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# The spiritual life

Frederick Milton  
Willis



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# THE SPIRITUAL LIFE

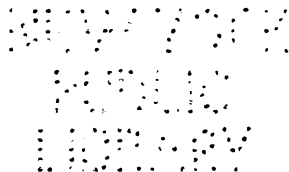
HOW TO ATTAIN IT AND  
PREPARE CHILDREN FOR IT

BY



**F. MILTON WILLIS**

*Fellow of the Theosophical Society; Member of the  
Order of the Star in the East; Member of  
the Karma and Reincarnation Legion*



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**TO THOSE WHO ASPIRE  
YOU CANNOT BE OVERLOOKED;  
YOUR TEACHER IS WAITING**

**“From the Unreal lead me to the Real;  
From Darkness lead me to Light;  
From Death lead me to Immortality.”**

## PREFACE

THE aphorisms of Part I of this little book were so fortunate as to be accorded the supremacy in a world-wide contest offered by the international monthly magazine entitled *The Herald of the Star*, published in London. The author having thereupon received a suggestion that they be published separately for convenient use, and believing that some measure of good might be thus subserved, decided to do this. In order, however, that the volume containing them might be of maximum service, he has amplified them so as to convey some of the philosophy upon which they were based, and has included with them an epitome of the celebrated statement of eternal principles of human development entitled "At the Feet of the Master," by J. Krishnamurti, a shorter statement in different form and easily memorized, entitled "The Path of Spiritual Development," and an essay, "The Plastic Age," upon such training of children as should

develop in them the foundations of a well-rounded physical and spiritual life.

*The Herald of the Star* is devoted, in the sanest and most practical manner, to the interests of reform in many departments of the world's fundamental activities, and is unique as being the organ of an international organisation, "The Order of the Star in the East," which is endeavoring to prepare the way, as a modern John the Baptist, for the early return among the peoples of the world, from His retirement, of the Lord Maitreya, the "Teacher of Gods and Men," the Supreme World-Teacher, the Christ, the Occult Head of *all* the great religions, to aid in solving the mighty problems which the perplexed world is facing and with which it seems that only His wisdom can deal. And this Order is striving to inculcate in its myriads of members the spiritual views which this little book, however feebly so far as the original portion is concerned, seeks to present—on the assumption that the true way to recognize, among several pretenders, perhaps, the Great Teacher when He comes, is to develop in oneself the attitude

## PREFACE

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of mind and heart rightly termed *spiritual*, which connotes an intelligent belief in the oneness of all things and the serviceable activities that naturally flow therefrom and also lays particular stress upon discrimination between the real and the unreal.

F. M. W.

New York, December, 1921.





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**PART I**  
**THE SPIRITUAL LIFE**



## PART I

### THE SPIRITUAL LIFE

#### APHORISM 1

*The Spiritual Life perceives the essential oneness, the inner relationship, of all things, and loses no opportunity and spares no effort to arouse in others this regenerative insight, in order that all forms of life may live in brotherliness and the sooner rise to higher issues.*



**A**LL things are one.

Even as all physical combinations in our Solar System are various aggregations of the homogeneous atoms of this outermost plane, so are those atoms highly complex aggregations of the ultimate atoms of primordial matter of a plane of being far finer than physical matter and hardly to be distinguished from Spirit. And even as all earthly lives have certain fundamental

characteristics with respect to physical conditions—namely, power of response, sensation, perception, realization of space, time and causality, *et cetera*—so are these characteristics derived from and rooted in Spirit, the One Life of the System.

Spirit and Matter, Life and Form, were *thought* into existence by the Lord of the System—a couple, inseparable. They are the two aspects of the One. They are the unthinkable All in manifestation. All things *are* one—God in His epiphany.

If the life manifesting in even the corrosive mineral, the toxic microbe, the noxious herb, the ravening fish, the poisonous reptile, the carrion bird, the untamable animal, the wicked human, is the same as that in you and in me and in the highest archangel, as it indeed is, should not compassion pervade us for any of our brothers who are groping in the darkness of separateness; and should we not strive to lead such as we can to the Light? Perhaps this viciousness in Nature came from man, and we are thus in duty bound to eradicate it. God must be Love; evil could not spring directly from Him; it must have come from

creatures possessing some freedom of initiative seeking their own ends ignorantly; man is such a creature, and we may envisage his æonian career of mistakes by what we see of him today.\* God is Love, and He uses man's errors to strengthen and ennoble him.

All things are *one*—there is one life in all; multiplicity and separateness, in the far fullness of time, are to become an inviolable harmony of conscious units.

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\* See Vol. 1 of this Series, "Recurring Earth-Lives—How and Why."



## APHORISM 2

*The Spiritual Life, like the amoeba with respect to its food, wraps itself about the things of material life, digests them and assimilates them; it is not imprisoned, impeded or even discouraged by the worst of them—but by means of them develops its Divine Properties.*



**T**HE Spiritual Life is not a pale and sickly, pusillanimous life; it is a manly, a womanly, life filled with divine curiosity, high strivings, rational imagination, courage, forcefulness, helpfulness. It does not hold itself aloof from the world; it welcomes experiences, both good and evil, and seeks their essence and significance, which it utilizes for its growth in understanding and efficiency; in every circumstance it finds food for reflection, and develops by so much: prisons cannot hold it, hard and unremitting daily labor cannot thwart it, neither cares nor illnesses can stay it, nor joys enjoin it—it is superior to all.

The Divine Properties, like lotuses in the mud of lagoons, develop and grow in the mire of material things. They are, as the Song Celestial recounts:

Fearlessness,	Study of scriptures,
Cleanness of life,	Austerity,
Steadfastness in the pursuit of the wisdom which leads to union with God,	Straightforwardness,
Almsgiving,	Harmlessness,
Self-restraint,	Truth,
Sacrifice,	Absence of wrath,
Peacefulness,	Renunciation,
Absence of crookedness,	Absence of fickleness,
Compassion to living beings,	Vigor,
Uncovetousness,	Forgiveness,
Mildness,	Fortitude,
Modesty,	Purity,
	Absence of envy and pride.

## APHORISM 3

*The Spiritual Life, realizing itself Divine, can see all whom it loves, passing away; all that it is interested in, going to pieces; its most cherished feelings, ideals, friendships violated; the world crashing about it—yet stand firm, calm, unafraid, knowing that what can so pass, is but fleeting and incomplete.*



**T**HE Spiritual Life in realizing itself Divine, knows itself to be as stable and inclusive as the depths of the ocean, and the passing of its loves and its interests, its feelings and its aspirations, to be as inconsequential to its vast underlying existence as is the lapsing of even mountainous waves, individual though transient fragments of themselves, into the bosom of the seas; and is as calm and serene in its deeps as is the heart of the mighty waters when the thunders of the skies crash above them.

The Spiritual Life, knowing itself Divine, realizes there can be no actual, permanent separation from those whom it loves, from any true service it may render, from any universal cause it may have espoused; they may at times seem to have passed—but what was real in them endures.

## APHORISM 4

*The Spiritual Life is self-reliant in excelsis: it realizes that God helps those who help themselves, because in helping ourselves, in acting self-reliantly, it is the Divine in us that is operative.*



**WE** are not automatons—were never intended to be; hence our natural impulse before obstacles on the path of our object of pursuit, is to discover or invent a means of surmounting them: the divine creative principle in us awakes, and we pass a trifle forward toward that understanding and control of conditions and things which is to eventuate in absolute domination, by knowledge and will, of the physical plane and then of higher planes.

