a desired outcome. Examples of zeal can be seen in many areas of life, from religious devotion to political activism to artistic expression. An unsympathetic, one-sided mentality can result in a fanatic, a zealot.

While zeal and enthusiasm share some similarities, they are distinct concepts that can have different impacts on individuals and their pursuits. Enthusiasm is characterized by a sense of

joy and optimism. It can be contagious, inspiring more people to share the same sense of excitement. Enthusiasm bears the spirit of a good-willing individual, not a slave.

Regarding enthusiasm, O.S. Marden says in his book “The Optimistic Life”:

“No matter how skillfully constructed or how powerful the locomotive may be, unless the water used to run it is boiling, the train will not move an inch. What the boiling water is to a locomotive, enthusiasm is to a man. No matter how great his ability or diversified his talents, unless he is filled with that enthusiasm which generates energy, great motive power, as the boiling water generates the steam which propels the train, he will never accomplish anything noteworthy. Every successful person, whatever his profession or occupation, is filled with this stimulating force. It is this which enables him to overcome obstacles, to spurn hardship and privation to dare any danger in order to reach his goal.” [1]

These words remind the lyrics of a popular, enthusiastic Russian song: “Our locomotive moves forward, there is a stop in the commune, we have no other way.”

Enthusiasm is a positive and optimistic attitude that can help individuals approach challenges with a sense of energy and determination. We should fill every day with light-hearted energy for enthusiastic service, not lukewarm.

As O. S. Marden says:

“Every day’s work should be a supreme event in every life. One should come to it as carefully prepared as the *prima donna*, who is trying to hold the world’s supremacy in song, comes before her audience. Then our work would breathe out the vigor and vitality and freshness which we put into it. Then life would be glorified, and the work of the world illuminated, transformed.” [2]

Enthusiasm is linked to that true creative optimism of one who serves humanity. An optimist doesn’t lose his enthusiasm because of the challenges he faces. He considers everyday hardships as steps on his path. His thoughts are about the spiritual progress of mankind and tools to help people know themselves.

Russian philosopher Ivan A. Ilyin says in his book first published in German under the title “Das verschollene Herz. Ein Buch der stille Besinnungen” (“The lost heart, Book of Quiet Reflections”) and later translated by himself into Russian:

“This is what modern humanity needs, like air, like water and fire; a healthy, creative optimism. We are on the threshold of a new era, and we need new, creative ideas... A true optimist... is a strong-willed person, careful about his knowledge and his preservation, devoted to the Cause he serves, and feeding the stream of his will to live in the Divine source. The will is a wonderful and mysterious force which can always grow in power and persistence. The will of a true optimist is a gift of strength, it is the art of self-strengthening, a living infinity of effort - the ‘spiritual perpetuum mobile’ so long and so hopelessly sought after...”. [3]

Enthusiasm gets stronger than zeal by abandoning one-sidedness and discord, by cultivating the higher faculties of the brain and serendipity, and by expanding one’s vital energies in order to achieve a noble goal.

NOTES:

[1] O. S. Marden, “The Optimistic Life”, New York, Thomas Y. Crowell & Company, 1907, 257 pp., see p. 163.

[2] O. S. Marden, "The Optimistic Life", p. 234.

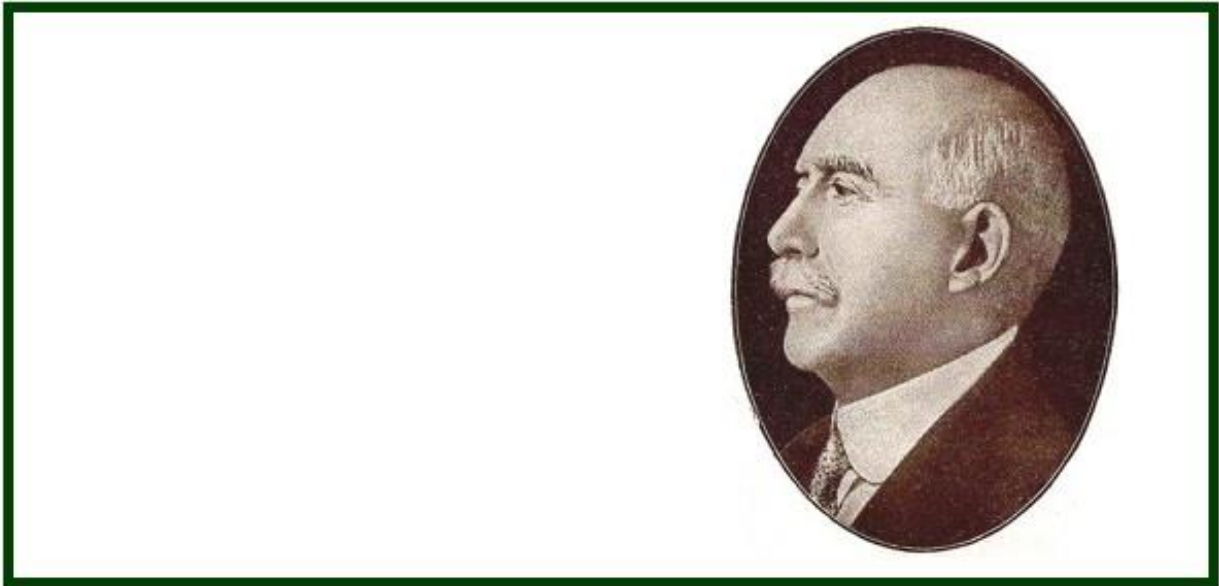
[3] Dr. Iwan Iljin (Ivan A. Il'in), "Das verschollene Herz. Ein Buch der stille Besinnungen", Verlag Paul Haupt, Bern, 1943, 170 pp., Chapter V, § 36, "Der Optimist", pp. 156-159.

