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EDITORIAL

"All that we are is the result of what we have thought; it is founded on our own thoughts and made up of our thoughts. If a man speak or act with an evil thought, suffering follows him, as the wheel follows the hoof of the beast that draws the cart."

THE DHAMMAPADA.

OVER the past few months a great deal of publicity has been given to the question of Euthanasia, or what the newspapers have dubbed "mercy killing." Briefly stated it means that if a person is suffering from some incurable disease, more or less in a state of constant pain, and without any hope of recovery, he should have at his disposal the means of terminating his suffering by a painless death. This death would be brought about through a lethal injection of some suitable drug administered by a qualified medical man after all legal formalities had been completed. Thus the patient, by his own free will, would be able to sign his own death warrant.

If we view life from a purely material angle it does not seem unreasonable that such a practice should be instituted, although those who advocate Euthanasia do not seem to be in full agreement as to its administration. This part of the question, however, does not concern us.

In taking a wider view of the whole subject, including the philosophical and ethical aspects, we believe that the establishment of this practice would be highly undesirable. We are not condemning those who support "mercy killing": to the average man it would seem to be a sound and sensible idea. We do think, however, that by looking beyond the physical world very good reasons will be discovered for not putting it into effect.

One of the first things that is implied, if not admitted, is that the supporter of Euthanasia regards the life of a patient suffering pain of an incurable nature, as serving no useful purpose. In other words if he is going to die in agony in six months he might as well save himself that agony by voluntarily dying now. Viewing the matter materially he appears to be serving no useful purpose, at least as far as physical externalities are concerned. Why, then should he be kept alive?

To those who have a knowledge of the workings of Karma and Rebirth the answer should be fairly obvious. No one's life is purposeless. Even though their utility may not be measured in terms of physical activity or material result nevertheless they are fulfilling their own destiny by reaping what they have sown, and by making the best, or indeed the worst, of everything that happens to them. At no point is their existence without meaning. He who lies on a bed of pain, therefore, is receiving back again that which has previously gone out of him and, so long as that condition persists,

he has much to gain from it. Should he learn all that is possible from that particular set of circumstances his environment must, and will, change at once; it cannot remain static. The lesson to be learnt from a painful and lingering death is, of course, a spiritual one; illness is in itself a state of disharmony or dis-ease. It is the task of the individual, or the physician if he is consulted, to recreate that state of harmony. If this cannot be done in the life in question it will follow later. In the meantime the attitude of the sufferer towards his suffering is all-important. If he can recognize his affliction for what it is—the result of his own past actions—and can let it pass from him while attaching nothing to it, he is seeing the last of it for ever. At moments such as this he is forced to grapple with himself as, probably, never before in this one life.

NEGATIVE INTERFERENCE.

From this point of view, therefore, it will be seen that the pain of a mortally sick man or woman, while it does, and should, arouse our compassion and positive help, is not without meaning. To interfere, in a negative manner, by suddenly terminating the pain and the physical existence of the sufferer is to remove the effect while leaving the cause fit to blossom again at some future date. Have we then really benefited the patient by making it certain that at some time in the future he will have to face these same circumstances again?

In actual fact we have prevented him, very often with his own connivance, from taking another step forward. This, of course, in its turn will affect our own Karma. Our intentions may have been well-meant but we shall reap the consequences, for "there is no protection for the foolish."

This is one of the reasons why we are opposed to Euthanasia. It is an attempt, on the part of a man, to interfere with the course of Nature and to decree when a person's life is no longer useful and should be finished. Man considers himself wiser than the Law.

We are not ignoring the fact that the Euthanasiaist (if we may coin such a word) only wishes to "mercifully execute" such as have requested it. Is one torn with agony in a fit state of mind to decide whether he should continue living or die? Does the pain leave him impartial and unaffected that he does not long for relief at any cost? Is he, in any case, not more likely to regard a peaceful death as preferable to a short lingering life of agony? When the patient reaches the stage where he desires death as a speedy relief he is not in a fit state to weigh the whole question with care and consideration. His judgment is warped by his feeling of physical and mental hopelessness.

