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# THE AQUARIAN PATH

A MONTHLY JOURNAL DEVOTED TO THE STUDY OF  
ESOTERIC PHILOSOPHY AND THE ANCIENT MYSTERIES

EDITOR - - F. CLIVE-ROSS

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## EDITORIAL

*"The only decree of Karma, an eternal and immutable decree, is absolute Harmony in the world of Matter as in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward and punish ourselves, according as we work with and through Nature, abiding by the laws on which that harmony depends, or breaking them."*

H. P. BLAVATSKY.

**T**HOSE of our readers who are in the habit of buying the different Spiritualist papers will have noticed, no doubt, a recent resurgence of interest in the Reincarnation controversy. As always when an article appears on this subject there is an immediate influx of reader's letters, some good, some bad, but nearly all either "for" or "against." It would seem that among Spiritualists, at least, this is a subject which arouses intense interest and which is strongly supported on one side and hotly contested on the other.

When *The Occult Review* organised a questionnaire, in *Psychic News* towards the end of 1947, including a question on rebirth, the results showed that fifty-seven per cent. of the readers of that paper accepted the doctrine. As only twenty-six per cent. claimed to have undergone experiences which they considered proved reincarnation, it would seem that the remainder found the belief philosophically satisfying.

An examination of recent letters published shows quite clearly two things. Firstly, nothing has been said or written which disproves reincarnation in any way, or which cannot be answered by anyone who has made a careful study of the subject. Secondly, those who aver that there is no rebirth are quite unable to provide any logical alternative, or any reasonable explanation as to the inequalities of this life. Unfortunately both protagonists are inclined to treat the subject from an emotional standpoint, and we find one side stating that they would "hate to come back," and actually basing their opposition on this objection, and the other side tendering alleged memories of past lives which, in actual fact, prove nothing and are frequently imaginary. Before one can view the subject dispassionately it is necessary to remove the pseudo aspects, which have been obscuring the main issue for so long, and which have brought a great deal of ridicule upon those who have propagated them.

In this it is unfortunate that some leading Theosophists should have been involved. Very few would take seriously, for instance, the ridiculous list of "past lives" with which Mr. Leadbeater provided Mrs. Besant, and in which she seldom seemed to fall beneath the rank of empress, queen or high priestess.

It is as well to be quite clear on this point. It is possible to trace one's past lives, but it is an extremely complicated and laborious process, and altogether involves more time and energy than should be wasted on a task which is, in reality, pointless. Very few are able to carry out

this exercise and those that are have more sense. At a certain point in one's evolution a knowledge of past lives is regained ; the person who has this knowledge, however, is the very last who would talk about it, or even hint that he had attained it. The degree of spiritual development commensurate is a high one.

In some rare cases it does seem that certain disjointed memories do exist, although it would be difficult to say where memory leaves off and imagination begins. These memories are of little value even to the person experiencing them, and certainly prove nothing to the outside world.

We can say, therefore, that anyone who claims to have been Cleopatra, Queen Elizabeth, or some other prominent figure of the past is almost definitely talking nonsense. Some years ago we read a little book by someone claiming to have been Queen Elizabeth, and the amount of evidence advanced seemed to be impressive until a visit, by the Queen, to a castle in Scotland was described. It is, of course, well known that Elizabeth never visited Scotland, a fact which made even the remaining evidence suspect.

#### PSEUDO BELIEFS.

Other pseudo beliefs which have attached themselves to the main doctrine of rebirth include the famous "transmigration of souls"; the doctrine of "soul-mates"; and a belief in "voluntary reincarnation." All these, as popularly understood, are untrue. The Ego projects Personalities from itself, man or woman as is required, and the whole entity is complete in itself ; it is not searching for some mythical "other half." It does happen, sometimes, that a man and a woman work together in a state of remarkable harmony, but this does not mean that at some future date they will become a single entity. Rather does it indicate that the woman is manifesting that part of the man's nature which is, in the male, submerged, and vice versa.

The belief that only some choose to reincarnate is as sensible as if we were to claim, in this life, that only some choose to die. Again there is a stage, on the threshold of what we might call "perfection," where an entity which has removed itself from the Wheel of Rebirth can choose to be reborn. There is also, of course, a certain amount of choice for those who are nearing perfection, but for the vast majority alive to-day there is no personal choice at all, and they are reborn entirely according to their Karma.

Knowledge of Reincarnation does not, fortunately, depend upon memories of past lives, the visions of seers, or any other authority which might be considered questionable. The Law of Rebirth can be seen working around us all the time in the passage of day and night, the passing of the four seasons and, indeed, in every living thing. Everywhere we see life and matter passing through periods of activity and rest, of coming to be and ceasing to be, of growing up and dying down, before growing up again. Is there any reason to suppose that man is an exception to this general law? In his smaller cycle he spends regular periods in an unconscious state and do we claim that the man who wakes tomorrow is an entirely different being from the one who went to sleep to-day? As all things move through these regular cycles by observing the Macrocosm we may discover, to some extent, the workings of the Microcosm.

The Law of Karma is but the Law of Cause and Effect—the reaping of that which has been sown. It is not hard or unjust but exact to the smallest degree. To the extent that we put our hand into the fire, to that degree it will be burnt. This law also can be seen working around us in every way, all the time. Can one definitely say that, because of the death of the physical body, actions suddenly cease to generate a future? As there are many things happening to us at present arising from causes not apparent in this life, it would seem obvious that they must have been sown in previous lives. Of one thing we can be certain. Nothing happens by chance, and whatever we encounter is the result of our own thoughts and actions in the past. If one doesn't like one's environment and general situation there is only one responsible person to blame—oneself.

#### PROGRESS IN SPIRITUAL WORLDS.

Those who decry reincarnation often claim that further progress and atonement for one's mistakes and sins can be made in "spiritual" worlds, and that there is no need to return to this one. To begin with no attempt is made to explain the gross inequality in this supposedly single life. It does not seem to occur to these people that it is indeed a curious state of affairs that one person should be allowed a hundred years to gain "physical experience" while another has only five. Nor why one should be born wealthy with every advantage and another poor, with none. If "three score years and ten" are needed to gain this experience why do some exceed it and others not live one tenth of this time? There is no chance in Nature—everything moves according to definite laws.

Again if, after this very unequal life, man can atone and make progress in a "spiritual sphere," why was it ever necessary for him to be born in a physical body at all! It would seem that those who cling so tenaciously to this belief are those who do not relish another physical embodiment, and who hope that progress will be very much easier in a sphere where less effort will be demanded. In actual fact, physical actions produce physical results and what is sown in an earthly body will have to be reaped in a similar body. The period between death and rebirth, while being a valuable time for assimilation and rest, is really only an intermission before resuming the physical environment and taking up the threads of the past once more.

Even amongst those who have come to accept Reincarnation as true there are many who do not understand it as a universal law, and many more who are attracted to one or other of the pseudo aspects mentioned above. Of those who are in opposition, the vast majority appear, more than anything else, to be ignorant as to its true meaning and application. Perhaps some have even been put off by the claims of those who do accept it!

In a general survey of the subject, such as this, lack of space precludes our commenting exhaustively on the whole field of reincarnation. From our own point of view we are anxious that the Laws of Rebirth and Karma should be presented in a sane, sensible manner, minus the phantasy and nonsense which has repelled so many serious thinkers. We are, therefore, prepared to answer, to the best of our ability,

any questions on Reincarnation or Karma that our readers may care to send us; and we feel that we may do something towards clarifying the whole subject and, perhaps, convincing a few as to its truth.

#### BUDDHIST SOCIETY SILVER JUBILEE.

On November 15th the Buddhist Society in London began a week of celebrations to mark the twenty-fifth anniversary of their foundation.

Beginning with an exhibition of Tibetan art at the Berkeley Galleries, which was opened by the President, Mr. Christmas Humphreys, after a brief talk on Tibetan Buddhism, this event was followed by the televising of some of the exhibits on the succeeding evening.

On November 17th there was a private reception at India House attended by H.E. Prince Nakkhatra Kitiyakara, the Siamese Ambassador, the High Commissioner for India, the Venerable Bhikkhu Thittila, and representatives of the British Foreign Office, the Theosophical Society, and other organisations and publishers.

The public celebrations culminated in a meeting at the Caxton Hall at which the speakers were the Siamese Ambassador, H.H. Prince Svasti of Thailand, General Tun Hla Oung of Burma, Consul Mauno Nordberg of Finland, Miss Clare Cameron, Cyril Moore (Editor of *The Middle Way*), Dr. Graham Howe and Mr. Christmas Humphreys, who was in the chair. The meeting opened with the presentation of a beautiful shrine by the Siamese Ambassador as a gift from the Buddhists of Thailand to the Buddhist Society, London. A full report of all speeches made on this occasion will, we understand, be published in the next issue of *The Middle Way*.

#### A NEW PUBLISHING COMPANY

At the launching party of the Derricke Ridgway Publishing Co. Ltd., held recently at Regent's Park, Mr. Rom Landau gave a talk on his recent tour of the mystical fraternities in Morocco. Among the guests who are known to our readers were Christmas Humphreys, Ethel Mannin, J. G. Bennett, Kenneth Walker and Shaw Desmond.

The Chairman, Mr. Derricke Ridgway, outlined the plans of the new group of publishers, one of which, the Athenæum Press, will specialize in the better type of occult books. The first publications of the Athenæum Press will include a new book by J. G. Bennett, the authorized Biography of Harry Price, by Dr. Paul Tabori, books by Gerald Heard and Aldous Huxley, and a number of periodicals.

THE EDITOR.

#### *Without Comment*

**T**HE YUGOSLAV GOVERNMENT has offered to indemnify the family of Colonel Otto Wehhofer, Austrian police official, who was executed last year. Evidence just discovered proves that he was innocent of war crimes for which he was convicted.