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Orison Swett Marden **A Law of Daily Action**



Having risen to a definite position among the philosophers of the ages, Doctor O.S. Marden might have founded a new school of science, or a new religion, but he found that, in his day, what the world needed was not more conflicting creeds, but a welding of all creeds into a law of daily action - a rule of conduct - a definite schedule of living that could be as accurately applied to every day's problems as the law of mathematics itself.

So, he took philosophy, science, religion, psychology, physics, metaphysics, psychiatrics, and all the "isms" of the ages, and worked out for the human race a practicable, demonstrable, positive law of living that, correctly used, could not fail. This he gave to the world, free and untrammled, uncontrolled by theological doctrines or church organization, unallied with any school of science.

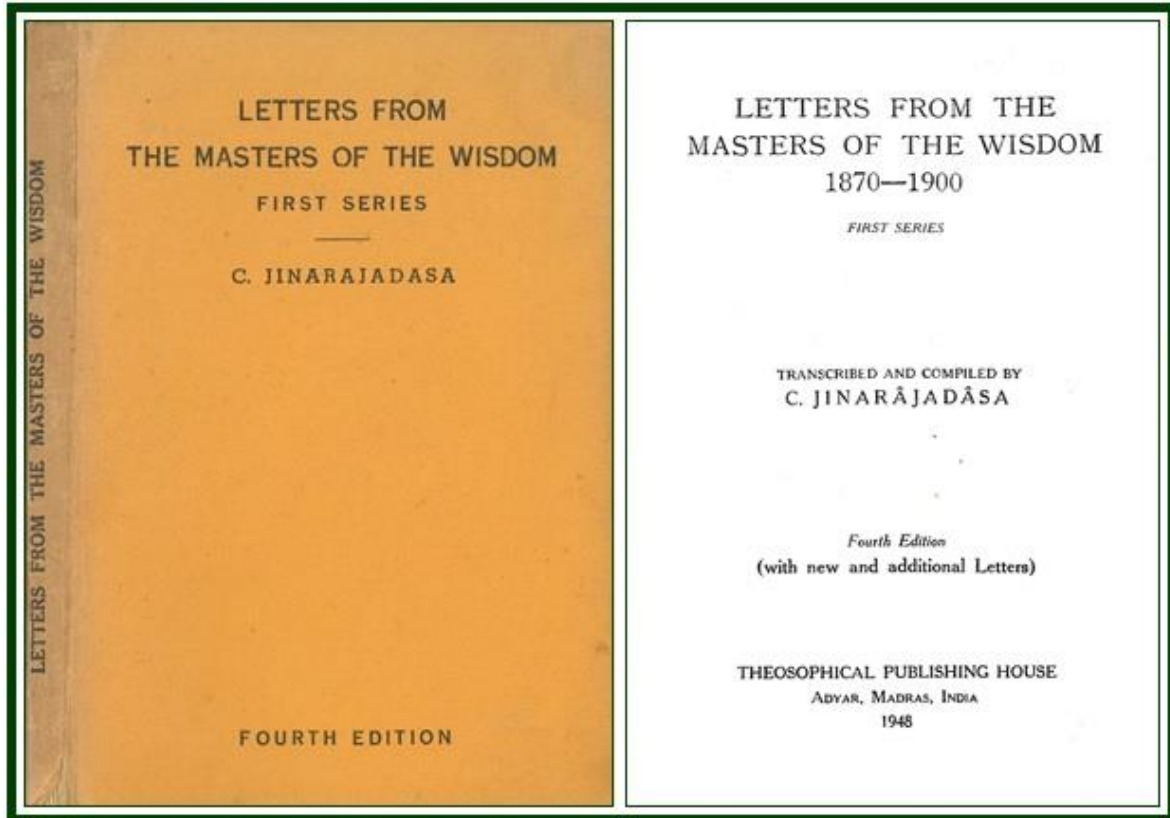
(Francis Trevelyan Miller)

[From the book "**Life of Orison Swett Marden**", by Margaret Connolly, 1925, Thomas Y. Crowell Company, 327 pp., see page 6.]

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Thoughts Along the Road

The *Chohan* Talks About Christianity, and Looks at the Moral Condition of the World



Front Cover and opening page of “Letters from the Masters of the Wisdom - First Series”, fourth edition, 1948

* The *Maha-Chohan* is a higher level Mahatma or Adept, whom the spiritual teachers of Helena P. Blavatsky revere as their own master. Letter 01 in “[Letters From the Masters of the Wisdom - First Series](#)” reproduces the document generally known by the name of “The Letter from the Maha-Chohan”. It consists of an 1881 letter from a Master of the Wisdom which narrates what the Maha-Chohan said when consulted on the dharma and duty of the modern theosophical movement, which had been created almost seven years earlier, in 1875.

* The document is seen by some as one of the most important theosophical texts of all time. It includes severe criticisms regarding dogmatic religions. Yet on page 6 of “[Letters From the Masters of the Wisdom - First Series](#)” we see that the Maha-Chohan has a positive view of Mystical Christianity, and of the inner traditions of wisdom present in every religion.