Our reasons for deciding against "mercy killing" are not such as will appeal, or even appear valid, to large sections of the public, especially those who believe, in any case, "when we're dead we're dead." If the state considers it has the right to take life when it feels like it surely, the unenlightened will say, the individual has the right to take his own, or request that it be taken for him. The answer, of course, lies in the fact that no one, under any circumstances whatever, has the right to take anyone else's life. This applies equally to the group, state or individual.

Fortunately Euthanasia is not, like capital punishment, an established fact which must be swept away. Many might consider it improbable that it will ever be adopted. Nevertheless when we find an idea of this sort gaining ground it is as well to formulate our ideas clearly in our minds so that, if necessary, we may present our objections in a manner that will appear reasonable and acceptable to the ordinary materialist.

VIOLENCE.

It is a regrettable fact that many people with some knowledge of our philosophy and understanding of its practice, should have been influenced by the latest newspaper campaign for the reintroduction of flogging and whipping for crimes of violence. Although Mr. Ede, the Home Secretary, has quoted figures proving that the number of crimes of this nature have substantially decreased since the abolition of corporal punishment, the clamour continues and we hear numbers of sensible people saying that physical force "is the only thing these thugs understand." It may be; it may not, but one thing is certain. The more force and violence that is used by the state the more it will attract.

For nearly seven years physical violence, organised thuggery, and brute force in general was exalted and taught to the multitude. Those who killed most were made heroes, and death and destruction (of others not oneself) were made the order of the day. Now that this process is over and the behaviour of the war years has been reversed, the poor ignorant individual is expected to turn himself inside out just as quickly. Because a few have thought it a good idea to try the state-approved methods of dealing with state enemies, against their individual opponents, the gallows has been kept extremely busy since the cessation of hostilities.

The present outbreak of violence is the natural result of the inculcated doctrines of destruction propagated during the war. This is what we have made our own and, it would seem, we don't like it.

There are two courses open to us. We can either recognise it for what it is, put up with it and let it eventually pass from us for good. Or we can reintroduce organised judicial violence; violence that will attract violence so that crimes of this sort will continue indefinitely, as the wheel of cause and effect continues to turn. In any event there will be outbreaks of this nature for some time to come as, again, we reap what we have sown. By adopting the first course and showing a more enlightened example time will end these crimes as the Karma is exhausted; by choosing the second we make certain that they will be with us for all time.

THE EDITOR.

* * * *

Karma creates nothing, nor does it design. It is man who plans and creates Causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough which, bent down too forcibly, rebounds with corresponding vigour.

H. P. BLAVATSKY.

Life

Once more I cast the shadow of my thoughts before you.

On this earth we are given certain powers, which we can use either for the direction of our lives and actions, or else they can be used for the attainment of earthly things. This power is created within, and yet not by your physical conditions ; and it is governed by the spirit.

It is most vaguely, in this world, described as life—a vital thing—the origin of which is shrouded in obscurity. It comes, it animates, and governed by no known rule, it vanishes leaving but a cast-off envelope. It is this power which men would like to harness to their needs. It is this power upon which they draw in order to attain fulfilment of any purpose ; physical, mental or spiritual.

Knowing not in what way this power is co-ordinated, their instinct guides a few to use it rightly and they achieve some measure of success in the field of their activities. Having no knowledge of its force, in many cases it is left unharnessed throughout the life on earth and the spirit emerges from its shell to find confusion.

This force must have its source in all three spheres ; and should there be disharmony in one, the force is never harnessed to the end in view. It therefore follows that where there is a physical defect, a mental stain, a spiritual obscurity ; any one of these three things will tend to jar and act as bridle on the flow of life. It may not be so serious as to result in severance of the spirit from the body, but it will mean a deviation from the path which it has been deemed advisable for that spirit to advance upon.

Know then, that when meeting one of these three things, that though the life be good, though the work be noble, yet could this one thing be straightened out it would be more worthy still. It may not be perhaps so high upon the standard of achievement in your world, yet the experience resulting would be more beneficial to the all-enduring spirit.

May you each in your several ways achieve this harmony of life ; and may it prove an inspiration and a pure philosophy to all comers.