*Daily Express*

# THE LIFE OF THE BUDDHA

BY CHRISTMAS HUMPHREYS

President of the Buddhist Society, London.

(Author of *Walk On, Karma and Rebirth, Studies in the Middle Way*, etc.).

This article, which covers the Ministry and Passing of Gotama the Buddha, is the second chapter to be taken from the author's new book *Buddhism*. The complete work is to be published by Penguin Books Ltd., towards the middle of the year.

## II. THE MINISTRY.

**T**HE decision was made. The Buddha would preach the Dhamma to mankind. "I will beat the drum of the Immortal in the darkness of the world." But preach to whom? His earliest *gurus*, Alara Kalama and Uddaka, had passed away. He decided to teach the five ascetics who had left him when he parted from their austerities. He rose and slowly made his way to Benares. There, in the Deer Park of Isipitana, he found them and they called him "Friend." But the Buddha told them of his Enlightenment and they paid the respect that was due to him.

### THE FIRST SERMON.

On the night of the Full Moon of July he preached to them his First Sermon of "Setting in Motion the Wheel of Righteousness." He taught them the two extremes of sensuality and mortification, and of the Middle Way, the sweetly reasonable Middle Way which lies between; he taught the Four Noble Truths of suffering and its cause, desire or selfishness, of the removal of that cause, and of the Eightfold Path which leads to the end of suffering. And the leader of the ascetics, Kondanna, "obtained the pure and spotless Dhamma-Eye," and was the first to be ordained a disciple of the Tathagata.

There in the Deer Park of Sarnath, near Benares, is the site where the Buddha proclaimed his Dhamma, "glorious in its beginning, glorious in the middle, glorious in its end." Soon, the other four ascetics perceived the Truth of the Dhamma and they, too, were ordained. And to them the Buddha preached his Second Sermon, setting forth the famous *Anatta* doctrine which many in the West, and many of the Southern School of Buddhism in the East so sadly misunderstand. All the five aggregates of personal being, body, feeling, perception, predispositions of mind, and consciousness alike are prone to suffering, are transient, without a permanent "soul." Of the soul itself he said nothing.

## THE FIRST MISSIONARIES.

The number of converts rapidly increased, and mindful of his resolution to proclaim the Dhamma to all mankind, the Buddha sent them forth into the world with the famous exhortation, "Go ye forth, O Bhikkhus, on your journey, for the profit of the many, for the bliss of the many, out of compassion for the world, for the welfare, the profit, the bliss, of *devas* (angel-gods—a parallel evolution to mankind)—and mankind. Go not any two together. Proclaim, O Bhikkhus, the Dhamma, goodly in its beginning,, goodly in its middle, goodly in its ending. In the spirit and in the letter make ye known the perfect, utterly pure, righteous life. There are beings with but little dust of passion on their eyes, who perish through not hearing the Dhamma. There will be some who will understand."\* Moreover, he gave these, his first missionaries, the power to ordain their converts in some simple formula which, in its final form, is still repeated by millions of his followers:—

"I take my refuge in the Buddha,

"I take my refuge in the Dhamma (*Teaching*)

"I take my refuge in the Sangha" (*Order*).

The Buddha himself returned to Uruvela to keep the rainy season of *Vassa*. On the way he displayed that genius for an apt and spontaneous parable which a later Teacher used in Palestine. He passed a band of thirty young men who were picnicking with their wives. One of them had no wife, and had brought a woman with him who had stolen their belongings and run away. The young man asked the Buddha whether he had seen such a woman. "What do you think, young man," asked the Buddha, "Which were better for you, to seek for the woman or to seek for the Self?" This is the first occasion on which the Self is mentioned as distinct from the "Not-Self" of the Anatta doctrine.

At Uruvela, he found a group of Fire-Worshippers, headed by Kassapa, and to them he preached his famous Fire-Sermon. "All things," said the Buddha, "are on fire; the eye is on fire, forms are on fire, eye-consciousness is on fire; the impressions received by the eye are on fire and whatever sensation originates in the impression received by the eye is likewise on fire. And with what are these things on fire? With the fire of anger, lust, fear and illusion, with these are they on fire, and so with the other senses and so with the mind. Wherefore the wise man conceives disgust for the things of illusion, and being divested of desire for the things of illusion, he removes from his heart the cause of suffering." By this sermon, Kassapa and all his followers became disciples of the Tathagata.

## THE FIRST RETREAT.

The Buddha then proceeded to Rajagaha whither his fame had preceded him. King Bimbisara came to him with a host of citizens and asked to be taught the Dhamma, and on hearing it he was converted. The Buddha accepted a meal at the palace and was given the park known as the Bamboo Grove for the use of the Order as a permanent retreat. While they were resting there a remarkable incident occurred. A newly ordained disciple, Assaji, met Sariputta, the disciple of another famous

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\*Some Sayings of the Buddha. F. L. Woodward, p.30.

ascetic who dwelt nearby. Sariputta had a friend, Moggallana, and the two men had promised to tell one another when either of them "attained the immortal." Sariputta was deeply impressed by Assaji's dignity and self-possession as he moved about the city begging for alms, and asked him, as was customary for one ascetic to another, who was his teacher, and what his teaching might be. Assaji told him that his teacher was Sakyamuni (the Sage of the Sakyas) but being only newly ordained himself he could not preach the Dhamma in its entirety. "Then tell me a little," said the eager Sariputta, and Assaji produced the following remarkable reply:—

"Of all things which proceed from a cause  
The Tathagata has explained the cause,  
And also has explained their ceasing.  
This the great Adept has proclaimed."

Sariputta apparently took this to mean "Whatsoever is a rising thing, that is a ceasing thing," and there arose in him "the Spotless Eye of the Dhamma," that is, the awakening of the higher consciousness which leads to Enlightenment. Such was the immediate effect on him that his friend Moggallana, on seeing him, knew at once that he had "attained the Immortal," and he too, being told the Dhamma in the same remarkable formula, attained Enlightenment. That these two men, later to become the chief disciples of the Tathagata, should achieve Enlightenment at second hand, as it were, and by such a formula is difficult to accept unless it be, as the esoteric tradition tells, that a number of men of high attainment had earned the right to be on earth at the time of the Master's final incarnation, and were therefore "ripe" for such an experience.

#### THE RETURN TO THE PALACE.

By now, the Rajah Suddhodhana was longing to see his son again, and sent him repeated messages. Finally, when spring had come, the Buddha returned to Kapilavastu with a train of followers, and for the first time since the Enlightenment saw his father and wife and child. And the Story tells how Rahula was sent by his mother to the glorious figure in the yellow robe, who stood with downcast eyes at the palace door. The boy asked for his inheritance and the Buddha, his father, turning to Sariputta said, "Receive him into the Order." Thus did the heir to the throne of the Sakyas receive his spiritual inheritance.

The Master returned to Rajagaha, and to him came Anathapindika, a wealthy merchant of Savatthi. Being converted, he built a resting place at every league of the way from Rajagaha to Savatthi, and there presented the Order with the Jetavana Grove as a third retreat, buying it from Prince Jeta with as much gold as would cover the ground. The Buddha thanked him by receiving him as a disciple.

About this time Visakha, the wife of a guild-master of Savatthi, who was converted to the Dhamma as a girl, gave to the Order her gorgeous jewelled head-dress which, when sold, provided funds for yet another retreat. Thus householders of both sexes as well as kings and princes gave their best to the Order in exchange for the Dhamma which leads all men to the end of suffering.

The Buddha's fame as a Teacher and even as an arbitrator quickly spread over North-East India. On one occasion he averted a local war. In the Burmese life of the Buddha\* appears the following. Would that the modern leaders of men were equally amenable to reason :—

It is recorded that two princes were once about to engage in a terrible battle in a quarrel that took place about a certain embankment constructed to keep in water. Between these kings and their assembled armies Buddha suddenly appeared and asked the cause of the strife. When he was completely informed upon the subject he put the following questions :—

“ Tell me, O kings ! Is earth of any intrinsic value ? ”

“ Of no value whatever,” was the reply,

“ Is water of any intrinsic value ? ”

“ Of no value whatever ! ”

“ And the blood of kings, is that of any intrinsic value ? ”

“ Its value is priceless.”

“ Is it reasonable,” asked the Tathagata, “ that that which is priceless should be staked against that which has no value whatever ? ”

The incensed monarchs saw the wisdom of this reasoning and abandoned their dispute.

#### WOMEN ADMITTED TO THE ORDER.

It was not only men that came to him. Women claimed to be admitted to a female branch of the Order, and the story tells how Mahaprajapati, the Buddha's stepmother, on the death of his father cut off her hair and, shaving her head, appeared before him in the yellow robes of the Order. Again and again the Buddha refused, and it was through the insistence of Ananda that they finally gained admission. Even then the female order of Bhikkhunis was only founded under strict and humiliating rules, and the Buddha is reported to have said that their admission would materially shorten the life of the Buddhist religion. Whether he truly made such a prophecy we do not know, but his attitude towards women is clearly shown in a delicious example of his sense of humour. Ananda, as the Buddha lay on his death bed asked :—

“ How are we to conduct ourselves, Lord, with regard to women ? ”

“ Do not see them, Ananda ! ”

“ But if we should see them, what are we to do ? ”

“ Abstain from speech.”