* The *Chohan* says: “Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle [1] - this liberated Para-Atma (Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit - will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our

own Ego, the illusory apparent *self*, to recognize our true self in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental self, the Buddha, the Christ, or God of every preacher.” (Page 6.)

* What about the moral condition of humanity? According to this report from a Master of the Wisdom, the Chohan said: “To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilised* races less than any other, have ever possessed the *truth*.” (Page 11.) The words “*civilised* races”, here, is a reference to the materially richer nations of the West, *id est*, the colonialist and neocolonialist countries which present themselves as “the police of the world” and fabricate wars to impose their power.

* That the theosophical movement started failing in Ethics even while HPB was physically alive can be seen in the article “[Helena Blavatsky’s Self-Criticism](#)”. It is easy to realize therefore that the central task of theosophists in the 21st century must include facing the moral and ethical task now challenging mankind, for *morality is the art of sowing good Karma*, and one must *deserve*, before *desiring* spiritual progress.

* The Letter of the Maha-Chohan makes a warning: “Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot.” (Page 4.) And it adds:

* “Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss Nirvana.” (Pages 5-6.)

* That there are many ideas in common between Mystical Christianity and the Eastern masters of the wisdom is also clear from Letter 2 in the same book “[Letters From the Masters of the Wisdom - First Series](#)”.

* “Be true, be loyal to your pledges, to your sacred duty, to your country, to your own conscience”, says the letter. And the Master adds: “Be tolerant to others, respect the religious views of others if you would have your own respected”. (Page 12.)

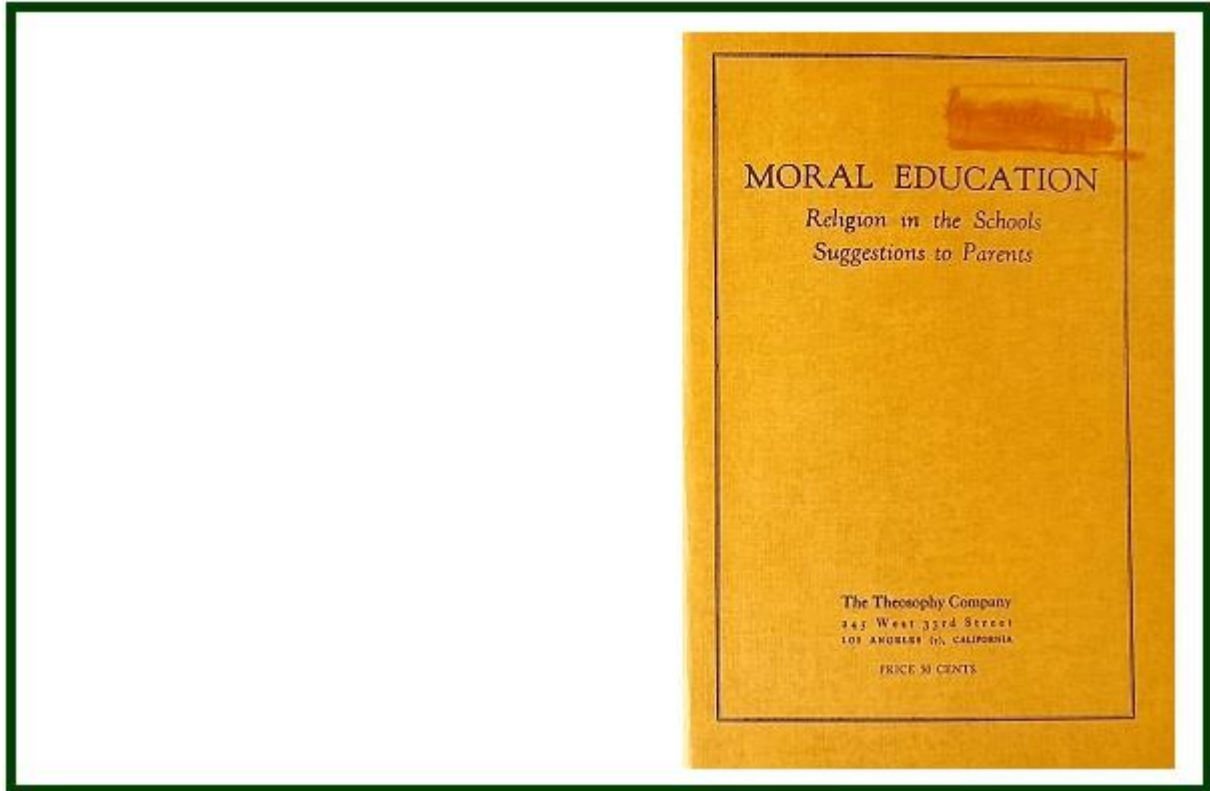
* In a *post scriptum* to the same letter, the master mentions the need for self-purification and forgives the *personal mistakes* of students. While referring to the moral duty of every pilgrim, the teacher uses words often found in Christian churches, such as *sin* and *forgiveness*:

* “May no further Karma attach to those who have sinned last year in thought as well as in deed. Personally they are forgiven. Let a new year and new hopes begin for them.” (Page 13.)

NOTE:

[1] The masters of the wisdom often refer to the seven principles of human consciousness, for they allow us to understand the connection between human individuals and cosmic life. On this central topic - largely ignored in pseudo-theosophy - read the articles “[The Seven Principles of Consciousness](#)”, “[The Seven Principles of the Movement](#)”, “[The Seven Principles](#)” (this one by HPB), and “[Antahkarana, the Bridge to Sky](#)”.