God lures us toward Him by means of objects attractive to us.

## APHORISM 5

*The Spiritual Life is one of giving; yet it accepts gladly the cordial offerings of others, but in the spirit of a god receiving offerings—knowing it is well that they should give, and determining strongly that the giving shall redound with manifold blessings and benefits upon the giver.*



**F**OR long ages—on the Path of Pursuit—we were engrossed in *getting*, and evolved will, understanding, intellect, character. It was right for us, this selfishness—it was our *dharma*, our duty, our proper activity for the stage we had reached. It was, to be sure, unpleasant to our fellows and especially to those ahead of us in evolution, but should have been no more so to the latter than the boisterousness of children to those of their elders who recognize that a child's play is its work, through which it develops its muscles, its nervous

coördination, its alertness, its awareness, its initiative, its character.

On the Path of Return (toward God, whence we came) our *dharma* is *giving*, and we cannot retain in selfish possession aught that is given us; it or its equivalent, perhaps increased manifold, goes out from us to the giver or others; we *accept*, that the channels of beneficence may be kept clear and the tendency to give be strengthened.

## APHORISM 6

*The Spiritual Life is one of gratitude and respect toward all who try to lift even a little the heavy burdens of the world—and especially toward those who guide the steps and inspire the hearts that approach the entrance to the Way, the Truth and the Life.*



**T**HE Spiritual Life is a *knowing* life, with long ages of experience behind it, of joys and sorrows and hardships and honors and shames; and no wonder that a feeling of respect and gratitude wells up in one in contemplating those who serve mankind through betterment of conditions and development of character!

Especially is respect owing to those who are seeking to rationalize penalty for crime through provision of carefully-graded instruction and useful work, combined with care of the physical nature; and those who are striving to make of the education of



the young a sacred task intended to elicit their natural talents and imbue them with moral wisdom, while storing their minds with and arousing their interest by means of useful knowledge.

We all are one; and we cannot but rejoice when the younger egos, or souls, among us are aided to a deeper understanding and more fruitful cycles of lives.\*

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\* See Vol. I.

## APHORISM 7

*The Spiritual Life is the truly responsible life: it realizes it has been "called apart" from the world and that there is laid upon it the duty, the necessity, of striving to perfect itself in love and sympathy, knowledge and insight, action and efficiency, for the good of the world.*



**R**ESPONSIBILITY, from words meaning "I promise again," seems (for language is very occult and mysterious) to hark back to a promise in the past. Perhaps—who knows?—when we came out from the ineffable Divine Light for our long, long sojourn in these denser, darker worlds, we were asked by our Father: "Dost thou promise to return to Me when the harvest is in and the labor is done?" and we in our enthusiasm replied: "I promise." Then we, the Spirits, fared forth, and in the course of vast ages

merged ourselves in the obscurity of up-reaching animal souls, making them human; then, blinded by the darkness of our prison-houses, we forgot the majesty of our origin and the promise we had made. For time that seemed interminable we went farther afield in this great (though little) world that is our own, and grew blinder and blinder, prouder and prouder, till we positively denied the existence of anything significant outside of our puny selves. Then there played upon us the conflicting forces of the outer world and finally those of our own inner world, and we joyed and we suffered, swinging backward and forward, now into bliss, now into anguish. Thus grew we strong and determined within, and related ourselves sympathetically with those without who had shared in our experiences; and thereupon came we in time to recognize uncritically, duties and obligations—to those below us, those at our level, and those above us. At last, in a quiet moment after some stirring sequence of experiences—in the calm that followed a storm—a light irradiated us from within—a wondrous perception awoke—a voice

(was it a voice?) spoke, and it seemed to say: "Dost thou recall thy promise?" "I do," we replied, "and I *promise again* to return to Thee, O Father, and to take with me as many as I can of my fellows." And we have borne with us and shall forever do so, the sense of our responsibility—we have lived the responsible life.

## APHORISM 8

*The Spiritual Life seeks ever to draw to itself the personality, or lower self, through which it expresses itself;—it does this by increasing the personality's responsiveness through controlling and refining it and effacing the egotism of it; and in this it is acting as does God toward itself.*



**B**ETWEEN the Higher Self, the Soul, and the personality, is a narrow way. For a long time even the well-developed external self, busied with the "play of opposites," is not aware of the existence of this way; then it dimly senses it and begins to think of setting foot upon it, for the reports of those who have done so are stimulating even if they be not yet coercively attractive. Then it ventures; but the body is heavy and does not respond with enough of precision to the demands of the exacting path. It recedes; then tries

again, and falls back once more. The Self seeks to illuminate the way and encourage the traveler; the latter thereupon grows serious exceedingly, casts off his useless burdens of pleasure and of anxiety, forgets himself, fares forth again, and stays on the path, ever advancing, even though slowly.

And so is there a path between our Higher Self and God-in-us, the Spark *in* the Flame, the Monad; but, to reach it, is to pass upon it and along it, with never a recession.

## APHORISM 9

*The Spiritual Life is inconsistent with bigotry, crystallization of views, opinionativeness; it strives to keep its personality flexible, usable, permeable—an instrument to be bent readily into effective inner attitudes and utilized for the gathering of experience, one capable of executing multifarious missions of service efficiently.*



**T**O the Spiritual Life "*humani nihil a me alienum puto.*" It seeks to be all things to all men—not through any violation of its integrity, but through understanding, sympathy, adaptability, and versatility, and in order that it may help each according to his *dharma*, that is, his nature, attainments and prospective development. Hence it cannot harden into impermeability; it cannot impose dogmas; it cannot demand adherence by all to even the same rules of conduct, for it realizes that what

is right for one may be far from right for another at a different stage of development—that whether certain moral precepts are to be dynamic and effective, depends upon the *dharma* of the person. And it should be recognized that the Spiritual Life may or may not be a religious life in the ordinary meaning of the term: the most spiritual of persons may never set foot within a church or a temple, or even think seriously of ecclesiastical matters: religion is but one of the paths to the Spiritual Life.



## APHORISM 10

*The Spiritual Life seeks ever, in contact with other lives, to be utterly sane and quietly helpful—a centre of pleasing, healthful, and inspiring influence.*



**T**HE possessor of the true spirituality goes through his cycle of life doing good and where possible leaving no trace behind; though sometimes, in order that needy ones may be drawn to him, he may speak of his helping of others, or otherwise permit a certain degree of publicity, such, for instance, as acceding to the display of his portrait, in order that he may become known and thus be better able to serve in emergencies (especially as an “invisible helper” in the inner world when his body is asleep) those who are in distress and are seeking an expert to aid them.\*

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\* See Vol. VI of this Series—“The Occult Meaning of Prayer.”

He is utterly modest, dispassionate, and practical; he is sophisticated; he is magnetic; he seeks to be "as wise as a serpent (spiritual sage), harmless as a dove." He endeavors to know as much as possible of all things, in order to be of maximum service; he has in mind the idea conveyed by a celebrated Englishman to his son: "Know something of everything and everything of something," and the "something" of which he seeks to know everything that he can learn, is—God's plan for the world.