“ But if they speak to us, Lord, what are we to do ? ”

“ Keep wide awake, Ananda ! ”

Ananda and Devadatta were cousins of the Buddha, the former becoming his personal attendant for the last twenty-five years of his life, and the latter assuming, no doubt, with the assistance of later legends, the role of Judas. Consumed with jealousy at his cousin's position, Devadatta managed to cause a split in the Sangha, and at one time created a serious dissension by winning Ajattasattu, the son of King Bimbisara, from allegiance to the Buddha. It is said that having failed to acquire the power he craved, he plotted to kill the Buddha, and after hired assassins had failed he attempted the appalling deed himself. The most famous of these attempts, often portrayed in Buddhist art, was the letting loose of a ferocious elephant on the road along which his cousin

\*Bigandet, p.191).

was to come. The Buddha was warned of the attempt but insisted upon proceeding. The elephant rushed at him, but on reaching him knelt down in homage, and the Buddha passed upon his way.

Thereafter, Devadatta renewed his attempts to cause a schism in the Order, and actually persuaded a number of Bhikkhus to leave. Then Buddha sent Moggallana and Sariputta to preach to them, and they returned to the fold. Later, it is said, Devadatta repented, was received into the Order again, and died.

So the Ministry continued, and for forty-five years the Master moved from place to place in North-East India, organising the expansion of the Order, and preaching to all who came to him. None was refused. Ambapali, a noted and beautiful courtesan, was treated with the same respect as any of the kings who came to visit him, and having secured the Blessed One's consent to dine with him, she refused to sell the privilege for a large sum to the Licchavi Princes. They tried to woo the Buddha from his promise and, having failed, departed, furious at having been "outdone by the Mango girl." Ambapali presented the Order with her park and mansion for yet another retreat.

#### THE SUTTA OF THE GREAT DECEASE.

The last three months of the Ministry are given in some detail, in the *Mahapari-Nibbana Sutta*, which is the Pali name for "the Sermon of the Great Passing." As might be expected, his utterances in the closing stages of his last life on earth are carefully preserved. In his last retreat he was taken ill. Ananda was alarmed, and expressed the hope that the Exalted One would not pass away until he had left instructions concerning the Order. But the Buddha announced that he had no such intention, saying, "Surely Ananda, should there be anyone who harbours the thought 'It is I who will lead the Brotherhood,' it is he who should lay down instructions concerning the Order!" He made it clear that he was about to pass away, and thereupon delivered one of the most famous speeches in religious history—"Therefore, O Ananda, be ye lamps unto yourselves. Take the Self as your refuge. Take yourself to no external refuge. Hold fast to the truth (Dhamma) as a lamp. Hold fast as a refuge to the truth. Look not for refuge to anyone besides yourselves . . . And whosoever, Ananda, shall take the Self as a lamp unto themselves, taking themselves to no external refuge, but holding fast to Truth as their lamp, it is they, Ananda, who shall reach the very topmost Height—but they must be anxious to learn."

The Master recovered from his illness. Later, when speaking to Ananda of his coming death, he consoled him for his obvious grief, and said, "But now, Ananda, have I not formerly declared to you that it is in the very nature of all things near and dear to us to pass away? How then, Ananda, seeing that whatever is brought into being contains within itself the inherent necessity of dissolution, how can it be that such a being (as the visible Gotama) should not be dissolved?" And he told Ananda that within three months he would pass away. Thereafter, he went with him to a meeting place in the forest and announced to the brethren assembled there his intention of leaving them. "Behold now, O Bhikkhus, I exhort you, saying, "All component things must grow old. Work out your own salvation with diligence!"

## THE PASSING.

Thereafter the Buddha proceeded to Pava and halted at the Mango Grove of Cunda, the blacksmith. Cunda invited the Master and his brethren to dine at his house on the following day. For this purpose, he prepared a special meal for him, and it is sometimes said that the Buddha died thereof. The word used for the principal ingredient of this dish means pig's flesh, or perhaps pig's food such as truffles, and more than one writer has pointed out the absurdity of taking this literally. That a man such as Gotama, the Buddha, of perfect mental and physical purity and in full possession of his faculties, should die of indigestion through eating pork is absurd. But if the pork be taken as symbolic of Hindu doctrine, too much of which he had revealed, it does make sense.

Having eaten this meal, he went on his way to the Sala Grove of the Mallas, and having arrived there said "Spread for me my couch, Ananda," (for he had to eat and digest the products of his indiscretion) "I am weary and would fain lie down." "Even so, Lord," said the venerable Ananda, and the Exalted One lay down on his right side and was mindful and self-possessed. The Bhikkhus assembled about him and the dying Gotama noticed that Ananda was not among them, but stood a way off, weeping because his Master was about to pass away and he had not attained Enlightenment. The Master sent for him, and comforted him saying, "For a long time, Ananda, you have been very near to me by acts of love. You have done well, Ananda. Be earnest in effort and you too shall be free from the intoxications of sensuality, of individuality, illusion and ignorance." And he sent to the nearby village of Kusinara to inform the Mallas that the Tathagata was about to pass away. The Mallas came to him and Ananda presented them to the Master, family by family, in the first watch of the night. And when men came to him to be received into the Order, he still accepted them and gladdened them with discourse on the Dhamma. The Buddha asked the Bhikkhus if there were any among them who had any doubt concerning the Dhamma and the Eightfold Path, and none replied. Then again the All Enlightened One addressed the Brethren saying "Decay is inherent in all component things! Work out your own salvation with diligence." These were the last words of the Tathagata. Thereafter, he entered the first of the *Jhanas* or higher states of consciousness, and so the second, the third and the fourth; he passed still further into the realms of consciousness which none but a Buddha, an All-Enlightened One may know. Thus Gotama the Buddha ended his last incarnation and passed from the eyes of men.

## THE CREMATION AND RELICS.

Anuruddha, the Elder, exhorted the Brethren not to lament. "If all that is born contains within itself the seeds of dissolution, how is it possible that this body too shall not be dissolved?" Ananda sent for the Mallas of Kusinara who, after paying homage, seven days later cremated the remains. The ashes were divided, it is said, into ten parts and given to the Rajas of the lands where the Buddha had lived and died. *Stupas* or *dagobas* (reliquary chambers) were erected over them, and all too soon the respect and worship of these relics grew into a cult. Even

to-day the undoubted relics of Gotama the Buddha receive a respect which he, it would seem, would be the first to deplore. Only recently the relics of Sariputta and Moggallana, which had reposed in the Victoria and Albert Museum in London since being taken from the Sanchi Stupa in the middle of last century, were returned to India via Ceylon, to be re-interred with immense veneration in the Stupa whence they came. Of the ten Stupas said to have been erected over the ashes of Gotama, few have been identified with any certainty. A Stupa in Bhattibrolu, however, in the province of Madras, was found to contain a crystal phial, labelled as containing relics of the Buddha, and the Stupa itself is at least of the 1st or 2nd Century B.C.\*

The relics were presented by Lord Ronaldshay, then Viceroy of India, to the Maha Bodhi Society, and in due course a Vihara, or Temple Hall, was built in Calcutta at the headquarters of this famous Society to receive them.

Relics led to pilgrimage, but of the four sites for Buddhist pilgrimage only two are easily found. The Lumbini Gardens lie in the difficult Nepal Therai, and the site of Kusinara, where the Buddha passed away, has little to show, but Buddha Gaya, the site of the Enlightenment, and the Deer Park near Benares (Sarnath), the site of the Buddha "setting in motion the Wheels of the Law," are immensely popular, and pilgrims come from all parts of the Buddhist world to visit them.

The beauty and peace of Buddha Gaya is marred by unfortunate influences, for the Temple is still under Hindu control, but Sarnath, now maintained by the Maha Bodhi Society, is one of the spiritual centres of modern India, and there at least may be found some measure of the peace of heart which comes to those who follow in the footsteps of Gotama, the Buddha, the All Enlightened One.

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\**Lands of the Thunderbolt*, Ronaldshay, p.87.

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## EXERCISES

ALL forms of exercise have their use and value and the more varied the exercises indulged in, the more even the development. Also, there is less danger of developing some centres to the exclusion of others.

As far as possible all of the spiritual faculties should be brought into use just the same as all of the bodily faculties are used. It would be strange indeed if some men only developed bodily sight, others only speech, while yet others developed only a sense of touch. Yet this condition is so common with regard to things spiritual.

Man has been taught that he has a soul, and that is why he is so often at a loss seeking that which he cannot find. Man is not a body that has a soul, but a soul that has a body. Man *is* a soul and *has* a body, the body being the instrument of expression for the soul; that is why the development of the soul is of first importance, that the soul might function consciously through the body.

Very often is it the case that the bodily machine runs automatically without proper guidance or purpose. Can it be wondered that there is so much confusion? When this lesson has been learnt there will be no limit to the heights to which man might attain while he is yet on earth.

## *The Three Threads*

I would teach you, my children, that there is no beginning and no ending in this life you live. You think you start many things, yet if you had vision you would see that you but gather up the threads and weave again a few more inches of material.

When did you lay down the threads. Not, my friends, in the lives you lived before but truly you have put them aside when you were born again. In each case they are there waiting for you to see them. Nobody can tell you of them for they are all yours ; nobody can advise you because they know not ; but you must find them and you must pick them up and they are three in each and every case.

Each soul who is born has three threads and these must be gathered equally and woven into the life. One is useless, two is possible, but three is perfection. To gather no thread is to waste your life and then truly you must start again.

Why, you may ask, do you come with ignorance of these things. Because, my friends, you have deserved no other case. Those who have found knowledge are born with knowledge. And so I would open your eyes that in this life you may see the eternal values and be able to equip yourselves more fully in the name of service.

May your minds unfold in harmony with your spirit and may they both control the body which you have chosen. Walk in the path and all will be given to you.

THOMAS LACKENBY.

# “ THE HEAVENS DECLARE . . . ”

BY COLIN EVANS, B.A., F.F.B.A.

Modern newspaper “astrological readings” have caused the majority of the general public to look upon Astrology either as a pseudo science, or at the very most as harmless nonsense. Very few have any idea of the tremendous amount of study that goes to make even a competent astrologer.