The Theosophy Company:
The State of Morality in the US
Excerpt From a Theosophical Essay
Written in the Middle of 20th Century



“In the past, America has been simply rough and barbarous; now it is becoming clever, smooth and corrupt”.

Education in America has lost its sense of nobility, of aspiration, its essential idealism. Education is no longer a means to the larger integrity which gives a nation its saving remnant of morally and intellectually distinguished individuals. Education has become something cheap, something ordinary.

Graduates of American colleges and universities bring only their sharpened wits to the industrial struggle, the economic war. Scholars and litterateurs lend their talents to partisanships of the hour, to the deceptions and apologetics of nationalism. University men compose the persuasive lines of modern advertising copy, perverting science, art, and even patriotism and motherhood to commercial purposes. University men practice the shady morality of diplomatic intrigue, pursuing the *realpolitik* of the American Century while invoking the language of the illustrious dead to justify their misdeeds in the name of freedom and democracy.

And the people - graduates of American schools and colleges - passively submit to all these things, giving, sometimes, a merely cynical assent, sometimes speaking sententiously of the need for being “practical”, thus justifying the habitual deceits practiced by men in public life. In the past, America has been simply rough and barbarous; now it is becoming clever, smooth and corrupt. This is not to charge the educators of the United States with responsibility for every social and moral defect that critics may discover, but to indicate the sort of apathy toward these defects which the present system of education seems unable to dispel.

Without some conception of man as essentially a moral agent, without some idea of the sources of good and evil in human life, in terms of simple principles, the great mass of mankind of necessity resorts to self-interest as the only “practical” basis for moral decisions. The Progressive educator himself is usually an ardent altruist, but an altruist without principles. There is no inner logic in the pragmatic philosophy to justify or commend laboring for the good of others. How shall the Progressive educator communicate his deep concern for the welfare of his fellows? On what is his doctrine of human brotherhood based? *Why* should men care if other men are exploited, or suffer the discriminations of class, color or religion?

The moral conviction of the few needs explanation as much as the moral apathy of the many. Because this explanation is lacking, Progressive educators and other followers of naturalist thought tend to assume that these differences among men are inconsequential or that they do not exist at all. Naturalism, as the basis for ethical ideas, is shallow and unhistorical, leading to overoptimistic programs which ignore the realities of human nature and are therefore incapable of dealing with them.

The Progressive educator, anxious to establish a moral basis for human relations, in rejecting metaphysics turns away from the only enduring foundation for a moral life.

Moral ideas are founded on metaphysical principles. They may and must be checked by experience, proved by life, but they do not originate from experience alone - no more than the brain secretes thought as the liver secretes bile, as Cabanis imagined.

Moral ideas are innately human characteristics; they always have been and always will be stronger than facts and statistics. Moral ideas cause the arrangement of facts and statistics, as the history of social thought can be shown to prove. What needs examination, then, at the outset, is the quality of our moral ideas. They may be ethically sound in inspiration, but crucially biased in interpretation because of some deep-lying contemporary prejudice. Humanitarian ardor, Progressive or otherwise, is not enough.

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From the 51-page pamphlet “**Moral Education**”, whose subtitle is “Religion in the Schools, Suggestions to Parents”, published by The Theosophy Company, Los Angeles, California, USA, see pp. 16-17. Anonymous author. The date of publication is uncertain. It is more recent than 1944, for on page 47 it refers to a magazine published in August 1945. It should be no more recent than 1965. The pamphlet belongs therefore to the post-Garrigues period of the Theosophy Company.

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[Click to See:](#)

[**The Daily Battle - The Bridge to an Infinite Bliss Can Be Found in the Cycle of 24 Hours**](#)

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How to Stay Young

A Study in the Law of Self-Renewal

O.S. Marden



An old copper medal celebrating O.S. Marden's life (1850-1924)

**We do not count a man's years
until he has nothing else to count.**

(R. W. Emerson)

The ability to hold mentally the picture of youth in all its glory, vivacity and splendor has a powerful influence in restraining the old age processes.

Old age begins in the heart. When the heart grows cold the skin grows old, and the appearances of age impress themselves on the body. The mind becomes blighted, the ideals blurred, and the juices of life congealed.

Many people look forward to old age as a time when, as a recent writer puts it, you have "a feeling that no one wants you, that all those you have borne and brought up have long passed

out onto roads where you cannot follow, that even the thought-life of the world streams by so fast that you lie up in a backwater, feebly, blindly groping for the full of the water, and always pushed gently, hopelessly back.”

There is such a thing as an old age of this kind, but not for those who face life in the right way. Such a pathetic, such a tragic ending is not for those who love and are loved, because they keep their hearts open to the joys and sorrows of life; who maintain a sympathetic interest in their fellow-beings and in the progress and uplift of the world; who keep their faculties sharpened by use, and whose minds are constantly reaching out, broadening and growing, in the love and service of humanity. A dismal, useless old age is only for those who have not learned how to live.

Growth in knowledge and wisdom should be the only indication of our added years. Professor Metchnikoff, the greatest authority on age, believes that it is possible to prolong life, with its maximum of vigor and freshness, until the end of its normal cycle, when the individual will gratefully welcome what will be a perfectly happy release. At this point he claims that the instinct of death will supplant the instinct of life, when the bodily mechanism approaches the natural end of normal exhaustion. He believes that men should live and maintain their usefulness for at least one hundred and twenty years.