THOMAS LACKENBY.

THE ADVENTURE OF KNOWING

BY VERA STANLEY ALDER

(Author of *The Finding of the Third Eye*, etc.)

"Synthesis," says Miss Alder, well-known as the author of a number of books on Occultism, "is the keynote of coming culture, necessitating the breaking of many shells and barriers in individuals and nations.

How she reaches this conclusion is explained in the following article in which she shows how man must be treated as a "complex whole" if his development is to continue harmoniously.

TO possess knowledge about something fascinating, absorbing and wonderful is surely one of the most satisfying experiences of this life. It is satisfying because it is enduring, because no one can take it away, and because it usually leads to a fresh experience or attainment.

To seek for the more fundamental aspects of knowledge is to seek the Creator. To spread such knowledge is surely to serve Him and His infinite Purpose. In our search we can feel that nature is the Robe of the Creator. The laws of nature are the warp and the woof of this Robe. The pattern of the Robe passes through time as well as through space. It is formed of certain principle rays or threads of life, which weave in and out in a cyclic and spiral propulsive movement. Thus the various life expressions continually re-appear, but always with modifications. To this phenomenon we give the name of evolution. Its minor outer developments we call "Progress."

The Robe of the Creator spreads over the heavens, confounding us with a picture of the illimitable. Yet the ancient sages of many civilisations were not confounded. From the pattern of the skies they interpreted the plan of creation, the qualities and energies upon which that plan was motivated, and its finite reflections in atom and in man.

How—oh, *how*—did they manage to know so much? Were they a quite different type of human being to ourselves? They stepped down the pattern of the skies and upon its invincible laws they built the finite sciences of man. Upon Astrology, the father science of them all, they founded mathematics, architecture, music, medicine and philosophy. They founded them well and truly.

This was so in all the great ancient civilizations without exception. Yet, since it is the nature of life that nothing can remain static, as soon as these peoples had reached what was the peak of their attainment at that time, a process of deterioration set in. Civilizations became degenerate or effete or unable to protect themselves. From the crest of the wave of progress they sank down into the sloughs of oblivion and

obscurity, their genius in abeyance until such time as the cycle of evolution should bear it up again upon the crest of a new wave.

Civilization after civilization has been buried by sand. By what means did those ancient powerful empires manage to exterminate themselves? How did the rot set in? Part of the answer is quite simple. Excess of sand is brought into being by bad husbandry and interference with the arrangements of nature. When men herd together in cities they lose touch with nature's laws. They become prey to effete living, greed, envy, opportunism. They exploit—nature, animal life and each other. They over-cultivate and wrongly cultivate the land, until it is worn out and sick. They herd animals, overbreed them and interfere with their functions within nature's scheme. They distort their religion and their education to suit the exploitation upon which they have come to pin their faith.

Once having initiated this vicious circle, they are caught in its ever-strengthening toils, and unable to escape. Their descendants are still more deeply embedded in them. Each succeeding generation grows up in the crystallising ruts of thought, habit, values and ambitions. In the end there results a race of automatons, *unable to think*. Their so-called thoughts are all reflections and repetitions of the propaganda of their times.

SPIRAL OF EVOLUTION.

Meanwhile the spiral of evolution continues on its irresistible course, until once more a civilization is borne upwards to a zenith of achievement and bequeaths to posterity a new wealth of discovery, of philosophy or of art. It is interesting to try and trace these peaks of culture with their ensuing dark periods and to endeavour to determine their duration. Are there major cycles of many thousand years, containing lesser cycles within them? Might we say that the four quarters of the globe have each their turn? Do succeeding waves of culture overlap? We can trace a wave of civilization which originated apparently in Egypt and swept right through the Orient. It embraced every nation in its passage, established the Buddha as its greatest spiritual expression, produced its final flowering in Greece, and found its turning point to decadence in Rome. A new light was then lit by the greatest of spiritual leaders for the West, the Christ, and it was the turn of Europe to be borne up upon the way of progress.