Here we present the first article in a short series designed to enlighten those who know little or nothing of the subject. The author, Mr. Colin Evans, is well-known as an astrologer of many years experience and is an authority on the whole astrological field.

## *I. Astrology as a System of Astronomico-Psychological Correspondences.*

**T**O the occultist, thoughts are things. Symbols and analogies, if sufficiently consistent with themselves, sufficiently validated by a basic integrity, are pointers to reality. “As above, so below” is a profound truth. As in a nest of Chinese boxes, the atom’s structure and dynamic functioning within itself mirror those of the solar system; the solar system is but a miniature of a vaster stellar system; the entirety of the physical cosmos is a symbolic image of the Spiritual order.

Such vision-like concepts of the mystic are lately coming to be common-places of a material science which is being driven, by the sheer force of its own discoveries, from materialism to the verge of mysticism itself. Medical, psychological, sociological, and historical and statistical, research, are more and more discovering cycles of recurrence and periodicities in human affairs (in economics, politics, health, moods, etc., etc.), hitherto unthought of, with recognisable cycles of from a few days to multiples of centuries and even millenia.

And from the earliest recorded days of human observation and speculation, the complex interplay of cycles and periodicities in the motions of the planets, luminaries, and stars, and the predictability of infinitely varied patterns resulting, have been studied, tabulated, co-related empirically with the experiences of human consciousness on earth. Such studies have produced a welter of theories, grotesque theories, absurd theories, rational theories, plausible theories, mystico-religious theories, superstitious theories, theosophical theories, esoteric and exoteric theories. But amid all the welter of theories there have stood out certain inescapable facts. Such facts drove Kepler, father of modern astronomy, whose laws of planetary motion are still that science’s backbone, to declare that sheer experience had compelled his unwilling belief in the influence of astrological aspects on our lives. They drove

Newton to say, in effect, the same. They drove such an ultra-modern as Jung, the Viennese psychologist, to allow wide publication of his letter to the editor of an Indian astrological magazine, in which he explained how helpful he found the study of a patient's horoscope to be in diagnosing difficult cases.

Astrology is the science concerned with the celestial bodies themselves, and their movements—as grammar and philology deal with words themselves and their composition into sentences. Astrology is an interpretative study of the phenomena (or some of the phenomena) of astronomy as symbols of something human, affecting our own consciousness, in much the same way as the black or white magician, or the publicity agent, or the lawyer, or the poet, is concerned with words and sentences for what they effect, or symbolise or signify, rather than for their etymological and syntactical analysis.

#### ASTROLOGICAL AND PSYCHOLOGICAL PHENOMENA.

A direct casual relationship between astronomical phenomena and the psychological phenomena which, fundamentally, underlie all the "fortunes" of a human life, may or may not be discoverable (my own inclination is to say, not). It has been sought for in the forms of physical radiations from the swinging lumps of rock and gas we call planets—it has been sought for in the spiritual radiations of Devas, Angels, Masters, exalted entities, whose focus of activity is localised as if situated on the physical planets. On the other hand, mere correspondence of synchronicity has been alleged as explaining "how astrology works." We may consider the entire universe—which includes every man's body and mind, as well as every star in the firmament—as a single unity. All its parts are mutually interdependent—from my most casual-seeming thoughts and emotions to the flaming up of a nova in a remote constellation. They are parts of a systematic orderliness of the cosmos, predictable if we had sufficiently comprehensive knowledge. Then no planets may have any more to do with my falling in love or getting slandered than the cogwheels and springs in a clock have to do with the browning of a joint of meat—yet one can tell how soon dinner will come by looking at the clock!

Here, roughly, we have hints of three "rationalisations," or explanations, of astrology—physical radiations; spiritual radiations; non-causal synchronous periodicities. There may, to varying extents, be truth in either or both of the first two; there must, to some extent, be truth in the third.

On none of these three do I mean now to lay the main emphasis. I am primarily concerned with a fourth view: that of analogical correspondences that are real because the symbolism implicit in them is logically valid.

#### THE MIND.

That little fragment of the human mind which functions consciously in response to physical stimuli, in the earthly body, normally recognises little or nothing of the great wealth of universal knowledge and wisdom possessed by the rest of the mind, by the Over-Mind, any more than of the crawling things in the suppressed Under-Mind. Both alike, however,

influence our conscious thoughts in ways of which that conscious thought is unaware, tingeing and supplementing and distorting our (supposedly) most purely logical materialistic reasonings. "Not in entire forgetfulness come we into the world, from God who is our home." The "sympathetic fallacy" in literature—which makes a stormy day of deep clouds and wild thunder suit a tragic scene, and a serene summer moonlit eve the setting for an idyllic wooing—expresses a certain truth which the brain-mind has vaguely sensed from the deep comprehensive knowledge of the Over-Mind, which knows the meaning of Creation, the unitary Idea that conceives each little human drama and also the entire evolution of nebulae, stars, and planetary systems, all as one pattern. If the nearest planet to earth on the Sunward side is thought of as symbol (Venus) of love, delight, companionship—and the planet (Mars) next in order to the earth, going outward from the Sun, as symbol of passionate attack and virile energy—and their quadrature, relative to the earth's place in its orbit, as a symbol, of violent or dynamic interaction between these two principles, consistent with the impulse of rape—and if these symbolic associations of symbols with psychological influences are not the whim of an individual but have a more than age-old and continent-wide currency, then such an influence will in fact tend to be felt or experienced by those who have that quadrature of Venus and Mars as a prominent feature in that sky-pattern which in some way is peculiarly associated with themselves.

## II. *The Meaning of the Zodiac.*

People who know least of astrology do, at any rate, know of the Signs of the Zodiac, and associate them with certain months of the year. If they seek a brief explanation of what the Zodiac is, many elementary textbooks will tell them it is the apparent path of the Sun round the earth, divided into twelve parts called Signs. Since an apparent path round the earth of something that does not really travel round the earth does not sound a very impressive idea, and since there seems no reason why different characters should be attached to different parts of a circle (for, essentially, a circle is a figure that is the same all round!), such an explanation is not very helpful. Nor is it very accurate. Such as it is, the "explanation" would describe the ecliptic, rather than the Zodiac. And the Zodiac is not the ecliptic circle.

In empty space, with no differentiated surrounding boundary, it would be unthinkable to distinguish differences of position or direction. Such differences are essentially relative, and so require that there be something to which to relate them. The pattern made among themselves by the so-called "fixed" stars, in their perspective from our centre of observation, the earth, is the background against which we define position and direction in astronomical space. Against this differentiating background the equator, not the ecliptic, is the circle defining the fundamental plane of earth's own "self-centred" life. In the plane of the equator, the earth rolls over on herself daily, making a complete axial rotation in 24 sidereal hours—hours measured by the "fixed" stars, as they "rise," culminate, and "set," for any given place on earth, along arcs of apparent motion all parallel to the equator—circles marked out against the starry background by straight lines pointing from earth's centre to each star.

On the other hand, earth does not live to itself or by itself. It lives as one of a family of planets all swinging around the sun, at different distances from that central luminary, and taking different lengths of time to circle it. The Sun it is that is the unifying centre to which all the planets are tethered, holding them together, keeping them at their distances. The Sun it is that gives the light and heat and vitality and life to the otherwise lifeless planets, as well as holding them in their orbits, maintaining the unity and cohesion of the entire system.

#### THE ECLIPTIC.

The plane of the ecliptic, unlike that of the equator, is not the plane of the earth's own life regarded as independent of the family of planets to which it belongs. The ecliptic, on the contrary, is the plane of earth's relation to the rest of its own immediate and vital environment, the solar system. It is the plane in which earth is tethered to, and revolves around, and receives all rays from, the Sun. And the Sun is the physical symbol, in our own immediate system, of Deity, and also (and therefore) of the spiritual self or ego which is an individualised manifestation of Deity, an individualised spark of the Divine consciousness.

The ideal "Kingdom of Heaven," if thought of as being located on a planet of the solar system itself, would, therefore, be on a globe whose equatorial plane coincided with its ecliptic plane. The fundamental plane of such a world's own life would be the plane of its relation to the Central Sun of its own vital system. If the basic plane of your own individual life is identical with the plane of your relation to the centralising Spirit-Being that is the Divinity common to all intelligent life, then indeed the "Kingdom of Heaven is within you."

But on earth it is not so. There is a so-called "obliquity of the ecliptic"—from our present point of view, better called an obliquity of the equator. The London paper which said the "whole continent was completely isolated" by a great storm in the English Channel, and the man who should accuse God of being out of tune with human affairs, are guilty of a very similar absurdity. And, in our astrological symbolism it implies some such wrong outlook to speak of the obliquity of the ecliptic, rather than of the obliquity of the equator. The equator, the earth's plane, is out of line with the ecliptic, the plane of earth's link with the Sun.

#### TILTING PLANES.

Of geometrical necessity, any two Great Circles of a sphere must bisect each other, crossing at two points. At two points the equator crosses the ecliptic. When either of those points is the position on the celestial sphere where the straight line from earth to Sun reaches the Sun, then the Sun shines squarely on mid-earth. At other times, earth is tilted aslant, its northern or southern half (as defined by its equator) receiving more, and the other less, of the Sun's rays. For the Ecliptic circle is that marked out on the sphere, during a solar year, by the wheeling straight line (radius vector) joining Earth to Sun.

*The successive phases of coming together and moving apart between the plane of earthly life, the equator, and the plane of life in co-relation with the Centre of all life, symbolised by the Sun, make the Zodiac.*

The Zodiac is not the Ecliptic any more than it is the Equator. The Zodiac is the cycle of veering approaches of equator to ecliptic and departures of equator from ecliptic.