The author of “Philosophy of Longevity” tells us that man can live to be two hundred years old. Jean Finot says: “Speaking physiologically, the human body possesses peerless solidity. Not one of the machines invented by man could resist for a single year the incessant taxes which we impose upon ours. Yet it continues to perform its functions notwithstanding.”

What we have a horror of is the premature death of the faculties, the cutting off of power, opportunity, the decay of the body many years before the close of the life on earth. We shudder at the giving up of a large part of life that has potency of work, of action and of happiness. This horror of senility increases, because life continually grows more interesting. There never was a time when it seemed so precious, so full of possibilities, when there was so much to live for, as in this glorious present. There never was a time when it seemed so hard to be forced out of the life race. We are on the eve of a new and marvelous era, and the whole race is on the tiptoe of expectancy. Never before was the thought of old age as represented by decay and enforced inactivity so repugnant to man.

But why should anyone look forward to such a period? It is just this looking forward, the anticipating and dreading the coming of old age, that makes us old, senile, useless.

The creative forces inside of us build on our suggestions, on our thought models, and if we constantly thrust into our consciousness old age thoughts and pictures of decrepitude, of declining faculties, these thoughts and pictures will be reproduced in the body.

A few years ago a young man “died of old age” in a New York hospital. After an autopsy the surgeons said that while the man was in reality only twenty-three years old he was internally eighty! If you have arrived at an age which you accept as a starting point for physical deterioration, your body will sympathize with your conviction. Your walk, your gait, your expression, your general appearance, and even your acts will all fall into line with your mental attitude.

A short time ago I was talking with a remarkable man of sixty about growing old. The thought of the inevitableness of the aging processes appalled him. No matter, he declared, what efforts he might make to avert or postpone the decrepitude of age there would come a period of diminishing returns, and though he might fight against it he would ever after be on the decline of life, going irrevocably toward the sunset, ever nearer and nearer to the time when he should be useless. "The conviction that every moment, every hour, every day takes me so much nearer to that hole in the ground from which no power in Heaven or earth can help us to escape is ever present in my mind", he said. "This progressive, ever-active retrogression is monstrous. This inevitably decrepit old age staring me in the face is robbing me of happiness, paralyzing my efforts and discouraging my ambition."

"But why do you dwell on those things that terrify you?" I asked. "Why do you harbor such old age thoughts? Why are you visualizing decrepitude, the dulling and weakening of your mental faculties? If you have such a horror of the decrepitude, the loss of memory, the failing eyesight, the hesitating step, and the general deterioration which you believe accompany old age, why don't you get away from these terrifying thoughts, put them out of your mind instead of dwelling on them? Don't you know that what you concentrate on, what you fear, the pictures that so terrify you, are creating the very conditions which you would give anything to escape? If you really wish to stay the old age processes you must change your thoughts. Erase everything that has to do with age from your mind. Visualize youthful conditions. Say to yourself, 'God is my life. I cannot grow old in spirit, and that is the only old age to fear. As long as my spirit is youthful; as long as the boy in me lives, I cannot age'."

The great trouble with those who are getting along in years is that they put themselves outside of the things that would keep them young. Most people after fifty begin to shun children and youth generally. They feel that it is not "becoming to their years" to act as they did when younger, and day by day they gradually fall more and more into old age ways and habits.

We build into our lives the picture patterns which we hold in our minds. This is a mental law. When you have reached the time at which most people show traces of their age you imagine that you must do the same. You begin to think you have probably done your best work, and that your powers must henceforth decline. You imagine your faculties are deteriorating, that they are not quite so sharp as they once were; that you cannot endure quite so much, and that you ought to begin to let up a little; to take less exercise, to do less work, to take life a little easier.

The moment you allow yourself to think your powers are beginning to decline they will do so, and your appearance and bodily conditions will follow your convictions. If you hold the thought that your ambition is sagging, that your faculties are deteriorating, you will be convinced that younger men have the advantage of you, and, voluntarily, at first, you will begin to take a back seat, figuratively speaking, behind the younger men. Once you do this you are doomed to be pushed farther and farther to the rear. You will be taken at your own valuation. Having made a confession of age, acknowledged in thought and act that, in so far as work and productive returns are concerned, you are no longer the equal of young men, they will naturally be preferred before you.

If people who have aged prematurely could only analyze the influences which have robbed them of their birthright of youth they would find that most of them were a false conviction that they must grow old at about such a time, needless worry - all worry is needless, - silly anxiety, which often comes from vanity, jealousy and the indulgence of such passions as

excessive temper, revenge, and all sorts of unhealthy thinking. If they could only eliminate these influences from their lives, they would take a great leap back toward youthfulness. If it were possible to erase all of the scars and wrinkles, all the effects of our aging thoughts, aging emotions, moods and passions, many of us would be so transformed, so rejuvenated that our friends would scarcely know us. The aging thoughts and moods and passions make old men and women of most of us in middle life.

The laws of renewal, of rejuvenation are always operating in us, and will be effective if we do not neutralize them by wrong thinking. The chemical changes caused in the blood and other secretions by worry, fear, the operation of the explosive passions, or by any depressing mental disturbance, will put the aging processes in action.