Can we determine the extent of this European period of civilization? Are we at the end or still near the beginning? Is this present period of chaos, discovery and degeneracy a half-way stage, or does it indeed mark the finish of the Continental achievement for the time being? Will the wave of culture now pass to the great American Continent, and from there ultimately flow through the vast Soviet reaches? Or will quite a different development materialise, showing that the march of science has drawn the world so closely together that civilization must now become a unified interdependent world expression?

If we look back upon the last fifty years we can see that so much has been compressed into it of discovery and change, in our outer ways of living, that man's mind has been left far behind. Science is rapidly pushing ahead to the production of a new era which we have already

christened the Atomic Age. We are aware that stupendous changes lie ahead. Yet our education still lags far behind the requirements of even the period which is rapidly passing away. It has not adapted us to any of the radical changes of attitude and of values which we needed to cope with the rapidly changing conditions of this century.

IGNORANCE OF THE MULTITUDE.

Humanity has been left stranded, at a loss, accepting the opiates of cheap, spoonfed entertainment which revolve round sex, crime and betting, too dulled by its real foe—ignorance—to be able to recognise it. Wading through a deep slough of warfare, disruption, austerity and regimentation, the patient multitudes are caught and bound in the hopeless meshes of ignorance. For that which today is called education is really nothing of the sort. It consists mostly in committing to memory a great array of facts, divided into separate compartments such as history, science, religion or art, without much consideration for their complementary relationships.

Now the awkward thing about a so-called 'fact' is its probable fluidity. That which is stated to be a 'scientific fact' during one decade may have to be considerably modified or contradicted in the next. Even historical facts have to be altered or queried in the light of successive literary discoveries. How many of us, for instance, would be prepared to give the truth about much of present history which we have experienced at first hand?

Indeed, facts are very inadequate although tempting crutches upon which to base our education. Where, then, shall we look for something more enlightening and more stable?

The type of facts to which we have referred are the man-made and man-recorded ones. They are the static type of facts.

Whereas nothing in real life is static; it is all in a continual state of movement, or growth, of evolution. Everything is continuing along a fluidic path of development, held within a definite course by those forces which we call the Laws of Nature.

THE LAWS OF NATURE.

These Laws are, as we know, wonderfully designed. They are of definite set purpose and of great power. If we mould our lives, our thought and our actions in accordance with these Laws, we are going with the current, we are moving in harmony with and at one with irresistible and vital energies. We are buoyed up by them and our progress is comparatively effortless and inevitably successful. This becomes obvious when once we have studied these Laws and understood all their attributes and products. We then come to see that none of the present tax-ridden, restriction-ridden, disease-ridden, fear-ridden aspects of our life are really necessary. They have been brought about by centuries of cumulative wrong education; bad habits piled upon bad habits; wrong ideas re-emphasised with every generation.

There is only one solution to this situation. We must find out how to rub our mental slate quite clean and begin afresh. All our present habitual thought processes must go! We must root about within ourselves and find our submerged minds. We must awaken them, bring

them face to face with a new type of education, a new way of enlightenment, and set them to work.

What an adventure! But is it possible? And how should we begin?

The result of a continuous repetition of the static type of education is a process of mental crystalization, which, as we know, reflects itself in the body. Thus we have now a world in which men's minds have grown into a pattern of rigid knots, which we call fixed ideas, and bodies in which these habits and attitudes of mind have produced set postures and movements. These fixations give rise to a condition of impeded circulation in the mind, which shuts it off from new ideas or creative thoughts, and, by the same count, a condition of impeded circulation in the body, causing acid deposits to accumulate at those regions knotted by set posture habits.

We therefore find in the average person conditions more or less grave, ranging in the mental spheres from ruts of thought, to obsessions or to madness; and in the physical spheres from 'rheumatism' to arthritis, cancer and other fatal diseases.

It will readily be seen that a restriction of the natural flow of energies, either mental or physical, can produce an infinite variety of disharmonies which we call mental or physical disease.

THE UNIT AND THE WHOLE.

As it is the character of the unit which decides the character of the whole, so we see that the condition of the average human being today is magnified to produce the condition of the world. The knots which obstruct a natural world circulation of produce and energy are produced by taxes, tariffs, and jealous international relationships—which result in the cancerous conditions of war and want.