In a future article I hope to develop this concept in more detail, showing, from this standpoint, the meanings of the twelve "Zoa" or life-types which make up the Zodiac.

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## RHYTHM IN EVERY-DAY LIFE

BY GRACE E. LOFTHOUSE.

**H**AVE you ever tried to understand and note the rhythm of your life? How far do you live in harmony with it, and how far are you influenced by that imposed on you by your immediate family, business or social environment?

When we really begin to question the pattern of our lives we can make some very interesting discoveries. We are moulded by circumstance, the radius of our thought-power (or weakness), personal relationships, family, national, racial ties, environment, inherited tendencies—the list is long indeed. But if, out of all this, we endeavour to sense and understand our true Self, then we shall find that many of the things which formerly we allowed to influence our lives, can and should be replaced with truer life-tendencies.

Many are the times in the lives of average men and women when there comes a sense of conflict, of tension, of resistance against a certain thought or idea put out by someone else. We feel that we cannot agree with this, yet rather than dis-agree and cause unpleasantness, we comply with something which is, in reality, antagonistic to our view of life.

This is a common occurrence, but if we allow ourselves to become over-ruled by someone else time and time again, we shall find a growing sense of frustration within us which hinders our activity, and "short-circuits" our efficiency.

The next stage of this unhappy process is that wherein our own rhythm of life becomes so blocked and upset that the mind and body become devitalised and cannot function as they should. We lose interest in things, life seems very dull, and everything appears to be a hopeless conglomeration of factors which have no relation to each other.

Many people suffer in this way simply because very often they do not understand the reason for this feeling of depression, of being "out-of-sorts." Numerous so-called "remedies" will be suggested to them by kindly, well-meaning friends, yet nothing really seems to touch the trouble. They may go away for a short holiday, they may move to a

fresh district to live, yet always underneath these outer activities they are still aware of a deep dissatisfaction, a feeling that something is very much wrong—but where, oh where, is the remedy?

Suppose someone who was experiencing such a period, were to try and get at the root of the trouble, by this process of endeavouring to separate his true Self from the false self which has been created *for him* by others, and *by himself* through allowing outer influences to mould his life un-necessarily. He will probably find that there are many activities in his life which are conditioned by other people. This is something which needs to be understood particularly by parents and children. How far do you unnecessarily and wrongly try to influence your child? Childhood is a stage which must be out-grown at some time, yet we can probably all think of some men and women who show definite signs of never having grown up mentally. They still allow others to think for them.

If you feel depressed or frustrated, have you ever tried to understand why? How far do you live truly to your own pattern and rhythm? Have you formed habits which bind you, and which, in reality, are of little use to you? If so, and you can realise this, why do you not break them? Because of fear? Because of what someone will say?

We fail in our responsibility to ourselves, to other people, and to life, if we are wrongly bound by sentimentalism, by false values or by fear. Each of us is a wonderful organism, but we do not always understand its capabilities, its capacity. We are only partly conscious of our powers, simply because we do not take the trouble to find out what we truly are.

If you begin to re-mould your life in a truer pattern, you will find that you become aware of a greater sense of purpose, of planned activity, in which you can take part. Only by learning to live as a true individual can you possibly function as an efficient member of your family, business or social group. It is a matter of right relationship. Discard those old habits which you know are imposed on you by someone else's thought and idea, and which (though probably good and right for him or her) cannot serve you adequately. Learn to create your own life-pattern, so that your daily activity is an expression of *yourself*, not a distorted reflection of someone else's way of life.

It is in many of the little things that we allow others to influence us wrongly. In the family it is often difficult for the various members to realise that they are individuals forming a group, and that the true pattern of family life is achieved only by each allowing the others to think and act in the way that seems good for them.

The group pattern and unity can be achieved only by a conscious rhythmic identification of each member with his own true Self. In this way he brings to the group of which he is a part, the true interpretation of life as it is experienced by him. The varying aspects of life which are contacted by each individual can then be truly interpreted *by each for each*, and in this way the composite whole becomes something vital, living and true.

Seek to understand your own rhythm of life, and live in harmony with it, taking care always that you never try to impose your rhythm on someone else—each must discover his own for himself.

# EASTERN PSYCHOLOGY

BY DR. J. CROISET VAN UCHELEN.

Author of *Healing and Occult Science*, etc.

**T**HE basis for true psychology must be looked for in Oriental and, more specifically perhaps, in Buddhist philosophy. In order to illustrate this, we shall use the Lankavatara Sutra as basis for our discussion.

As is well known, the teachings of Buddhism are based on a recognition that the objective world is like a vision—a dream. They seek for a cessation of ignorance as the root of all evil ; a stilling of causation, desire and deed. “My teaching,” spoke the Buddha (and we shall lay our foundation by quoting the Scripture) “My teaching transcends the whole conception of being and non-being. . . .”

I teach that the multitudinousness of objects has no reality but is seen only of the mind and therefore is of the nature of *Maya* and a dream. I teach the non-reality of things because they carry no signs of any inherent self-nature . . . (1)

True, in one sense, they are seen and discriminated by the senses as individual objects but, in another sense as having no self-nature, they are not seen but only imagined. In one sense they are graspable but, in another sense, they are not graspable. Similarly, because things are unborn of themselves and only mind-reflected, they are in a deep sense eternal—i.e., things are eternal because of their non-eternality.

Thus immediately, we are surrounded by paradoxes which only self-realization dissolves in the awareness of Zen, Tao or Sat and duality ceases.

As is said in the Commentary on *Light on the Path*,<sup>2</sup> we must learn to read between the lines, nay between the words. Why? Because, as the Buddha pointed out, all teachings are given only as guidance. The reality itself can be self-realized only in the deepest seat of consciousness ; and consciousness is the pivot around which Buddhist philosophy revolves.

What indeed is the most characteristic mark of personality? It is the mind-system.

The mind-system, these teachings proclaim, originates in ignorance, discrimination, desire and deed. Its activities are perpetuated by perceiving, grasping and becoming attached to the objects as if they had any self-nature, while in reality they are of the nature of *Maya* without self-substance.

It is the memory of these discriminating attachments and deeds which are stored in the Universal Mind since beginningless time. They are still

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(1) *A Buddhist Bible*—Dwight Goddard.

(2) *Light on the Path*, new edition 1949 (Theos. University Press, Covina).

being accumulated and reversedly condition the appearance of personality and its environment, bringing about constant change from moment to moment.

The stringing together of these moments, complete in themselves, has been likened to the action of the motion-picture camera which by rapid unbroken succession, lends motion in time to motionless images.<sup>3</sup> Only in an asserted world of relativity is an ever recurring chain of causation, like a stream of becoming ; momentary states of uninterrupted change from one state of appearance to another.

When mind is spoken of, three psychological distinctions are discerned and discussed. First there is the individual, thinking, discriminating, intellectual, mortal mind (the affixation of different adjectives, stressing various emphasis). The Intuitive Mind, or Transcendental Intelligence, then forms the bridge between the former and the Universal, or Divine Mind, realized in the self-realization of the Noble Wisdom.

Now the mind-system, to be dealt with first, is in subjection to its own habit energy (as may be seen in the "eyeness" of the eye, that predisposes it to grasp and become attached to multiple form appearances). In this way, it is pointed out, the evolving mind-system stirs waves of objectivity on the face of Universal Mind, which in turn conditions the activities and environment of the mind-system. These functions are inter-related and so the mind-system comes into being and the physical body has its genesis. As a mirror reflects form, so the perceiving senses perceive appearances which the mind gathers together and proceeds to discriminate, to name and to cling to. But the mortal mind has no thought that by doing so, it is conditioning the whole body and the sense-minds and proceeds to build up a world of mayavic representations. What the intellectual mind does not understand is that that which is seen, discriminated and grasped, is a manifestation of its own activities!

#### SENSATIONS IN DREAMS.

Think, for a moment, of the vividness of sensations in dreams, clearly recognized in the waking state as a mind-experience. On the other hand, have you ever looked at childhood pictures of your parents and noticed the vacuity of awareness since they had never so been visualized ; the same may even apply to childhood pictures of oneself. Recent dreams visualized—old prints faded from memory! Meditate upon it. Study and meditate—the disciple is told.

It isn't that the assertion is made that things are not born in a superficial sense, but that, in a deep sense, they are not born of themselves and so causation has no place. As has been said, the error lies in our failure to recognize that the objective world rises from mind itself and so does the whole mind-system. But we depend upon these manifestations as real in themselves and get into the habit of affirming that things are so and not otherwise.

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(3) See *The Gnosis of Buddhahood* by Ananda Jennings — *Middle Way* January, 1949.

It is exactly because of capability to judge, to reason, that the thinking mind primarily is referred to as the discriminating, grasping mind—which is like a magician with the objective world as its stage.

By becoming attached to what in reality are manifestations of mind itself—the teachings set forth—error arises and false imaginings as to pleasure and pain and all the dualities of objective existence. To quote a sentence from the Sutra :—

The lower system of sense-minds and the discriminating mind, do not really suffer pleasure or pain, they only imagine they do.

Pain and pleasure are the deceptive reactions of mortal mind as it grasps an imaginary world.

This sentence by itself, may sound quite familiar to Christian scientists but, taken out of its contents, the deeper esoteric meaning is lost. It is only when the interaction of contact and grasping is broken that the sense-functions cease. This does not mean a cessation of perceiving functions, but the cessation of their discriminating, naming and other related activities, centralized in the discriminating mind. Cessation is not a denial, nor a replacement of opposites amidst the dualities of an otherwise objective existence! Instead, it means a cessation of the mind-system by which the entire world of Maya and desire disappears—which is something quite different.