Whatever we establish as a fixed conviction in our lives we transmit to our children, and this conviction gathers cumulative force all the way down the centuries. Every child in Christian countries is born with the race belief that three score years or three score years and ten is a sort of measure of the limit to human life. This has crystallized into a race belief, and we begin to prepare for the end much in advance of the period fixed. As long as we hold this belief we cannot bar out of our minds the consequent suggestion that when we pass the half century limit our powers begin to decline. The very idea that we have reached our limit of growth, that any hope of further progress must be abandoned, tends to etch the old age picture and conviction deeper and deeper in our minds, and of course the creative processes can only reproduce the pattern given them.

Some men cross the zenith line, from which they believe they must henceforth go down-hill, a quarter of a century or more earlier than others, because we cross this line of demarcation mentally first, cross it when we are convinced that we have passed the maximum of our producing power and have reached the period of diminishing returns.

Many people have what they are pleased to call a premonition that they will not live beyond a certain age, and that becomes a focus toward which the whole life points. They begin to prepare for the end. Their conviction that they are to die at a certain time largely determines the limitation of their years.

Not long since, at a banquet, I met a very intelligent, widely read man who told me that he felt perfectly sure he could not possibly live to be an old man. He cited as a reason for his belief the analogy which runs through all nature, showing that plants, animals and all forms of life which mature early also die early, and because he was practically an adult at fifteen he was convinced that he must die comparatively young. He said he was like a poplar tree in comparison with an oak; the one matured early and died early; the other matured late and was very long-lived.

So thoroughly is this man under the dominion of his belief that he must die early that he is making no fight for longevity. He does not take ordinary care of his health, or necessary precautions in time of danger. "What is the use", he says, "of trying to fight against Nature's laws? I might as well live while I live, and enjoy all I can, and try to make up for an early death."

Multitudes of people start out in youth handicapped by a belief that they have some hereditary taint, a predisposition to some disease that will probably shorten their lives. They go through

life with this restricting, limiting thought so deeply embedded in the very marrow of their being that they never even try to develop themselves to their utmost capacity.

Our achievement depends very largely upon the expectancy plan, the life pattern we make for ourselves. If we make our plan to fit only one-half or one-third of the time we ought to live, naturally we will accomplish only a fraction of what we are really capable of doing. I have a friend who from boyhood has been convinced that he would not live much, if any, beyond forty years, because both his parents had died before that age. Consequently he never planned for a long life of steady growth and increasing power, and the result is he has not brought anything like all of his latent possibilities into activity, or accomplished a fourth of what he is really capable.

It is infinitely better to believe that we are going to live much longer than there is any probability we shall than to cut off precious years by setting a fixed date for our death simply because one or both of our parents happened to die about such an age, or because we fear we have inherited some disease, such as cancer, which is likely to develop fatally at about a certain time.

Just think of the pernicious influence upon a child's mind of the constant suggestion that it will probably die very young because its parents or some of its relatives did; that even if it is fortunate enough to survive the diseases and accidents of youth and early maturity, it is not possible to extend its limits of life much, if any, beyond a certain point! Yet we burn this and similar suggestions into the minds of our children until they become a part of their lives. We celebrate birthdays and mark off each recurring anniversary as a red-letter day and fix in our minds the thought that we are a year older. All through our mature life the picture of death is kept in view, the idea that we must expect it and prepare for it at about such a time. The truth is the death suggestion has wrought more havoc and marred more lives than almost anything else in human history. It is responsible for most of the fear, which is the greatest curse of the race.

A noted physician says that if children, instead of hearing so much about death, were trained more in the principles of immortality, they would retain their youth very much longer, and would extend their lives to a much greater length than is now general.

I believe the time will come when the custom of celebrating birthdays, of emphasizing the fact that we are a year older, that we are getting so much nearer the end, will be done away with. Children will not then be reminded so forcibly once in three hundred and sixty-five days that each birthday is a milestone in age. We shall know that the spirit is not affected by years, that its very essence is youth and immortality. In our inmost souls we shall realize that there is a life principle within us that knows neither age nor death. We shall find that old age is largely a question of mental attitude, and that we shall become what we are convinced we must become.

As a matter of fact the average length of life is steadily increasing, because science is teaching men how to live so as to conserve health and youth. Formerly men and women grew old very much earlier than they do now, and they died much younger. We do not think so much about dying as they used to in the early days of this country, when to prepare for the future life seemed to be the chief occupation of our Puritan ancestors. They had very little use for this world and did not try to enjoy life here very much. They were always talking and praying and

singing about “the life over there”, while making the life here gloomy and forbidding. They forgot that the religion Christ taught was one of joy.

There is no greater foe to the aging processes than joy, hope, good cheer, gladness. These are the incarnation of the youthful spirit. If you would keep young, cultivate this spirit; think youthful thoughts; live much with youth; enter into their lives, into their sports, their plays, their ambitions. Play the youthful part, not half-heartedly, but with enthusiasm and zest. You cannot use any ability until you think, until you believe, you can. Your reserve power will stand in the background until your self-faith calls it into action. If you want to stay young you must act as if you felt young.

If you do not wish to grow old, quit thinking and acting as if you were aging. Instead of walking with drooped shoulders and with a slow, dragging gait, straighten up and put elasticity into your steps. Do not walk like an old man whose energies are waning, whose youthful fires are spent. Step with the springiness of a young man full of life, spirit and vigor. The body is not old until the mind gives its consent. Stop thinking of yourself as an old man or an old woman. Cease manifesting symptoms of decrepitude. Remember that the impression you make upon others will react on yourself. If other people get the idea that you are going down hill physically and mentally, you will have all the more to overcome in your effort to change their convictions.