## APHORISM 11

*The Spiritual Life is the source of true happiness; and the measure of our success in contacting that Life, which is our real Self, is the degree of bliss we experience: we are never happier than when we "forget ourselves."*



**T**RUE and enduring happiness is to be found only in the condition that transcends space and time as we know them here—and we might perhaps add causality; for space, time and causality are a trinity of subtle limitations, whereas *freedom* is essential to happiness that is true and complete. In the Spiritual Life—in the Self—we are above the personality, the lower self, hence are free from these limitations which are necessary to existence and development on the physical plane and for some distance above it.

In "forgetting ourselves" we are consciously more nearly one with all selves,

for we are nearer the Plane of Unity, which is the Plane of Bliss, where all are seen to be actually one—the brotherhood of man and the fatherhood of God wondrous fundamental facts.

## APHORISM 12

*The Spiritual Life, though one of detachment and, to the worldly eye, of emptiness, is nevertheless obligated incalculably and full to overflowing; for it is a channel between an inexhaustible supply and an eternal demand.*



ONE is reminded of the saying of a Chinese sage, to the effect that the glory of the bowl is its hollowness. The glory of a person is as his degree of receptivity, his capacity; and to the worldly eye even the nature most capable of responding to the manifold appeals of the world about it, as, for instance, the nature of a poet or an occultist, may seem empty; for the worldly eye is blind to aught but the obvious, and the worldling has so little imagination as not even to suspect that in the depths of the soul of another who keeps himself inconspicuous there may lie treasures inestimable. The greater the capacity

of the soul, the greater the constantly replenished store and incessant outflow of benefits for others.

“Detachment”—from worldly things.

“Obligated”—bound to every living being in the Universe.

“Full”—for God’s beneficence is the source.

## APHORISM 13

*The Spiritual Life in itself is as a lamp in a dark place: it does not give itself—it just exists, it is there, it rays out its influences, and the darkness disappears: just to be spiritual is to be potent.*



**T**HE Spiritual Life, like the Sun, showers its benefits upon all; and as the life-giving rays (the prāna) of the Sun, the Heart of our System, are not lost in interstellar spaces, but pass out to the periphery of the System—God's magnificent Aura, or Body—and then turn back, even as the blood returns to the heart; so with the rays from the Spiritual Self: they pass out to the limits of their sphere, accomplish their beneficence, and return to the Self. The Self, though it constantly give, can never deplete itself.

To be spiritual is to be able to reach the source of life and development in others—deep calling unto deep.

## APHORISM 14

*The Spiritual Life is the only safe refuge of the forlorn and the harried; from there can they look out upon things and with confidence cry, "Come on, do your worst; you cannot affect me, I am not of your sphere—I am in the realm of the Eternal!"*



**A**RE they a refuge, real and indefeasible—even the “arms of the Lord”? Is any shelter, any protective influence, external to ourselves, a true and safe refuge? How can they be, seeing that all that troubles us, all that harries our lives, has sprung, or springs, from ourselves? Can there be any refuge from the karma we have made? And can we be free from pain and sorrow until, by the use of our own knowledge and will, we have ceased from even the subtlest wrong-doing? The place of peace is the Self, and the Self alone; for, even were personal bad karma exhausted, there would remain



within sight the suffering of others, and how—except through the absolute conviction that all was well indeed with the sufferers, which can only be attained at the plane of the Self—could peace be ours?\*

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\* See Vol. I concerning Karma.

## APHORISM 15

*The Spiritual Life realizes the need of strong discrimination, lest the very virtues which distinguish it be utilized to discredit it.*



THE discrimination necessary to the fulfilment of the conditions of the Spiritual Life, is that between the Real and the Unreal; for the devotion to the Unreal of even the highest of the virtues, while ennobling the aspirant to a degree, at the same time is either entangling him further in the meshes of personality or binding him with fettering ties, perhaps age-long, to others. "He that neither loveth nor hateth . . . is dear to Me," saith the Lord in the Song Celestial: a "hard saying" perhaps to those who know not the mysteries of karma, but replete with significance to those who know. Love, the very source of virtues, may be red, pink or white—selfish utterly, selfish devotedly, selfless wholly. Only white love can be "dear"—paramountly—to the Lord. Hence, right discrimination demands knowledge of the Real.

## APHORISM 16

*The Spiritual Life says: "I am here to learn and serve, and the world shall be the better for my having lived; I am not perfect, hence how can I condemn others? Were I perfect, I would not: the greater another's failing, the greater my proffers of light and uplifting."*



**T**O truly learn is to unfold our potentialities; for merely storing the mind with facts is little more significant than placing inanimate objects in a museum—well classified and labeled, perhaps, but inert, without fecundity.

To serve is to align oneself with God's Plan for His system, and implies knowledge, latent or conscious, of the Great Plan, and this knowledge is always dynamic: the Plan compels.

The needs of others, deficiencies in the social fabric, indeed shortcomings in expression in any department of the Plan, are as magnets to the Spiritual Life.

## APHORISM 17

*The Spiritual Life looks up to God, the Ruler of our Solar System; down through mighty hierarchies to the human; out upon this wondrous race; then down to the crystal: it sees all in God's Body, and His Life in all; and knows that all is well.*



**H**E who is even fairly well developed spiritually is at least dimly aware of the fact that there is nothing dead in the Universe, and that all things are manifestations of the Life of God, and play some rôle more or less important in His vast Body.

The Divine System of Government is beneficently autocratic; the heads of its greater departments, appointed by the Ruler, or taking their posts by virtue of their stage of development under His Law, in turn appoint the officials immediately under them, and so on—all the appointments being made, of course, because of

special fitness well earned. Love and reverence being indispensable qualities in the officials, none thinks of questioning a suggestion or an order from his superior. And all officials throughout all the vast hierarchies so administer their spheres of activity as to gradually lead the lives in their care upward toward themselves — the mighty Whole, from elemental essence to archangel and the Seven Powers before the Throne, thus evolving by virtue of the supreme centripetal energy on the life-side of things—Love—originating in the Ruler of All. *And all is very well.*

## APHORISM 18

*The Spiritual Life, in the midst of the rags and tatters of the commonplace, of passion and pain, of prayer and penitence, of joy and woe, of laughter and tears, of evil, of sin, of despair, exists unruffled, in calm majesty—original, vast, immortal and free.*



**T**HE Spiritual Life is a noumenal life—above space and time; for, *in excelsis*, it is on the Plane of Unity—of the Eternal Now. And what to it can be the “accidents,” the phenomena, of life?—how can they disturb its serenity, any more than the winds can disturb the sunshine through which they blow?

The Spiritual Life is at—or, better, is—the heart of all things, eminently, solely original.

It is illimitable: as says an ancient scripture, “within it abide the sky and the world, fire and air, the Sun and the Moon, the lightning and the stars, all that is.”