This cessation is found in self-realization of the Noble Wisdom, the attainment of all the Tathagatas in all the Buddha-lands, as it is phrased.

#### INTUITION AND TRUTH.

The Master K.H. wrote :—“ Not with the prejudice of Western mind but with the spirit of intuition and Truth, try to understand what the Truly Enlightened One said.” Then he gave this translation from the first Khandhaka of the Mahavagga :—

... from ignorance spring the samkharas of threefold nature—productions of body, of speech, of thought. From the samkharas springs consciousness, from consciousness springs name and form, from this spring the six regions (of the six senses) ; from these springs contact, from this sensation ; from this springs desire, from desire attachment, existence, birth—and death and despair.

Again, by the destruction of ignorance, the samkharas are destroyed and their consciousness, name and form, the six regions, contact, sensation, desire, attachment, existence, birth, death, and despair are destroyed. Such is the cessation of this whole mass of suffering.(4)

The truth lies hidden in the fact that Maya and the variety of objects are neither different, nor non-different. If they were different, they could not have illusion for their common characteristics. Yet, if they were not different they could not be differentiated. In other words, they are neither different nor non-different—because they are one.

Maya is not non-real because it has only the appearance of reality, nor because all things are imagined and clung to, but because all is maya and as quickly appearing as disappearing. Nothing in this sense has a self-nature and is therefore neither existent, nor non-existent, born or unborn, being or non-being. Hence, the disciples are told to train themselves in the recognition of the truths of egolessness, unbornness,

(4) *Mahatma Letters.*

non-selfnatureness and of non-duality. This teaching is found throughout the Buddhist Scriptures.<sup>(5)</sup>

Having spoken of the mind-system, next to be considered is the Intuitive Mind or Transcendental Intelligence, which forms the bridge between the former and Universal or Divine Mind.

#### INTUITIONAL MIND.

Intuitional Mind shares with Universal Mind its purity and undefilement and therefore is above form and momentariness. Intuitional Mind is one with Universal Mind by reason of its participation in Transcendental Intelligence. It can be differentiated, it has relation with the lower mind-system in that it is evolved along with the notion of an ego upon which it reflects. Thus, through the Intuitive Mind which is inherent (or by the faculty of intuition, which is a faculty of both identity and perceiving)—the inconceivable is made realisable. It cannot be the source of error.

Transcendental Intelligence (Arya Jnana) however, is not Noble Wisdom (Arya Prajna) itself. It is only the interior awareness of it.

Transcendental Intelligence arises when the intellectual mind has reached its limits, i.e., at a point where its processes of mentation must be surmounted by an appeal to some higher faculty of recognition; this faculty is Intuition which gives what is superior to rationalization.

What could be said, lastly, of Universal Mind? In the Adwaita of the Vedanta philosophy it is referred to as That. Christianity speaks of God or the Infinite. The only thing that can be said is that *It Is*—beginningless and endless. In human language, we can only say it is this and not-this—that and not-that—for the terms of human thinking are expressions of opposites. All manifested things rest in that duality of Mayavic existence. If change, illusion, opposites, contrasts, were to vanish—all would vanish, because manifestation is builded of those contrasts. All human terms are expressions of relation, not of reality. Even the noblest attributes are attributes of manifestation, vivified by their opposites. There is no good, no evil, *per se*—though these qualities most definitely exist for the race of man and beings at similar levels of evolutionary development. Consequently man must ally himself with either one or the other; he must choose.

Nevertheless all are transitory states through which the monad passes, during certain phases of its evolutionary journey. Man makes his own dividing lines—the Gods make Theirs.

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(5) Note.—Let not this teaching be confused with the Pessimism of Western philosophers and nihilists, for the Buddhist philosopher—though he seeks to blot out from his path as many rebirths as can be avoided, by avoiding the creation of new Karma—fully understands the allegory of the 49 days passed by Gotama Buddha, under the Bo-tree. Just as the Indian sage is aware that he must light the first and extinguish the 49th fire before final deliverance. These terms, (7 times 7 of the 49 days, as likewise the 49 fires) esoterically refer to the seven human consecutive root-races with their seven sub-divisions, as H.P.B. explains. The deliverance to come in the last seventh race, only a Buddha reaches during the course of one life.

(*Lucifer*, Vol. 1, No. 2).

## UNIVERSAL MIND.

Universal Mind, the Rootless Root of the utterly Boundless, is beyond duality, neither perfect, nor not-perfect; neither impersonal nor not-impersonal; neither being nor not-being.

Infinity is not a God, not a Universe, but encompasses all Universes, all Gods. Universal Mind is not manifested. Only Universes and beings are manifested; they have a beginning and an end, birth and death.<sup>(6)</sup> Mind-Essence is beginningless and endless. It is the mystical zero from which the one comes forth and multiplicity follows, to return whence it sprang.

With graphic Oriental lucidity, the three mind-aspects are described as follows:—

The discriminating mind is a dancer and a magician with the objective world as his stage.

Intuitive Mind is the wise jester who travels with the magician and reflects upon his emptiness and transcendence.

Universal Mind keeps the record and knows what must be . . .

(p.7).

### THE PATH TO SELF-REALIZATION.

How may the way be found, the pathway leading to that peace that passes understanding, until in the words of G. de Purucker: "The Self is lost in the All-Self"; or as it is phrased so beautifully in the Buddhist Scriptures, "The dewdrop slips into the shining ocean."

Realization, as the teachings set forth, is within the inner consciousness. It is an inner experience which has no connection with the lower mind, with the discrimination of words, ideas or philosophical speculations. In fact, ". . . as long as discriminations are cherished by the . . . ignorant (the Scripture reads) "they go on like the silkworm spinning their veil of attachments, enwrapping themselves and others and are charmed with their prison."

Mere words, grasped by the intellectual mind, have no regenerative effect on living. Only through inner experience can the teachings become life-releasing factors in compassionate expression. Orderly sequence becomes then, self-observed. A stage has been reached where form-processes must be surpassed by processes of regeneration. But so long as we grasp to hold and store the written form-expression of even these teachings, they remain useless for life redemption. This holds equally for philosophy, science and religion.

The difficulty which stands in the way of the disciple, therefore, arises from grasping and attachment of the lower mind-system which binds men to the karmic wheel of birth and death. Hence the little understood but paramount opening precepts in *Light on the Path*—"kill out ambition" but work as though ambitious. Secondly: "kill out the desire for life"; Life, as envisioned by the personality embedded in its mayavic chrysalis from which it must be freed before the Self can rise on the wings of the spirit.

(6) See G. de Purucker *Theosophical Forum* IX. No. 3.

## THE VOICE OF THE SILENCE.

How can the disciple work for this goal? By listening to the Voice of the Silence. It is by thought that we defile—by thought that we escape defilement; for man is made by thought—a reflection of mind—“As a man thinketh, so is he,” a well-known phrase derived from the first verse of the Dhammapadha.

All our misery is primarily caused by the grasping thoughts of the lower mind-system turned upon itself by egoic-infatuation. But in goodwill thought, following the Zoroastrian precepts, we loose the self for the sake of others, to find a growing peace and enlightenment; for such thought is all-inclusive in its approach toward universal harmony.

Like slushing footsteps in untrodden mountain snow, so the imprints of discriminating mind are recorded on the purity of Universal Mind. Or—in the words of Dr. de Purucker—“Infinity is like shoreless ocean waters that wash through all that the waves encompass.” Fathomless, unmoved, below its surface blown by consciousness waves, is this ocean of Universal Mind.

In an approach from the evolutionary standpoint in time, the teachings refer the disciples to the “Paramitas” first to be followed as ideals in a worldly sense, then in their mental aspect and lastly lighting the spiritual path. Even in the worldly life, the practice of these ethical concepts of charity, good behaviour, patience, zeal, thoughtfulness and wisdom (referred to above, as goodwill thinking) bring their own reward of happiness and serenity. In the mental world, principles become idealistically understood and their application brings the joy of enlightenment and peace, while in the third aspect there is only the spontaneity and effortless activity of perfect being. “Mind in relation with eternal truth, no longer permits its fluctuations,” says the Commentary on *Light on the Path* for, although in relation with the objective world, there is no longer discrimination between self and not-self. This is the highest Prajna Paramita.

## OCCULT PROPHECY.

By the middle of the seventh Race (of this Round) says an occult prophecy, according to H. P. Blavatsky, the struggle of the two conflicting powers, Buddha and Kama Manas, will have almost died out; there will be the development of materials for a new kind of humanity in the Fifth Round. As yet, we are only in the Fifth Race and in Kaliyuga; there will be no change unless falsehood is replaced by truth, the love of self by altruism. Not until supreme justice reigns in the hearts of men will that change be. By that time (as H.P.B. states so forcefully) the ten per cent. of science and wealth will no longer rule the Earth, Air, Fire and Ocean at the expense of humanity as a whole.<sup>(7)</sup>

Even today, there are the stirrings of consciousness of a new awakening midst the rumblings of pending disaster foreshadowing the New Dawn. Such awakening follows a stilling of mind. This does not mean vacuity, nor a suppression of mind activity, even if such were possible, which it is not. For whenever the activities of mind are assumedly suppressed, the mind still goes on functioning because the seed

(7) *Good and Evil*. Theos. University Press, Covina, 1949.

of habit-thought remains. This stiling of the mind therefore, is really the non-functioning of the mind's external world to which man then no longer is attached. Only thus can the goal of tranquility be reached. The approach is made through states of mental concentration by which the disciple seeks to identify himself with that greater, inner consciousness. Great bliss may so be attained. At the same time, the disciple is warned not to give himself over to such bliss for, by so doing, it would cease. Never, say the Scriptures, should the disciple tarry in the bliss of the Samadhis—states of consciousness which Occidental writers have looked upon as ends in themselves. Instead, the disciple is told not to rest and to think compassionately of all other beings true to his pledge—for such is the Dharma of the Tathagatas.