When we are ambitious to obtain a certain thing, and our hearts are set on it, we strive for it, we contact with it mentally and through our thoughts we become vitally related to it. We establish a connection with the coveted object. In other words, we do everything in our power to obtain it; and the mental effort is a real force which tends to match our dream with its realization.

An up-to-date modern woman is a good example of what I mean. She does not act like an old lady, and does not put on an old lady’s garb after she has passed the half-century milestone. We do not see the old lady’s cap, the old lady’s gown of the past any more. Women getting along in years nowadays dress more youthfully and appear younger than their grandmothers did at the same age. They do everything to make themselves appear young. Men are much more likely than women to grow careless in regard to personal appearance as they grow older. They wear their hair longer, they let their beard grow, they stoop their shoulders, drag their feet when they walk, and begin to neglect their dress. They are not as careful in any respect to retain their youthful appearance as women, who resort to all sorts of expedients to ward off signs of age and to retain their attractiveness.

The habit of growing old must be combated as we combat any other vicious habit, by reversing the processes by which it is formed. Instead of surrendering and giving up to old age convictions and fears, stoutly deny them and affirm the opposite. When the suggestion comes to you that your powers are waning, that you cannot do what you once did, prove its falsity by exercising the faculties which you think are weakening. Giving up is only to surrender to age.

We tend to find what we look for in this world, and if, as we advance in years, we are always looking for signs of old age we will find them. If you are constantly on the alert for symptoms of failing faculties, you will discover plenty of them; and the great danger of this is that we are apt to take our unfortunate moods for permanent symptoms. That is, some day perhaps you cannot think as clearly, you cannot concentrate your mind as well, you do not remember

as readily as you did the day before, and you immediately jump to the conclusion that a man of your age must begin to fail, cannot expect as much of himself as when he was younger. In other words, a person whose mind is concentrated upon his aging processes is inclined to draw a wrong conclusion from his temporary moods and feelings, mistaking them for permanent conditions.

The majority of people who are showing the signs of premature aging are suffering from chronic thought poison, that is, the chronic old age poison. From the cradle they have heard old age talk, the reiteration of the old age belief that when a person reached about such an age he would then naturally begin to let up, to prepare for the end. And so instead of fighting off age by holding the eternal youth thought and the vigor thought they have held the thoughts of weakness and declining powers. When they happen to forget something, they say their memory is beginning to go back on them, their sight will soon begin to fail, and they go on anticipating signs of decline and decrepitude until the old age visualization is built into the very structure of their bodies.

Instead of forming the habit of looking for signs of age form the habit of looking for signs of youth. Form the habit of thinking of your body as robust and supple and your brain as strong and active. Never allow yourself to think that you are on the decline, that your faculties are on the wane, that they are not as sharp as they used to be and that you cannot think as well, because your cells are becoming old and hard. He ages who thinks he ages. He keeps young who believes he is young.

We get a good hint of the power of mental influence in the marvelous way in which many of our actresses and grand-opera singers retain their youthfulness, because they feel that it is imperative that they should do so. Had Sara Bernhardt, Adelina Patti, Lily Lehmann, Madame Schumann-Heink, Lillian Russell, and scores of other actresses and singers pursued any other vocation they would undoubtedly have been at least ten, perhaps twenty years older in appearance than they are.

There are too many exceptions to the race belief that man's powers begin to wane at fifty, sixty or seventy to allow oneself to be influenced by it. We really ought to do our best work after fifty. If the brain is kept active, fresh and young, and the brain cells are not ruined by a vicious life, worry, fear, selfishness, or by disease induced by wrong living or thinking, the mind will constantly increase in vigor and power. Men and women whose faculties are sharp and whose minds are keen and vigorous at ninety, and even at a hundred, prove this. I know a number of men in their seventies and eighties who are as sturdy and vigorous physically and mentally to-day as they were twenty years ago. Only recently I was talking with a business man who broke down at forty from over strain but who is now, in his eightieth year, more buoyant and elastic in mind and body than many men at fifty. This man does not believe in growing old because he knows that ten years ago he did not have a bit of the cell material in his body that he has to-day. "Why should I stamp these new body cells with four score years", he says, "when not a single one of them may be a quarter of that age?"

Many of us do not realize the biological fact that Nature herself bestows upon us the power of perpetual renewal. There is not a cell in our bodies that can possibly become very old, because all of them are frequently renewed. Physiologists tell us that the tissue cells of some muscles are renewed every few months. Some authorities estimate that eighty or ninety per cent of all the cells in the body of a person of ordinary activity are entirely renewed within a couple of years.

One's mental attitude, however, is the most important of all. There is no possible way of keeping young while convinced that one must inevitably manifest the characteristics of old age. The old age thoughts stamp themselves upon the new body cells, so that they very soon look forty, fifty, sixty, or seventy years old. We should hold tenaciously the conviction that none of the cells of the body can be old because they are constantly being renewed, a large part of them every few months. It is impossible for the processes producing senility to get control of the system, or to make very serious changes in the body, unless the mind first gives its consent. Age is not so much a matter of years as of the limpidity, the suppleness of the protoplasm of the cells of the body, and there is nothing which will age the protoplasm like aging thoughts and serenity enemies, such as worry, anxiety, fear, anger, hatred, revenge, or any discordant emotion. If you keep your protoplasm young by holding youthful ideals, there is no reason why you should not live well into the teens of your second century.