In measure as the unit or individual can be cured, so will a world cure be effected.

Therefore the prerequisite of any successful new form of education must be the breaking up of the knots of mental, emotional and physical habits of the average human being. Until this is accomplished it will be quite impossible for the intake of the new ideas and the adaptation of the new mode of living which is required in respect of the march of progress in our times. Until this is accomplished, the adventure of knowing cannot be enjoyed, nor the regeneration of mind and heart and body which true knowing brings.

Now, the breaking up of crystallised hereditary conditions is a heroic measure, almost impossible of achievement by ourselves. We need expert help or we will court failure or even serious damage. It is therefore significant to note the early signs of this help appearing in the more progressive realms of human endeavour today. The necessity for the breaking up of crystallised attitudes in the higher-mental or spiritual sphere is being emphasised by such a teacher as Krishnamurti. A like service is being rendered in lower-mental spheres by such cults as Existentialism. In the emotional realms we find assistance being given by that disruptive quality which we call 'modernism,' which seeks to break up well-worn ruts of habit in art, music and literature. In the

(Continued on Page 14)

THE LIMITATIONS OF THE PSYCHOANALYTICAL TECHNIQUE

BY CHARLES J. SEYMOUR

(Author of *The White Light, Behind the Seen*, etc.)

*Know then thyself, presume not God to scan;
The proper study of Mankind is Man.*

LEAVING aside for the moment (but I shall return to it later) the second part of the poet's adjuration—the question of scanning God; whether we can do it and, if so, whether it is presumptuous to make the attempt—I would ask (and certainly this question seems to be one that needs, quite urgently, to be raised):—What advances, if any, have we made in the know-thyself declared “proper study” in the two centuries or so since Alexander Pope?

Many modern writers proffer answers to this. I quote a few of them:—

However highly-developed man's knowledge of the material universe may be, his knowledge of himself, the needed counterpoise, is still rudimentary, still in the mythical stage. On the world in which he lives a great light has fallen, the light of the physical sciences, but in regard to himself he walks in darkness, and lacking light within, stumbles into catastrophe when he walks abroad. *Homo sapiens* in regard to the world, he is *homo incipiens* in regard to himself. A dangerous combination.—Dr. L. P. Jacks, in *The Hibbert Journal*.

We know more than ever was known about the external world, but feel in our hearts that we know little of what we most need to know.—W. Macneile Dixon, *The Human Situation*.

It would be far better to pay more attention to ourselves . . . than to construct faster steamers, more comfortable automobiles, cheaper radios, or telescopes for examining the structure of remote nebulae—Alexis Carrel, *Man the Unknown*.

And so on. It would be a simple matter to get a large “bag” in similar key from present-day writers and thinkers. There is widespread agreement that man today “knows more than ever was known about the external world,” and knows that he knows comparatively little of “what he most needs to know—that is (as the second author I have quoted above went on to say) about his own true self.”

Yet the Sciences which have “thrown a great light on the world” certainly have not ignored Man himself; and they have succeeded in telling us a great deal about ourselves that we did not know before. Since 1744 we have learned much about our bodies and how they work; in that direction we now have on record an immense fund of precise facts in place of the considerable amount of theorising and “inspired guesswork” of our forbears. This is Man in his anatomical and physiological aspects. Also we know much (but not too much) about our mental and psychological make-up and processes.

Then what kind of knowledge about ourselves is it that we lack?

It may be suggested that a very large proportion of the knowledge about man that modern science has given us falls actually, in one sense, and that a very real and important one, within the category of "knowledge of the external world." The facts that Medicine gives us are predominantly facts about human beings as mechanisms. The latter-day studies of psychology and psychoanalysis also present us with facts of no very different order: practitioners in that allied field tell us essentially about man in his aspect as a constituent of the physical universe.