Meanwhile there are other disciples, it is told, who unwisely seek Nirvana, thinking that it is a world by itself; that it is outside of what is known by mind. They do not know that "Nirvana is Universal Mind in its purity."

Sense-minds (intellectual mind) hold on to a difference between self and not-self. Realization is based on identity and Oneness and is beyond the duality of human thinking.

The Real cannot be interpreted by the unreal. Therefore, all teaching—all striving (in an effort to awaken comprehension) are but arbitrary attempts to express the inexpressible; to reach the limitless, the boundless—within the boundaries of limitation.

Thus far the disciple has still neither fully comprehended, nor reached that point of a "turning about in the deepest seat of consciousness." For even the most sublime and sublimated states of the vibratory formlessness of mentalism hold man in the realm of duality, as Ananda Jennings pointed out in the aforementioned article. The rapidly revolving blades of a plane propeller may disappear from sight, yet remain within the illusion of motionless emptiness. All successive mental movement in space and time, to continue her lead, carries away from the centre into waves of diversity and multiplicity; just as all conditioning leads away from the Unconditioned. Thus it is said in Zen, to quote further "You fail to get it because you seek to get it in motion." Hence, "If mind is set in motion somehow, somewhere, the cause is an unreal one" (*Sagathakam Sutra*). So the highest beatific-vision is followed by what has been termed the dark night of the soul, for as we are reminded, even the closest glimpse of Truth is not Truth itself, which Is in Identity beyond knower and known.

#### AWARENESS OF THE REAL.

The Real cannot be relative. As Krishna said: "The unreal never is; the Real never is not." If our search is for awareness of the Real, all else must fall away and all "explanations" tend to reveal the illusion of the processes involved. The disciple must yet learn to Be in Awareness, freed from sensation, thought and memory, *free from his own subjective states*.

Reality permeates the illusion of the relative; It itself is neither subject nor object, is neither mind nor matter, neither universal nor individual. Mortal-mind's desires oppose the state of egolessness. As

the Buddha said: "Only the terrestrial human beings think of selfhood as being a personal possession." "He that is cherishing any arbitrary conception as to his own selfhood, is cherishing something that is non-existent." In other words: (8) "What we think of as 'I am,' is not one entity, one sense reaction, but six. The so-called entity receiving the sense-impressions is a mirror-reflector-sense and not a centralized individual 'I' at all!" for, as the Surangama Sutra tells us: "Human consciousness has no originality of its own. It is an illusive manifestation developed by means of the six objects of sense." Thus, not until the reactionary mind is stilled, can we become identified with complete undivided Awareness, which no longer creates what it senses. The Real Is, it has no opposites in itself, but man creates the aspects of the unreal by his own false imaginings which "defile the face of Universal Mind." We fail to realize that negatives are only the opposing, limiting denials of positives. In the mystical zero, the dual imaginings are absorbed and lost instantaneously. This is Enlightenment!

\* \* \*

Thus briefly is sketched the true psychology of the East which is finding its reflection in the foremost works of Western psychologists.

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(8) *The Middle Way* (Eng.) Vol. 23, No. 3.

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## INTUITION

The Higher Manas is the realm of intuition as it expresses and embodies the *alter-ego*. It bears the precipitate of all good Karma or real and lasting soul-experiences co-ordinated with Buddhi. Intuition is related to the Higher Manas as intellection is to the Lower Manas. In intellection the consciousness of man faces downward through the body and its sense-perception towards a world of illusions. In intuition the consciousness of man faces upward through the soul and its illumination (Augoeides) toward the world of real Being. Intuition brings into consciousness *that which is*: intellection brings into consciousness *that which seems*. Intuition partakes of the essential nature of things or "Eternity." Intellection is an illusion of "time." Intuition is a circle returning into itself. It knows all at once. Intellection is an arc, a broken fragment, a tangent, a point, a line in detail. Intuition deals with universals: intellection with particulars. Without intuition reason itself becomes instinct, and man an animal. It may thus be seen that intuition is reminiscence—precipitated experience; and intellection memory—the details of experience in time not yet precipitated. As to functions a mode of action, intuition comes like a flash, all at once, complete; *all at once you remember that you already know*. Intellection comes slowly in detail, and you wonder if such and such is not the case. Intuition declares. Intellection hesitates, guesses, hopes, believes, or anon denies, and despairs. Intuition is "gnostic," Intellection "agnostic."

Illumine intellection by intuition, and co-ordinate the two, and thus becoming one they begin to merge in Buddhi. Then repeat the whole process on the next plane above and "Man" becomes a "God." Antaskarana dissolved (not broken) illusion vanished, time becomes eternity.

PRASNOTTARA.

## BOOK REVIEWS

GATEWAY TO REMEMBRANCE, by Phyllis Craddock. (Andrew Dakers, 10s. 6d.).

The scene of *Gateway to Remembrance* is laid in the lost continent of Atlantis. Miss Craddock writes with the power and inspiration which spring from a deep intuitive knowledge of her subject and the title of her book reveals the way in which she has been able to gain her information. In vivid terms she describes the life and culture of the Atlanteans in the years immediately preceding the terrible catastrophe which overwhelmed them and their once great civilisation. And against this colourful background she depicts a swiftly moving human drama which holds the reader's attention from the first to the last page.

But Miss Craddock has succeeded in doing far more than tell an exciting story. She has plumbed the depths of human experience and through her insight into the distant past has unveiled for her readers the cause underlying the troubled and hazardous condition of the modern world. For the problem which confronts her heroine is one which, in greater or lesser degree, confronts us all to-day. In times of crisis such as the present when spiritual values of the past are losing their hold and we have not as yet found others to replace them, many of us are tempted to take the path of least resistance and to imagine that what we do or say can have but little effect on the whole. In the drama played out in *Gateway to Remembrance* Miss Craddock shows clearly how by denying the good and seeking personal satisfaction we inevitably, albeit unconsciously, range ourselves with the forces of evil and destruction with possible disastrous results both to ourselves and to the community.

*Gateway to Remembrance* is a book which deserves to be widely read for it will appeal as much to those who are interested in the fascinating subject of Atlantis as to those who have the true welfare of mankind at heart.

V.W.R.

FRANCIS BACON'S PERSONAL LIFE STORY, by Alfred Dodd. (Rider, 30s.).

Mr. Dodd has produced another invaluable book for those in search of the truth about "William Shakespeare" or "Shakspeare," and a true history of a much misunderstood great man, called by Henry Hallam "The wisest and greatest of mankind." The facts set forth as to his relationship to Queen Elizabeth are indisputable if a shock to those who like to think of her as a "virgin queen." Mr. Dodd's meticulous research can leave no further evidence to be brought to light as to the truth of his statements in this book. But only internal evidence will finally convince readers that at least some of the plays given to the public under the name of Shakespeare were the work of the mighty intellect of Francis Bacon. Occult touches in some plays of which there is not space to quote here, suggest that his "Master mind" may have been in touch with the Custodians of Eternal Truth in India. His world-wide outlook gave him "dreams of an international parliament of Man Brotherhood, Freedom, Education," a fine slogan for his time. H. P. Blavatsky classed Shakespeare with Sophocles and Aeschylus and says of "him" that he "will ever remain the 'SPHINX' of the intellectual ages."

It is a bulky book, but clearly chapterised, and details made easily accessible to the student by an exhaustive index.

A.A.M.

ANCIENT GREEK RELIGION, by H. J. Rose, M.A., F.B.A., Professor of Greek in the University of St. Andrews. (Hutchinson's University Library, 7s. 6d.).

The height of Greek culture and power lasted no more than about four hundred years. Yet in spite of this its influence has persisted throughout the ages and its effect on modern thought needs no comment. An understanding of Ancient Greek Religion is, therefore, of particular interest to us to-day. In his able study of this subject Professor Rose has performed a service not only to the student of comparative religion but to the general reader, for in this book he gives a comprehensive picture of the development of Greek religious ideas from the earliest times up to the coming of Christianity. His description of the gradual growth of religious concepts as they affect the development of the individual is illuminating and demonstrates the continuity of human thought from the simplest beginnings up to the more complicated methods by which modern man strives to answer questions relating to the mystery of life and death.

V.W.R.

CHEIRO'S LANGUAGE OF THE HAND, by Cheiro. (Herbert Jenkins, 15s.).

A new and revised edition of this well-known work which has long been accepted as the classic of Palmistry. Described as "a complete practical work on the sciences of Cheirognomy and Cheiromancy containing the system and experience of Cheiro" this book should be read and studied by all interested in character reading and divination by the lines of the hand.

F.F.

ASTRO-BIOCHEMISTRY, Vanda Sawtell. (True Health Publishing Co., 3s. 6d.).

This book gives a most interesting description of the nature and properties of the twelve mineral salts of which the physical body is composed and their relation to the twelve signs of the Zodiac. The author has a great knowledge of her subject and her words carry the weight of authority. Her book is a valuable addition to other literature on the subject and is one that should be read and studied by everyone who seeks to heal himself and others by natural means.

V.W.R.

MAN'S DESIRES AND FULFILMENTS, by "Burning Sand." (Mrs. Louie Hill, 6s.).