**It is deathless : death is but the breaking of one form and the utilizing of another already possessed—within the Self.**

**It is free : being, in essence, one with the Self of the Universe, and all things subsisting in it, what can trammel it?**

## APHORISM 19

*The Spiritual Life, realizing that mere worldly ties must be severed before attainment can be reached, seeks to have the personality kill out desire; but, lest deadness supervene and progress be checked, it does this by causing it more and more devoutly to aspire.*



**I**T should not for a moment be presumed that *all* ties must be severed before the immediate goal, Adeptship, can be reached; it is but those having reference to desire involving selfishness (desire for possession—a low form of love; desire for revenge—hate). Desire leads us, like the Prodigal Son, far from home; but finally a longing to return arises in us, and then we find ourselves held back by the Lilliputian bonds of affiliation with things we have outgrown, or fettered by habits and tendencies which a certain strange parasitic life—the desire elemental—in our emotional body strives,



for the sake of its own very existence, to keep alive and active in us. The killing out of desire would produce inertness (for desire, or self-seeking activity, is our motive-power up to a certain point in our development), were the matter to end in that, but as a matter of fact another motive-power takes its place—aspiration, a form of activity in which selfishness is sublimed into sacrifice.

## APHORISM 20

*The Spiritual Life, knowing that man becomes that on which he meditates, seeks ever to hold before the personality it is using, such ideas as will lead to the latter's transfiguration.*



**WE** become that upon which we meditate, because we thus form mental channels into which our energies tend to flow; and thus can we, by the exercise of will, make of ourselves—sometime—what we desire to be. For long ages there are held before us—the personalities—attractive objects, that by seeking to grasp them we may grow in intelligence, will and activity; finally, when desire has been transmuted into aspiration, our Spiritual Selves hold before us such ideals as will lead us up to them with all that we have attained under the propulsions of desire through the foregoing ages.

## APHORISM 21

*The Spiritual Life, the Higher Self, aware of the sacredness of other Selves, never imposes itself upon them, no matter how undeveloped they may be, but seeks rather to shine so as to attract them, guide them, and uplift them.*



**E**ACH Self has its own line of unfoldment, and to force it away from that would be to confuse it and retard its progress. We grow individually, not collectively, except insofar as we grow through interaction with others and all advance together like the flowings and the eddyings of a mighty stream; for each is master of his own destiny. And these lines of development, as multiform as the numbers of awakened mankind, and resulting from the sum-totals of past experiences of the individuals, provide for the maintenance of the world's activities, the doing of the world's work, inner as well as outer.

**THE SYSTEM**

The System is a...  
garden of many...  
all of the...  
and...  
nature...

## APHORISM 22

*The Spiritual Life never feels disappointed, no matter what befalls; even when, at the point of success after years of labor, failure supervenes, it is resigned, yet ready to try again, if that be reasonable: to have succeeded might have been injurious to itself or others.*



**T**HE Spiritual Self, when it is so closely in touch with the output fragment of itself, the personality, consisting of the physical, emotional and concrete-mental natures, that this lower self perceives and respects its intimations, beams upon it in times of success and during periods of struggle and defeat with equal radiance, and sustains and fortifies it in both.\* For instance, it shows it the significance of the experience: the gain, from the successful

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\* See Vol. V of this Series—"The Mystery of the Self."

effort, in will-power, resourcefulness, activity, and self-confidence; and the gain, from the failure, in the same qualities, with the exception perhaps of the last, but with the additional possible gain in patience, sympathy for others who may seem to have failed, steadfastness, reasonable resignation, understanding, dispassion, self-control and other such qualities. Worldly failures are frequently spiritual successes.

## APHORISM 23

*The Spiritual Life never classifies others by worldly rank or position, by wealth or appearance; self-satisfaction, superciliousness, and the spirit of depreciation of others, are very foreign to it: it seeks ever the good in others.*



**T**HE Spiritual Life, seeking always the Real, has but one criterion in judging others; namely, "How much of God's Plan do they know, how much of the Real have they attained, and how can I properly help them to a greater share in it?" It knows that the brother in rags, dishonored by the world and abandoned by his fellows, may be far superior to one in the seats of the mighty; it is not deceived by the fatuous play of intellect, nor is it blinded by the display of dazzling power. When it sees in the heart the seeds of kindness, and in the actions a willing serviceableness, and in the mind intelligence and aspiration,

it knows that the Real has been perceived, and that another brother is rising to kingliness, if not already enthroned.

The ways of karma are mysterious indeed, and woe to the proud who scorn the lowly, for the lessons of humility and respect must frequently be taught by reversal of conditions in subsequent lives, and sometimes, where cruelty has been practiced upon dependents or inferiors, in dwarfed and crooked bodies or insane minds.\*

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\* See Vol. I.



## APHORISM 24

*The Spiritual Life does not take the things of the world too seriously; it knows that the carrying out of God's Plan is in the strongest of strong hands; it ever does its duty, laboring unremittingly—but does it dispassionately.*



**H**E who is imbued with his Spiritual Self has his emotions so well in hand, is so endowed with discrimination, and has acquired such a knowledge of the occult side of Nature, that those world-affairs and personal matters that seem to others to portend disaster immitigable, are to him but the readjustment of violated law, necessary to a higher equilibrium and a new start upward. And why should he be otherwise than calm and hopeful, having glimpsed the glory, the power and the love of God? But, even though he be sure of the outcome of a critical period, he never ceases working on his own special line of high endeavor; for perhaps he is one of God's agents for service at that very time.

...

The ... ..  
and ... ..  
the ... ..  
is ... ..  
with ... ..  
good ... ..  
shorter ... ..

**T**HE ... ..  
realizes ... ..  
quite ... ..  
of ... ..  
block ... ..  
ward ... ..  
time ... ..  
energy ... ..  
tail ... ..  
seek ... ..  
none ... ..  
efforts ... ..  
has ... ..  
ranks ... ..  
Rishi, ... ..  
—living ... ..

of things, by means of Their transcendent powers, administer the more significant affairs of Earth through sensitive individuals living in the midst of the world; hence he seeks constantly to refine and develop his lower nature in all ways possible, and stands ever ready and willing to be used for the furtherance of God's Plan—

Waiting the word of the Master,  
Watching the Hidden Light;

Listening to catch His orders  
In the very midst of the fight;

Seeing His slightest signal  
Across the heads of the throng;

Hearing His faintest whisper  
Above Earth's loudest song.\*

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\* (From "At the Feet of the Master," by J. Krishnamurti.)

**PART II**

**EPITOME OF "AT THE FEET OF THE MASTER"**

**This epitome is published with the special permission  
of Mr. Krishnamurti.**

## PART II

### EPITOME OF "AT THE FEET OF THE MASTER"

—The little book "At the Feet of the Master" was written down by J. Krishnamurti, a Hindu lad, of sixteen at the time, from oral instruction by his master, a Great Adept, to prepare him, and incidentally others, for one of the higher steps on the path of spiritual evolution, which even the lowest of mankind are gradually approaching and will sometime, after constantly improving incarnations, attain. It has been translated into many languages and has had a world-wide distribution. Being one of the few great non-sectarian spiritual texts, and emanating from so high a source as a Master of the Wisdom, it will pass on down the ages, as will the name of the young scribe (familarly known as "Aleyone"). As a simple, utterly intelligible and wholly reliable statement of the rules for spiritual development, the little book has no equal and should be in the hands of all aspirants toward the higher life.

—For the benefit of such persons it has seemed well to throw the teachings into a form readily memorized, for so may they be made part of themselves and serve as criteria ever present

by which to guide and test their conduct and judge of right and wrong.