For both medical men and psycho-therapists inherit and derive (to a degree than many wise and excellent ones among them seem to be far from realising) from the materialist-grounded sciences of the past century. Man, therefore, is still preponderantly viewed as a machine, and is treated more or less as such when anything goes wrong with him. Certainly nowadays the operations of the patient's *mind* are increasingly taken into account in medicine itself, for not the most materialistic-minded members of the profession can remain quite unaffected by the impact upon them of the many obvious instances of the sufferer's mind being at the root of his ailments; but, even so, this mind is not viewed as a fundamental thing (though in practice it may have to be dealt with, if a cure is to be brought about, *as if* it were the fundamental) but merely as a "psychic factor" which is associated with, arises from, is an expression of, the mind/body mechanism.

Because of this orientation of medicine-cum-psycho-therapy from the body of traditional materialist science (persisting valiantly despite the new physics and the Eddingtonian "the universe as a thought in the mind of a master-mathematician"), we have advanced little in the matter of real self-knowledge since Pope's time.

THE PSYCHOANALYTIC METHOD.

As regards, specially, the psychoanalytic method: what have we learned from that? My reply would be: "Nothing really new." If this seems to the psychoanalyst a foolish or ignorant statement, let me explain that I consider psychoanalysis merely evokes and then systematises a kind of knowledge about ourselves that has always been available to the thoughtful person. No Science, so-called, was ever needed to enable one to learn the facts about human beings which psychoanalysis furnishes. The only thing that was ever required to place one in possession of those facts was *cultivation of the historical sense in regard to the evolution of mankind*. It seems that comparatively few people trouble to pass in review the known facts about the evolutionary process and then to relate those facts to present-day man and the world which he has built around himself. Given the fears, the groupings-for-mutual-help, the antagonisms-because-of-difference-and-strangeness, the affections, the appetites, the struggles to survive, the sufferings which it is quite self-evident must have torn powerfully at the vitals of the primitives, the sub-humans and the men-just-down-from-the-trees, we see that modern man, their successor and legatee, could inevitably only be the kind of creature that we find he is today, the creature in whom the psychoanalyst finds as dominant activators the sex-urge of Freud, the

will-to-power of Adler, the whole range of complexes, repressions, suppressions and inhibitions.

Psycho-analysis really made no *discovery*: it only states things about man which each of us can learn for ourselves if we are willing to look back in time and attempt the imaginative feat of putting ourselves in the skins of the less-evolved beings who were, so to say, our foundation-stones. Of course there is no question that psychoanalysis has done useful work. It has brought out the facts about man that we should ourselves have been sufficiently alert to arrive at and keep in view; it has card-indexed those facts, made them readily available to us lest at any time we should forget any of them and so remain unaware of our true motives and springs of action and the nature of our impulses. Organised knowledge of the kind is in many ways useful to and for the ordinary normal man (that is, the person who has succeeded in setting up within himself a reasonable degree of harmony and balance), and it is especially useful in the case of the "problem" citizen, who, not understanding the nature of his inner conflicts and compulsions, is overpowered by them and needs guidance and treatment.

But at that stage, the psychoanalytical method, "pure," as such, reaches the end of its resources. It can tell us only things of that kind about ourselves—the things that, as I say, were always available to be known about himself and his fellows to anyone who has the historical sense and some capacity for self-analysis and introspection. It cannot, of itself, whilst it remains within its present frame of reference, help us out of the condition described by Dr. Jacks—of our being "*homo sapiens*" in regard to the world, *homo incipiens* in regard to ourselves."

BIOLOGICAL EVOLUTION.

Psycho-analysis sees what we are *only in terms of biological evolution*. It reminds us that we all have latent animal instincts, desires, passions, appetites, many of them strongly a-social. As now practised, it gives us no hint, it holds out no hope, that we may be something more than the rather pitiful inheritors of such not very lovely things, but leaves us to try to do what we can about it. If the young science remains there, it can achieve no more as an enlightening agency. If it is to take a further step, I think it will have to hearken to words like these:—

Psychoanalysis tries to remove a harmful complex by substituting a better one. There is no real freedom from complexes without a glimpse of the Superconscious, the neutral state from which all other states can be looked at; *but the consciousness of the neutral state cannot be aroused by a practitioner who has not attained it himself*. When a complex, however healthy it may appear to be, is imposed from an extraneous source, the *result* is not always healthy. In true analysis of the mind, the impersonal self, the experiencer of the neutral state, has to be conceived rightly. Then alone can one dispassionately look at one's own Ego and understand it in all its bearings. The Ego is the product of ignorance. Only in the light of his own enlightenment can an analyst realise that the Ego is the product of ignorance.—Winifred Iles, *Notes on Yoga and Vedanta*.