Described as "A sequel to *Man's Self and Man's Inheritance*, this book consists of a series of chapters dictated by "Burning Sand" while his medium, Mrs. Louie Hill, was in trance. Although we cannot rate this book quite so highly as Mr. Charles Rafferty, who writes the introduction, and who states it to be "a work of much greater profundity" than the first volume, which he earlier describes as being "one of the most wonderful books that have ever been given to mankind," there is a great deal which the average Spiritualist might well read with profit. One need not necessarily agree with the "Guide's" claim to have been one of the disciples of Jesus whom he describes, incidentally, as "given the name of the greatest Leader and Medium of all time," to recognise that he does expound a number of spiritual truths in simple language, which are the more acceptable in this form to large numbers of people. On the other hand certain passages are rather more than questionable as, for instance, when "Burning Sand" states he was asked, "if the coming of the New Leader would mean that we were again to have miracles performed upon the Earth?" to which he replies, "What has been happening upon your earth throughout the last two thousand years? Miracles have been, and are still being performed very wonderfully as the channels are sufficiently prepared to receive the fulness of the Spirit." One would certainly like particulars of such miracles as are at present being performed, that would stand up to scientific and impartial scrutiny.

C.F.

PLAN WITH THE PLANETS, by Edward Lyndoe. (Herbert Jenkins, 5s.).

An excellent book. Its contents are presented in an unusual and informative manner, which succeeds in retaining the interest of its readers from start to finish.

L.E.A.

ADAM, THE PRODIGAL SON, by Laurence J. Bendit, M.D. (Theosophical Publishing House, 2s.).

A stimulating study of Man in his infancy, adolescence and coming adulthood in which the author throws new light on old problems with special reference to the present transitional stage and the possible future development of the human race.

V.W.R.

RE-INCARNATION—THE HOPE OF THE WORLD, by Irving S. Cooper (Theosophical Publishing House, 1s.).

This is the reprint of a small book written and published at a time when the world was passing through an upheaval similar in some respects to the one we are experiencing to-day. Its aim is to describe the meaning, and purpose of re-incarnation in a practical form which can be applied by the student in his everyday life. It explains the propensity of the individual to vice or virtue, the reason for genius and infant prodigies, our unaccountable fears, our sudden friendships, our feeling of having known a place before and the reasons why we do not remember details of our past lives.

V.W.R.

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# LETTERS TO THE EDITOR

## HEALING AND HEALERS

Dear Sir,—I should like to add a postscript to my article *Healing and Healers* published in the last issue of *The Aquarian Path*. For since writing it, and since correcting the proof, I have met one healer of the type I said I believed to exist, but had not yet seen. He is at once objective and intelligent about his work—and he has enough sense of humour to be able to laugh at himself.

I have not yet seen him at work, nor "proved" any of his cases, but I think that if I ever do I shall find the evidence which is so conspicuously lacking in most healers' records.

L. J. BENDIT.

S.W.3. 2.12.49.

Dear Sir,—I have read with great interest the article *Healing and Healers* by Dr. Laurence Bendit, and agree that the whole subject is difficult to analyse.

While not doubting the writer's investigations for and against non-physical methods of healing, it seems strange he has not come up against one genuine healer. I feel that this is too sweeping an assertion on his part, and would suggest that he seeks a little further before making such blatant statements. I myself have sought further and can truthfully claim to bring forward from my own experiences one genuine healer who can hold her own with any specialist or doctor who would care for further information.

This pioneering work of healing, yet dating back to the birth of Christ, will not only in the years to come be recognized but will take a very high place in the medical world. As in all walks of life there is good and bad; in this work as in the medical profession which to my mind, falls far below the aggrandizement it is given.

Through the ignorance of the masses the specialist or doctor as yet holds the monopoly. Owing to this monopoly the genuine healers are forced to advertise themselves, in order that their magnificent work can be made known throughout the world.

In conclusion I feel that this article by Dr. Bendit rather points to the fact that there is a little fear, as with the general run of doctors, who are afraid to admit the truth in case it might be detrimental to their profession.

MRS. MARIE G. HEWETT.

W.8. 4.1.50.

## ASTROLOGY CONFIRMED BY EVENTS

Dear Sir,—The following prediction occurring in a book published in 1888—just sixty years ago is of interest, as a proof of the soundness of its message.

In *The Secret Doctrine* by H. P. Blavatsky we find on page 656 (Point Loma Edition) the following:—

The rare conjunction of Saturn, Jupiter and Mars has its significance and importance on account of its *certain great results* in India and China as much as it has in Europe for the respective mystics of all those countries.

Such a combination was characterised by Kepler as a *climacteric* year of Humanity.

The reader has to bear in mind the phrase "climacteric year" has more than the usual significance, when used by Occultists and Mystics. It is not only a critical period, during which some great change is periodically expected, whether in human or cosmic constitution, but it likewise pertains to spiritual universal changes.

In 1938-1939-1940 *Mars and Saturn* were bright in the heavens, in the night sky.

In 1940-1941 *Jupiter completed the trio*, which was a brilliant triangle overhead.

At the same time (1888) it was predicted that England was on the eve of catastrophe; France nearing such a point of her cycle—and Europe in general threatened with, or on the eve of, a cataclysm which her own cycle of racial Karma has led her to. The first stage in the fulfilment of this was the war of 1914.

It was suggested to the writer, a short while ago, that the present menace to the Churches, of suppression by Communism, may be seen as a divine judgment.

The Church has had nearly 2,000 years to establish among men the brotherhood and communistic co-operation that was a constant teaching of Jesus Christ—it was the mandate she received. She failed, and instead of unity in Christian worship and life there are hundreds of divisions, each asserting its own "right" relation to the truth.

Now she is faced with a communal life *enforced by materialistic dictatorship*, which will strip her of all opportunity and power to any longer hold her one-time high position as a visible token of a Heavenly Kingdom. What she neglected to do in love and charity is taken out of her hands, and a rod of iron now rules where the shepherds might have led—she sought power over humanity for which she had no warrant and as was so clearly established in a recent editorial, it is a case of the reaping of Karma.

W. B. Yeats years ago made a Bardic call to the world of The Fishes religion—in a poem—

*Come clear of the Nets of Wrong and Right . . .*

All those in Our Net are Right, all other Nets are Wrong — the Christian religion has come to that viewpoint—the simile of Nets was inspired.

A. O'MURNAGHAN.

Dublin. 4.5.49.

#### GEORGES LAKHOVSKY

Dear Sir,—It is with pleasure that I see Miss Laws, in your October number, bringing the work of Georges Lakhovsky to the fore, his work *The Secret of Life* being a real treasure book. It is just ten years ago since Heinemann published a translation when the war interrupted his research work in Paris. Under his invented word "Universion" I had an article in the defunct *Occult Review* on this, using the very paragraph Miss Laws quotes.

But I wonder if Miss Laws knows of the amazing work of Keely who got in touch out of time with the power of sound to, not only displace, but disintegrate matter. The story and explanation of his failure to impart his secret to others is partially told in *The Secret Doctrine*, and his most enthusiastic interpreter, Mrs. Bloomfield Moore, published pamphlets on his achievements with the Theosophical Publishing Company.

Lakhovsky was a pioneer of radio-therapy and effected marvellous cures in his Paris studio. But Keely was too dangerously ahead of his time and *was stopped* by superior powers when he tried to export his discovery commercially. Keely's story reminds me of an experience of what a pupil of H.P.B. told me. Sitting to help H.P.B. one day, for some purpose she was grating down some chalk; but the little heap of powder never grew, for H.P.B. caused it to disappear as a small demonstration to a devoted pupil of her knowledge and power of nature's laws. No words were exchanged, but a look and a smile confirmed the pupil's conviction.

A. A. MORTON.

Ockley. 27.11.49.

[The Editor regrets he is not able to publish anonymous letters or any letter not accompanied by the full name and address of the sender. This information need not, of course, be published if the letter is printed.]

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## OCCULT GLOSSARY

- KALIYUGA : (Sans.) " The fourth, the *black* or iron age, our present period, the duration of which is 432,000 years. The last of the ages into which the evolutionary period of man is divided by a series of such ages." (H.P.B.).
- KALPA : (Sans.) A " day " and " night " of Brahma, a period of 4,320,000,000 years.
- KAMA : (Sans.) Desire. The cleaving to existence.
- KAMALOKA : (Sans.) The semi-material dwelling place of the astral forms or *Kamarupa*. Same as the Greek Hades or the Egyptian Amenti. The Desire World.
- KAMARUPA : (Sans.) The Desire Body. The mortal vehicle of the Personality after death.
- KARANA-SHARIRA : (Sans.) The Causal Body.
- KAPILAVASTU : (Sans.) The birth place of the Lord Buddha.
- KARMA : (Sans.) Lit. " action." The law of Cause and Effect. The automatic and completely just result of any action.
- KARNAK : The ruins of ancient Egyptian temples and palaces at Thebes.
- KETHER : (Heb.) The first and highest of the ten Sephiroth. That which differentiates into Chokmah and Binah. The Crown.
- KHEM : Egyptian god the same as Horus.
- KHI : (Chin.) Lit. " breath " ; meaning Buddhi.
- KHONSU : Egyptian God of the Moon. The son of Maut and Ammon.
- KLIPPOTH : See *Qliphoth*.
- KNEPH : (Eg.) One of the Egyptian gods of creative Force.
- KONX-OM-PAX : (Gr.) Mystic words used in the Eleusinian mysteries probably the Greek imitation of ancient Egyptian words used in the ceremonies of the Isiac cult.
- KORAN : (Arab.) The Sacred Scriptures of the Musselmans revealed to the Prophet Mohammed by Allah.
- KOSMOS : (Gr.) The Universe.
- KRISHNA : (Sans.) The most celebrated avatar of Vishnu, the " Saviour " of the Hindus and their most popular god.
- KRONOS : (Gr.) Saturn. The God of Time and Cycles.
- KUCH-HA-GUF : (Heb.) The astral body.
- KUNDALINI : (Sans.) The Power of Life ; one of the Forces of Nature.

The Editor regrets that owing to lack of space, the usual extract from *Gods in the Making* has been held over until the next issue.

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