Constantly affirm, *"I am young because I am perpetually being renewed; my life comes new every instant from the Infinite Source of life. I am new every morning and fresh every evening, because I live, move, and have my being in Him who is the source of all life."* Not only affirm this mentally, but also audibly. Make this picture of perpetual rejuvenation and re-creation so vivid that you will feel the thrill of youthful renewal through your entire system.

Some people try to cure the physical ravages made by wrong living and wrong thinking by patching their bodies from the outside. The "beauty parlors" in our great cities are besieged by women who are desperately trying to maintain their youthful appearance, not realizing that the elixir of youth is in one's own mind, not in bottles or boxes. Is there anything quite so ghastly as to see an old lady (really old because her heart is no longer young), with a painted or enameled face, dressed like a young girl? Such a woman deceives no one but herself. Other people can see the old, dry skin beneath the rouge. They can see the wrinkles which she tries to disguise. She cannot cover up her age with such frivolous pretenses. The painting of cheeks and wearing of girlish frocks do not make a person young. It is largely a question of the age of the mind. If the mind has become hardened, dry, uninteresting, if there is no charm in the personality one is old, no matter what his or her years count.

Idle, selfish women of wealth who live an animal life, who are constantly doing things which hasten the appearance of old age, overeating, over-drinking, over-sleeping, idling life away, having nothing to do but gratify every luxurious whim, are the best customers of beauty doctors, who try to erase the earmarks of old age by "treating" the skin and the hair. Doctoring the effects instead of trying to remove the cause of old age never has been, and never can be, really successful. You cannot repair the ravages of age on the outside. You must remove the cause, which is in the mind, in the heart. When the affections are marbled, when one ceases to be sympathetic and helpful and interested in life, the ravages of old age will appear in spite of all the beauty doctors in the world.

I know indolent wives of rich men, who cannot understand why they age so rapidly in appearance when living such easy, care-free, worry-free lives. They are puzzled to know why it is when they do not have to work, when they have no cares, when their wants are all supplied without any effort of theirs, they do not retain their youthful appearance many years longer than they do. The fact is those women stagnate, and nothing ages one faster than mental and physical stagnation. Work, useful employment of some sort, is the price of all real growth, of all real human expansion. He, or she, who indulges in continuous idleness pays the price in constant deterioration, physical, mental and moral. A ship lying idle in the wharf will rot and go to destruction much more rapidly than a ship at sea in constant use. Every force in nature seems to combine in corroding, destroying the unused thing, the idle person.

Work, love, kindness, sympathy, helpfulness, unselfish interest - these are the eternal youth essences. These never age, and if you make friends with them they will act like a leaven in your life, enriching your nature, sweetening and ennobling your character, and prolonging your youth even to the century mark.

We are learning that the fabled fountain of youth lies in ourselves; is in our own mentality. Perpetual rejuvenation and renewal are possible through right thinking. We look as old as we think and feel, because thought and feeling maintain or change our appearance in exact accordance with their persistence or their variations. It is impossible to appear youthful and remain young unless we feel young. Youthful thinking should be a life habit.

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The above article reproduces chapter fifteen of the book “**The Victorious Attitude**”, by O.S. Marden. The volume was published in 1916 in the U.S. by Thomas Y. Crowell Company.

See “**The Elixir of Life**” and “**Is the Desire to Live Selfish?**”, in the first pages of the book [Five Years of Theosophy](#). The *second* of these two articles was written by H. P. Blavatsky.

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A Few Pioneers Make the Difference:

Do You Want
**UNIVERSAL
BROTHERHOOD**
to emerge in a
Quicker Way
in the present
world scenario?



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The Fatal Mistake Made by Modern Science



The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature. Is anything *dead* or *inorganic* capable of transformation or change? Occultism asks. And is there anything under the sun which remains immutable or changeless?

(Helena Blavatsky)

[From “The Secret Doctrine”, [volume I](#), p. 507.]

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The Meaning of Leadership:
A True Statesman Inspires
Peace and Cooperation



Ronald Reagan (1911-2004)

Lucid leaders work to expand mutual help around the world, and Ronald Reagan was no exception to the role. In the late 1980s, while being the president of the United States, he said he wanted humanity to be free of nuclear terror:

“We must build a safer peace and reduce the danger of nuclear war (.....). The resolve of America and its NATO allies has opened the way for unprecedented achievement in arms reduction. Our recently signed INF [Non-Proliferation Treaty] is historic because it reduces nuclear arms and establishes the most stringent verification regime in arms control history, including several forms of short-notice, on-site inspection... As I mentioned earlier, our efforts are to give future generations what we never had: a future free of nuclear terror.”

Reagan added:

“Strategic defenses that threaten no one could offer the world a safer, more stable basis for deterrence.” [1]

Citizens of the 21st century have reasons to ask themselves: “Where can we find true statesmen among Western nations these days?”

NOTE:

[1] Both quotations are from “The Gaia Peace Atlas”, Editor, Dr. Frank Barnaby, Foreword by the Secretary-General of the United Nations, PAN Books, 1988, 271 pp., see p. 253.

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See the article “[Brazil on Nuclear Proliferation](#)”.