According to the psychoanalyst, there are three egos:—(1) The ego connected with the conscious mind; (2) the ego connected with the instincts; and (3) the super-ego regulating the behaviour of the unconscious. But (it is the analysts' own postulate) none of these "egos" is a self-existent; all of them are "psychic factors" or "constructs" arising from the brain/body mechanism. The analyst

avoids the conception of a fundamental Ego, a Self which is the independent viewer and witness of all the other ego-states.

SUPERCONSCIOUSNESS.

To entertain some notion of the possibility of this fundamental Self or Superconscious is the next step that must be taken by the analysts if they are not to toil in the future, barrenly, over ground they have already covered. I have put it that they require a new orientation. It is literally an *orientation* that is needed—literally an appreciation of the values that come to us from the Orient—for of course it is from the East that we receive the concept of a higher Self.

Many psychoanalysts would be surprised to find how far Eastern thought reaches. Thus, as one instance, Meher Baba, a present-day Indian seer, takes this mighty sweep :—*

You have within your *self*—the paramatman—the planes, the planets, and the entire universe, but you do not know it. They are within you, but you do not see them there, because you see only *without* and not the real *self* within.

If psychoanalysts would place the door ajar to a conception of that kind, even if only as a provisional working hypothesis, they might presently find their outlook revolutionised, and their practice substantially varied and qualified.

*And here enters the "scanning of God" question, a question that for the East has none of the philosophic difficulties that it has for the West, where Duality has not yet been transcended.

(Continued from Page 10)

physical realm we find the work of such pioneers as Matthias Alexander, who is gaining world-wide renown by his system of regenerating the 'use of the self' in posture and motion.

In all of these present-day reforms there will be found agreement that the regions of mind, heart and body are interpenetrating and co-existent, and that they cannot be considered independently. They must each and all be trained or re-trained. It is no use trying to re-educate the mind whilst leaving the body gripped in rigid inhibitive habits. It is likewise unavailing to work at freeing the body if the mind is going to re-crystallise it again. Man must be treated as a complex whole. His many parts must be synthesised into complementary living.

Synthesis, indeed, is the keynote of the coming culture. It necessitates the breaking of many shells and barriers in individual and in nation. When this is accomplished, the adventure of knowing can really begin.

* * * *

A BOOK REVIEW

THE ESSENCE OF YOGA, by Swami Sivananda (The Sivananda Publication League, Rupees 2; Annas 8).

Those who have made a special study of Yoga in its many branches will be interested in this book. Others who come fresh to the subject, however, will have difficulty in following its precepts. The use of Sanscrit terms without explanation will undoubtedly prove baffling to the lay mind. D.S.

REINCARNATION

Readers' Letters Answered by

THE EDITOR.

IN the Editorial published in the February Number of *The Aquarian Path* we showed how a number of pseudo beliefs have grown up around the doctrine of reincarnation, and we offered to answer, to the best of our ability, any questions on the subject our readers might care to send us.

We have since received a number of letters some of which we are publishing in full, together with our comments. We should be pleased to hear from any readers who may require the clarification of any particular point. It is our desire to strip from the laws of Rebirth and Karma the wishful thinking and nonsense which has become attached to both doctrines over the last seventy years. We feel that by replying to readers' letters and by stating, as clearly as we are able, exactly what we understand by the terms Reincarnation and Karma, we shall best be serving this purpose.

Our first letter is from the Rev. J. S. D. Hughes, vicar of Washington in Sussex. Mr. Hughes writes:—

In your interesting Editorial in the February issue of *The Aquarian Path* you mention those who decry the theory of reincarnation because they believe it possible to make further progress, and atonement for mistakes, in "spiritual worlds," and see no reason why "they need return to this one."