Four qualifications there are for this pathway :

DISCRIMINATION

DESIRELESSNESS

GOOD CONDUCT

LOVE

DISCRIMINATION

1. Between those who know God's plan (evolution), and work for it, and those who do not, there being only these two kinds of people in the world, so far as real development is concerned.
2. Between the Real and the Unreal.
3. Between the Right and the Wrong.
4. Between the Self and the Bodies it uses.
5. Between Your wants and the Bodies' wants.
6. Between the Important and the Unimportant.
7. Between the Useful and the Useless.

8. Between the More Useful and the Less Useful.
9. Between the True and the False.
10. Between the Selfish and the Unselfish.



- a. Do right, not counting the cost.
- b. Live according to Nature's laws, using reason and common sense.
- c. Be gentle, kindly, reasonable, accommodating, tolerant.
- d. If you know, help others to know.
- e. Study first what will most help you to help others.
- f. Be true all through—in thought, word and deed.
- g. Think for yourself, lest superstition enslave you.
- h. Do not think of others what you do not know.
- i. Ask: “What would the Master say or do under these conditions?”
- j. Be accurate and do not exaggerate.
- k. Never attribute motives to another.
- l. Do not repeat a story heard against anyone.



- m. Think before speaking, fearing inaccuracy.
- n. Never pretend to be other than you are.
- o. Think so fully of helping others that there will be no room for selfish thought.
- p. Learn to distinguish the God in everyone and everything.
- q. Learn how to appeal to the Divine Life in the erring, for thus may you save them from wrong.

## DESIRELESSNESS

1. It being our object to forget self, we should not forsake the pursuit of earthly aims only in order to gain Heaven or to attain personal liberation from rebirth.
2. All selfish desire binds, however high may be its object.
3. Desire not to see the results of good action.
4. Desire not gratitude or reward; do right for the sake of the right.
5. Desire not psychic powers; they are likely to lead to deception from the

psychic plane, to conceit and the feeling of infallibility; and the time and strength needed to gain them might be spent in work for others.

6. Never wish to shine, or to appear clever.
7. Have no desire to speak. It is better to say nothing, unless quite sure that what you wish to say is true, kind and helpful.
8. Think carefully before speaking, lest you tell what should not be told.
9. Listen rather than talk; do not offer opinions unless directly asked for them.
10. Know, dare, will, be silent.
11. Repress desire to meddle. Mind your own business strictly. Each has full right to free thought, speech and action, so long as he does not interfere with others.
12. In a case of cruelty to a child or an animal, it is your duty to interfere. If you see anyone breaking the law of the country, you should inform the authorities. If placed as teacher in charge of another, it may be your

duty to gently tell him of his faults. Except in such cases, mind your own business, and learn the virtue of silence.

#### GOOD CONDUCT

##### 1. *Self-Control as to the Mind:*

- a. Control of the temper, so that you may feel no anger or impatience.
- b. Control of the mind itself, so that the thought may always be calm and unruffled.
- c. Control of the nerves, so that they may be as little irritable as possible.
- d. The calm mind means also courage and steadiness. It does not matter in the least what happens to you from the outside; sorrows, troubles, sicknesses, losses must be as nothing to you, and must not be allowed to affect the calmness of your mind. Bear them cheerfully; all evil is transitory; your duty is to remain joyous and serene. Think of what you are doing *now*, which will make

the events of your next life, for that you can alter.

- e. **Feel no sadness or depression over anything; it infects others and makes their lives harder.**
- f. **Whatever you are doing, fix your thought upon it, that it may be perfectly done.**
- g. **Do not let your mind be idle, but keep good thoughts always in the background of it, ready to come forward the moment it is free.**
- h. **Use your thought-power daily for good; be a force in the direction of evolution. Think each day of someone whom you know to be in sorrow or suffering, or in need of help, and pour out loving thought upon him.**
- i. **Hold back your mind from pride. Pride comes from ignorance. All good work is done by God alone.**

**2. *Self-Control in Action:***

- a. **To be useful, thought must result in action.**
- b. **Do your own duty, not another's,**

unless with his permission and to help him.

- c. Leave every man to do his own work in his own way; be always ready to offer help when it is needed, but *never* interfere.
- d. Do not neglect ordinary duties for higher work you try to take up, for until they are done, you are not free.
- e. Undertake, aspirant, no new worldly duties, but perfectly fulfil those already in hand—all clear and reasonable duties which you yourself recognize, that is, not imaginary duties which others try to impose upon you.

### 3. *Tolerance:*

- a. Feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest, just as yours is. And to help all, you must understand all.
- b. To gain this perfect tolerance, you

must first be free from bigotry and superstition; must learn that no ceremonies are necessary; must not condemn others who still cling to ceremonies.

- c. **Make allowance for everything; be kindly toward everything; look kindly, gently, tolerantly upon all, but upon all alike—Buddhist or Hindu, Jain or Jew, Christian or Muhammadan.**

**4. *Cheerfulness:***

- a. **Bear your karma cheerfully, considering it an honor that suffering comes to you—it shows that the Lords of Karma think you worth helping. Remember that you are of little use to the Master until your evil karma is worked out, and you are free.**
- b. **Give up all feeling of possession. Be ready to part with anything and everything cheerfully.**
- c. **Often the Master needs to pour out His strength upon others through His servant. He cannot do that**

if the servant yields to depression.

5. *One-Pointedness:*

- a. The one thing you must set before you is to do the Master's work. All helpful, unselfish work is the Master's work.
- b. "Whatsoever ye do, do it *heartily*, as to the Lord, and not unto men." Do all your work as if it were to be observed by the Master.
- c. No temptations, no worldly pleasures, no worldly affections even, must ever draw you aside from the Path upon which you have entered. You must become one with the Path; it must be so much part of your nature that you follow it without needing to think of it.

6. *Confidence:*

- a. Trust your Master. If you have not yet seen Him, you must try to realize Him and trust Him.

Unless there is perfect trust, there cannot be the perfect flow of love and power.

- b. Trust yourself. You are a spark of God's own fire, and God who is almighty, is in you, and because of that there is nothing that you cannot do if you will. Say to yourself: “What man has done, man can do. I am a man, yet also God in man; I can do this thing, and I will.”
- c. Your will must be like tempered steel, if you would tread the Path.

#### LOVE

1. The most important qualification this; all the rest, without it, would not be sufficient.
2. It is will, resolve, determination to be one with God, not in order to escape from the round of births and deaths, but in order that because of your deep love for Him, you may act with Him and as He does.
3. Do not hurt any living thing.



4. Three sins against Love do more harm than all else in the world; namely, gossip, cruelty and superstition.

1. *Gossip*:

- a. If you think of the evil in another, you are doing at the same time three wicked things:

You are filling your neighborhood with evil thought, and so are adding to the sorrow of the world.

If there is in that man the evil which you think, you are strengthening it and making your brother worse. But generally you have only fancied the evil; and then your wicked thought tempts him to do wrong—you may make him what you have thought him.

You fill your own mind with evil thoughts, and hinder your growth.

- b. Never speak ill of anyone.  
c. Refuse to listen when anyone else speaks ill of another, but gently

say: “Perhaps this is not true, and even if it is, it is kinder not to speak of it.”

2. *Cruelty*:

- a. This is of two kinds—intentional and unintentional.
- b. Intentional cruelty is the greatest of all sins.
- c. Brutality is not excused by saying it is the custom. Karma takes no account of custom.
- d. The karma of cruelty is the most terrible of all.
- e. The fate of the cruel must fall also upon those who kill for “sport.”
- f. There is cruelty in speech as well as in act, and he who thus intentionally wounds another is guilty of this crime.
- g. Sometimes a careless word does as much harm as a malicious one; hence be on your guard against unintentional cruelty.
- h. Much suffering is caused by forgetting to think how an action will affect others.

- i. **Karma never forgets, and it takes no account of the fact that men forget.**
- j. **If you wish to enter the Path, you must think of the consequences of what you do, lest you be guilty of thoughtless cruelty.**

**3. *Superstition:***

- a. **This is another mighty evil, and has caused much terrible cruelty.**
- b. **The man who is a slave to it despises others who are wiser, tries to force them to do as he does.**
- c. **Think of the awful slaughter due to the superstition that animals should be sacrificed and to the still more cruel superstition that man needs flesh for food.**
- d. **Superstition can breed heartless cruelty even among those who know the duty of brotherhood.**
- e. **Many crimes have men committed in the name of the God of Love, moved by this nightmare of superstition.**
- f. **Be very careful, therefore, that no**

THE FIRST PART OF THE MATHS

CHAPTER I

a. The first part of the book is devoted to the study of the properties of the real numbers. It begins with the definition of the real numbers and the proof of the completeness axiom. It then discusses the properties of the real numbers, such as the Archimedean property and the least upper bound property.

b. The second part of the book is devoted to the study of the properties of the real numbers. It begins with the definition of the real numbers and the proof of the completeness axiom. It then discusses the properties of the real numbers, such as the Archimedean property and the least upper bound property.

c. The third part of the book is devoted to the study of the properties of the real numbers. It begins with the definition of the real numbers and the proof of the completeness axiom. It then discusses the properties of the real numbers, such as the Archimedean property and the least upper bound property.

d. The fourth part of the book is devoted to the study of the properties of the real numbers. It begins with the definition of the real numbers and the proof of the completeness axiom. It then discusses the properties of the real numbers, such as the Archimedean property and the least upper bound property.

e. The fifth part of the book is devoted to the study of the properties of the real numbers. It begins with the definition of the real numbers and the proof of the completeness axiom. It then discusses the properties of the real numbers, such as the Archimedean property and the least upper bound property.



## **PART III**

### **THE PATH OF SPIRITUAL DEVELOPMENT**



## Part II

### ~~THE DOCTRINE OF PERSONAL RESPONSIBILITY~~

#### 1. General Introduction

#### 2. General Introduction of Factors:

##### a. Strength of organs—

~~Genetics~~

~~Physiology~~

~~Structural conditions~~

##### Hereditary is—

~~Neural strength~~

~~Power of will~~

~~Instinctive self-control~~

~~Inborn habit~~

##### b. Substitution of one by another special reason

##### c. Purification of the mind is—

~~Temporary self-control:~~

~~Free will that is free without  
need and its products:~~

~~Motivational strength:~~

~~Free surroundings:~~

##### d. Purification of the emotions is

is



disciplining the desires and restraining those emotions or passions involving thoughts injurious to others.

- e. Purification of the intellect by eliminating from one's reading trivial, distracting matter, and giving the attention to matter of universal significance.

### 3. DEVOTION TO RIGHT WITHOUT SELF-INTEREST:

- a. Indifference to worldly, inconsequential things.
- b. Indifference to personal reward.
- c. Longing to be of service to all creatures.

### 4. CONTROL OF MIND:

- a. Regulation of thought.
- b. Understanding of the effect of unspoken thought upon the minds of others.
- c. Elimination of impure thoughts of any sort.
- d. Practice of meditation, or training of the mind in concentration of

## **PATH OF SPIRITUAL DEVELOPMENT 71**

thought, at stated times daily; the meditation to be devotional and intellectual, the latter dwelling upon the several virtues in turn and all that is admirable from an intellectual point of view, the former upon some great religious teacher.

### **5. REGULATION OF CONDUCT :**

- a. Conquest of the subtler temptations and of the feeling of self-interest.

### **6. TOLERANCE :**

- a. Patience.
- b. Understanding of the different stages of development of mankind.
- c. Compassion for the erring.
- d. Recognition of the truth beneath appearances.

### **7. FORBEARANCE :**

- a. Absence of resentment.
- b. Cultivation of compassion and forgiveness.

**8. ENLIGHTENED FAITH :**

- a. Humble yet strong confidence in one's ability to attain perfection.

**9. UNSWERVING STEADINESS :**

- a. Balance.
- b. Composure.
- c. Peace of mind.

**10. LONGING FOR FREEDOM :**

- a. Desire for spiritual existence.
- b. Desire for union with the highest ideals of love, wisdom, and power for service of the world.
- c. Constant longing for Light, constant desire for instruction from One who knows, in order that one may better serve the world.
- d. Constant examination of one's life, particularly in a review of the day, when about to retire at night, with the intention of freeing oneself from errors and faults.

**PART IV**

**THE PLASTIC AGE**



## PART IV

### THE PLASTIC AGE

The Perils and Possibilities of Early  
Adolescence: Social Hygiene for  
Boys and Girls Between  
Twelve and Sixteen

Intelligent parents and teachers welcome aught that illuminates the mysteries of childhood and points a way to the discipline and cultivation of the souls entrusted to their care.

For these people of sound minds and loving hearts this article has been written. May it inspire them to study their little ones, and with the firm steps of knowledge and control-of-self lead them into the paths of light and upliftment.

#### SOME GENERAL CONSIDERATIONS

Social Hygiene, the author believes, may be defined most accurately and properly, instead of as usual, as *that branch of science which deals with those influences*

*pertaining to a human environment, that make for the preservation and improvement of health, physical, mental, moral or spiritual, of individuals or communities.*

These influences are most potent upon the tender natures developing from childhood into adolescence, that strange nebulosity of mind and heart which in a few years is to be globed up into an effective personality.

That we may understand the period in question, ere laying down rules for its guidance, let us consider these little newcomers into life.

The advent of a child into this world—a marvelous thing in itself—may be likened to coming from darkness into the glare of day, with its confusion of vision, its lack of perspective, its non-appreciation of detail. The growth of his consciousness, his awareness of his surroundings, is like becoming used to the light.

His business now is to begin to adapt himself to his environment. Little by little with many mistakes, he proceeds to do this. Friends and strangers, his home influences and those outside, begin to press upon him,

to mold his character into conformity with the general character of the community. All seem foes to individual expression on his part. All seem to conspire to destroy those qualities inherent in him which make him what he is as distinct from other newcomers into this world. The tendency is, to shape him up into the average type of his environment, and this usually means suppression of some of his native energies.

At home and at school he is subject to rule and regulation; with his fellows he conforms to an unwritten code of ethics, yet is freer and gives vent to more of his individuality. He thus alternates between a free and an impeded flow of self. The result is, that in spite of the exuberance of play, with its lavish expenditure of forces, there is nevertheless in him by the time he has reached the age of twelve, *a considerable amount of blind impulse toward self-expression which has been curbed by circumstances and has become like a slumbering volcano.*

A precarious period this in the life of the child—a period of uncertainty. The individual is not yet firmly planted in the soil



of the world. In a way, he has taken root; but just how he is to grow, just the tendencies he is to manifest most conspicuously, are not yet obvious. It is a time for great concern, for now is the character to be definitely shaped, now are the foundations of physical and mental health to be laid most soundly. And a wrong environment, unwise parents, unfit companions may build in him channels for his energies which, when the time is ripe, will lead them far from their natural directions.

The suggestibility of the new-comer is such, and the impressions that are made in his mind are so nearly indelible now, that this may be considered the most important period of the formative years of his life. The mental records, and the ideas and fancies that flow from them, begin to surround him with a mental atmosphere that will color, to some extent at least, the remainder of his days.

THE FUNDAMENTAL CULTIVATION OF THE  
CHILD NATURE

For the sake of a rounded regimen I suggest below a practical course of development which may be begun with the dawning intelligence and extended to the age of sixteen or thereafter, and which will have provided a firm foundation for the hygiene peculiar to the period we are considering especially:

1. Far more important than merely filling the mind of the child with scraps of learning, are the shaping of his disposition along the lines of unselfishness and self-control, and the cultivation in him of the power of acquiring knowledge accurately.

2. True education lies in developing the natural faculties of children and in spiritualizing their hearts—the inner meaning of “spiritualizing” being the inculcation of the belief that One Life animates all, and that if we harm any living creature we are causing disharmony and shall inevitably suffer, ourselves, in some way, besides interfering with the orderly progress of the world.

3. There are several ways of thus educating our little ones. The following are of a fundamental nature and always available wherever we happen to be with children :

(a) Train them to repeat in their own words what has been read to them, also to repeat the words of the reader.

That is, *cultivate the ear-memory.*

(b) Have them describe places they have visited or events they have witnessed, even arranging for them artificial "events," the idea being to get accurate descriptions free from emotional coloring, and to develop discrimination.

Have them look at a picture, turn the eyes away, visualize it and tell what they have gathered from the mental image.

Have them carefully regard a number of articles on a table, turn away and tell what they have seen.

Have them look at some simple object, such as a plain scroll, then turn away and attempt to draw it on paper.

That is, *cultivate the eye-memory.*

(c) Have them read some slightly ab-

stract ideas, then give the gist of the matter in their own words.

Train them to withdraw into their own minds, through mental arithmetic, when they are able to do such work.

Have them try to keep all thoughts out of their minds for as long a time as possible.

Then have them concentrate upon some thought or thing as long as possible without straining their brains.

That is, *cultivate thought-power.*

(d) From the first, carefully and conscientiously teach them the names of things.

Explain to them such natural phenomena as they are able to understand.

Turn their attention to the reading of objective books, such as works of travel and of natural history simply written, lives of great personages, and histories written for children.

That is, *provide them with materials for thought.*

(e) Have them undertake work of some sort that involves the building up

of something objective, such as a linear design, the purposeful grouping of solid objects, or the making of images in some plastic material. Encourage originality in this, and be careful to keep their fancy within bounds fairly conformable to reasonableness and truth.

That is, *develop the imagination.*

These practices, simple and capable of being made of great interest to children, develop self-control, memory, discrimination, alertness, and concentration; supply their minds with food for thought and useful knowledge; enable them to do inventive and constructive work; and finally tend to convince them that they who thus equip and control the mind *are superior to it* and should look upon it as an instrument which must be improved to the utmost.

(f) At the same time, we should of course take pains to develop in them the feeling of protection over animals and other subhuman creatures, regard for their fellows, helpfulness, obedience to their parents and superiors, and reverence for the Father of All.

That is, *illuminate their souls.*

This is all a gracious work and is strongly recommended to those who are in charge of children of any age. It nicely supplements school-work, and might be introduced among groups of children gathered together for that purpose. Their friendly emulation may be so stirred that they will voluntarily practice by themselves in order to improve at each succeeding meeting.

In these ways is the inner self cultivated rapidly, and as described they constitute a part of Social Hygiene.

#### THE HYGIENE OF EARLY ADOLESCENCE

*Some Basic Ideas.* We should remember that, perhaps, behind the little form placed in our care there is seeking to express itself a soul that is older and more developed than we, and that we owe it the service of a proper environment and training.

Evil qualities, in child or adult, mean lack of experience and growth in the Self of the opposite qualities; in cases where

thievery is shown, the soul has not acquired the quality of honesty. *Where* it acquires the qualities it brings with it, whether from heredity, training or environment, or all together, or from past lives it has lived on Earth, need not concern us in this essay, though it may be mentioned that the preponderance of reason is on the side of rebirth and the non-transmittal of traits of character from parents to child. Suffice it to say that the soul comes with qualities in a germinal state, and whether it is to develop evil or good tendencies depends almost entirely upon the influences brought to bear on it from outside. If these influences do not elicit the evil, the seeds of evil will die; and if the person do seemingly evil things, it will be because his real self, his soul, has not yet had built into it the corresponding good. Keep him happy, harmonious and busied with character-developing play and work during the plastic period, and the germs of evil will lose their vitality and be supplanted by seeds of good.

One of the greatest breeders of evil in a child is *fear*. Our children trust them-

selves to us, and in seeking to control them by fear, we are wounding them deeply. Fear springs from hate and casts out love—a very serious matter. By keeping away from them anger or other harshness—anything that might produce nervousness or fear, we develop in them affection, courage and devotion.

Irritability in parents or teachers arouses peevishness, anger and disrespect in the child. It has been well said: "Our children are what we are. They are good when we are good; bad when we are bad." Hence cultivation of the soul of the child requires self-discipline and eternal watchfulness on the part of the parent, and parenthood thus becomes a beautiful school for self-development in many of the highest of qualities.

Children, especially boys, live among us as aliens, with ideas of life of their own. They regard adults (in the mass) with almost open hostility. We are incomprehensible to them, and are perpetually interfering with their right to enjoy themselves in their own way. And many an adult thinks of children as only noisy, dirty, clumsy,



greedy and generally objectionable. In a rational Social Hygiene this chasm should be bridged. Adults should endeavor to put themselves in the place of the child and realize his conception of things as nearly as possible. This will promote understanding. It may be done by indulging in reminiscence of one's childhood days.

Unwise parents and teachers often err in exacting obedience habitually, without understanding on the part of the child. They expect from the boy or girl always, under all conditions, an angelic patience which they themselves are far from possessing.

What better method to fill a child with deceit and falsehood than to place him among people who misunderstand, scold or otherwise ill-treat him for offenses whose weight he does not comprehend?

There is but one way to obtain a really effective influence over a child and draw out all that is best in him; that is by winning his love and confidence. If his affection has been evoked, his will at once ranges itself on the side of the rules laid down for him; he wishes to keep them because he knows that in breaking them he

would cause sorrow in one whom he loves; and if this feeling be deep enough, it will assist him to rise above all temptation, even in the absence of the loved one.

*Correction of Physical Defects.*—The period dealt with being in the midst of school-life, the child is easy of access to skilled guardians of the public health and morals, and should be periodically observed with the intention of correcting defects of a physical, mental or moral character that are obvious in him.

If a child be seen to be indolent, some physical cause must be looked for, as laziness in children is abnormal. There will usually be found something which is diminishing the nourishment received by the brain, impairing the circulation and assailing the nervous system. A frequent cause is adenoids or abnormal tissue growths in the cavity back of the nose, which make it hard for the child to breathe, so that his vitality is depleted and he is quickly fatigued by mental or muscular effort, and becomes an idler. Tooth-decay and swallowing of the poisons therefrom, eye-

trouble, defective ears—any bodily shortcoming that imposes an excessive strain on the nervous system—tend to produce laziness. The child should not be blamed; he should be freed from these limitations. Cases of even exaggerated so-called “innate depravity” often yield at once to physical treatment.

Where laziness is found for which no physical basis is discovered, there is no greater curative agent than the dynamic influence of something that especially interests the child; find his bent, and set him free in his proper field, and an inner impulsion will often goad him into intense application.\*

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\* To find a child's tendencies, the services of a competent astrologer might well be procured. An accurate horoscope would indicate the child's line of development, and much time, expense and wasted effort would be saved in his education and training, for he could be early started on his natural career with his own will at the helm. If possible, the findings of the astrologer should be tested for a while by the parents, to ascertain if they be correct; for unless the data concerning the birth be accurate, the horoscope will be at fault. The very minute of a child's birth should be recorded officially and by parents, for just this purpose. Astrology in this way can perform its most valuable function, and it is now being studied and practiced throughout the world by men and women whose honor and attainments are of the highest.

If the child be exceptionally diffident, it is well to search into his dawning sexual life, for some irregularity may there be discovered. His self-confidence should be built up by encouragement and firm direction.

It should always be remembered that a life should be lived under conditions of sanitation and a proper personal hygiene, for whatever affects the health of the individual influences his relations with the world and impairs or increases the effects of Social Hygiene upon him.

*Suggestion.* This is generally more powerful than direct teaching, as it penetrates more deeply into the inner self. It may be applied through the medium of well-chosen stories, anecdotes, fables and myths. Indeed, the whole education of the child is best subserved by placing him in such an environment, both animate and inanimate, as will most powerfully direct upon his plastic nature conceptions of the higher things of life—through suggestion.

*Happy Surroundings.* Above all things, perhaps, should happiness prevail in the

child's life. It should be considered his right. By happiness is not meant license or the pleasures that flow from disobedience, but that condition in which harmony exists between himself and his normal and proper environment, natural and human. It is one of the chief elements of the Social Hygiene applicable to him at this period, as well as before and for some time after. Happiness is due to the free flow of the individual's energies outward. It is a condition of expansion of consciousness and feeling. Its source is love, which is one of the fundamental attributes of the Self manifesting through the growing body. Consequently, happiness may be considered indispensable to the child's physical, mental and emotional development on right lines. An environment of discord, harshness, undue restraint, causes poisons to form in the system and ill-health to follow, tends to thwart the efforts of the inner Self and to stunt the growth of the child in the three departments of his nature mentioned. Happiness is like a sun shining upon the better seeds of character and causing them to develop into flower

and fruit, and at the same time preventing the development of unworthy seeds, just as the physical Sun prevents or hinders the growth of fungi and certain other low forms of vegetation. The child's surroundings should be bright and colorful, and his outer dress well conceived and cheerful in appearance.

*Play.* The child's play is the child's business, and should be supervised with loving care. Through his play he is developing his faculties, and by a study of his methods much light will be cast upon his character; tendencies will be shown that will aid the discriminating parent in planning his future. He should of course be taught to manifest in his play courtesy and high-mindedness, absolute fairness and consideration for his fellows.

*Work.* In addition to the business which his play and school-studies are, it is well that a boy spend at least an hour a day upon something of a manual nature such as the making of beautiful and useful articles out of wood by hand-carving, turning-lathe or jig-saw; learning carpentry, gar-

dening, care of domestic animals; devising apparatus for experiments in natural philosophy; doing certain necessary work about his home, or, if it be necessary to earn money, engaging in some light business; and that a girl learn the various details of housework, including cooking, sewing and the making of her own dresses, caring for children and the sick, if opportunity be present, and the use of simple household remedies—anything to keep hand, eye and body usefully busy for training, pleasure, profit or service to others.

*Conduct Toward Others.* The child's deportment in respect to his equals, his inferiors (who may be considered to be younger children, animals, insects and plants) and his superiors (who may be considered his elders even among children) should be carefully observed, and any arrogance, wantonness, superciliousness, or lack of obedience and deference where due, should be taken as clues to his needs in the way of advice and correction.

He should early be taught etiquette and politeness in general, for thus is social in-

tercourse filled with charm, and obstacles to health, such as resentment, fear and dislike, obviated. He should be filled with the spirit of kindly, sympathetic service.

*The Sexes.* The relations between the sexes at this period should be carefully considered. Each naturally begins to regard with a sort of wonder the other. There is a drawing together which may bring out on the part of the boy the high qualities of chivalry, unselfishness and manliness, and on the part of the girl those of gentleness, admiring affection and womanly solicitude—this the normal condition of healthy-minded and healthy-hearted children; and boys and girls should have access to each other's company under proper supervision.

There may, however, be such a perversion of the sex-instinct as to lead to gross abuses on the part of both the boy and the girl. These tendencies, taken in the beginning, can with great care be eradicated. One of the most practical methods of accomplishing this (and of correcting any bad habit whatsoever) is the giving of sym-



pathetic advice and admonition while the child is in that glimmering period of consciousness between the waking and the sleeping state, the mother or someone else sitting beside him, holding one of his hands and speaking to him calmly, lovingly and in a low and somewhat monotonous voice.

If these tendencies toward perversion be not eradicated at this stage of life, the entire career of either the boy or the girl may be obscured by ill-health, deficient mentality or public ostracism. Let parents beware, and let them not comfort themselves with the thought: "Oh, *my* child would not do such things!" No false modesty should be permitted to stand in the way of explaining to children the sex-function in language suited to their years. And it should be remembered that it is the highly organized children, those with imagination and ideality well developed, who are most likely to need help in these matters.

*World-Patriotism.* Let children at this formative period of their lives be taught that the World is our fatherland, that all people are our brothers. Let teachers in-

still into their minds a reverence for the flag of their country, and the natural patriotism that springs from the sense of the nation's fostering care, the patriotism that keeps the nation on the line of its particular growth; but let them beware lest, by the undue rousing of national pride, they inculcate the spirit of criticism, of prejudice, of separateness, and annul thus the forces working for peace and harmony. Let them rather strive, as they so successfully can—by calling attention to the fact that nations develop along different lines and that each has its own place in the family of nations—to breed in the minds before them a spirit of tolerance and brotherhood, and make of them world-citizens, world-patriots, conscious workers for the good of all. Such teaching as this, taken in connection with memorization of the following "Golden Chain Promise," and its repetition morning and evening, will supplement religious training or take its place where it is not to be had, it being remembered that children are hardly capable of much religious feeling or understanding.

## “GOLDEN CHAIN PROMISE

“I am a Link in the Golden Chain of Love that stretches round the world, and must keep my Link bright and strong.

“So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

“And I will try to think pure and beautiful thoughts, to speak pure and beautiful words and to do pure and beautiful actions.

“May every Link in the Golden Chain become bright and strong!”

*Conclusion.* The children of today, we should bear in mind, are to be the men and the women, the students, disciples and teachers, and the doers of the world's work of the years to come. And all that we can do to lengthen their lives, increase their

effectiveness, promote their higher development, align them with the Cause that makes for righteousness, is so much done for the Father of us all, the Ruler of our Solar System, in His administration and evolution of this His world.

Thus does Social Hygiene play its mighty part in the Divine Plan.

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Peace is all things.













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