In your view it is essential that "what is sown in an earthly body will have to be reaped in a similar body," and you accept this as a universal law.

I wonder if it struck any of your readers, besides myself, that if this is indeed so, there is no need to fear what the Scientific Correspondent of *The Times* and others warn us of—that in a few years' time the hydrogen bomb will be developed to such an extent as to make it possible to destroy the world as we know it.

One of the difficulties of accepting the doctrine of reincarnation seems to me to rest in the emphasis its supporters place on material rewards and punishments.

Even you, sir, in the same editorial, apparently regard it as curious that "one should be born wealthy with every advantage and another poor with none," unless the reason for this gross inequality is to be found in Karma sown in a previous existence. If such outer conditions in this world are determined by our actions in previous existences, the great ones of the world must previously have been particularly evil.

I suggest, in all humility, that the only "reward" worth striving for is closer union with God, and that being "born wealthy with every advantage" bears little influence on this. Further, those who maintain that progress is possible in other and more spiritual worlds do not necessarily also believe that the soul is created at the moment of physical birth. Life in other worlds may well precede, as well as follow, physical incarnation. Thus, the possibility must be faced that a short life or a life of suffering here may be a voluntary or an imposed discipline necessary for the education of the soul, rather than the working out of Karma for misdeeds during a previous physical incarnation.

In reply to the third paragraph in Mr. Hughes' letter we do not think it very probable that the hydrogen bomb will be developed to the extent that it will be able to destroy the whole world, nor do we believe that it will destroy mankind completely. We do think, however, that the destruction of large parts of our so-called civilization may well occur, as a result not only of our actions in the past, but our behaviour at the present. Catastrophes of this kind can only arise if they form part of the national Karma, and this is in our own hands.

To-day we are already foredoomed to further periods similar to that of the late war although our present attitude can do a great deal towards modifying the future. Whether the "civilized world," as we call it, is to be 'wiped out' or not rests entirely with ourselves. It depends on our present conduct.

This is one reason why we are opposed to such anomalies as Capital and Corporal Punishment, Hunting, Vivisection, Conscription, Compulsion, regimentation and all things of a violent and restrictive nature. Violence begets violence and the more we indulge in and permit such things in the present, the more will they form part of our lives in the future. To put it very simply—if one doesn't wish to be annihilated, physically at least, in the years to come, do nothing now likely to bring such a result about.

REWARDS AND PUNISHMENTS.

In his fourth paragraph Mr. Hughes refers to the emphasis placed on "material rewards and punishments" as being "one of the difficulties of accepting the doctrine of reincarnation." To start with we think the term "rewards and punishments" is an unhappy one. It savours too much of "good" and "bad" Karma. In actual fact there is neither—merely Karma; merely cause and its effect. The "good" or "bad," "reward" or "punishment" only illustrates our personal attitude towards different events. "There is nothing good nor ill but thinking makes it so."

It is not necessarily our desire to reincarnate on earth, but we shall continue to do so until we cease to generate a future which makes it inevitable. To quote Thomas Lackenby, "Act because action is your duty and your Karma, but be unattached to the action so as to generate no new Karma."

We do not quite agree that "the great ones of the world must previously have been particularly evil" as this would seem to imply that the not so great ones are not to blame. It would have been better to have said "we must have been particularly unwise." In truth "what comes to me is a return to me of what goes out of me" and if our life and environment isn't to our liking we at least are the creators of it, and not another.

He who leads a life of right action, and is untroubled by past Karma, need not be afraid of foreign invaders, sudden death or anything else of which he forms no part. He who is without oppression cannot be oppressed; all of which is another good reason why we should right the world by righting ourselves.

We quite agree that the only "reward" worth striving for is closer union with God—the establishment of a state of harmony in which the

divine immortal part of man, the true Ego, manifests on earth. The statement that "being wealthy with every advantage bears little influence on this" union is not quite accurate. The person born into a wealthy family, with every external amusement and diversion to hand, reared by parents steeped in materialism, is not so likely to direct his endeavours towards "union with God" as another, born of parents of a more advanced disposition, living away from the distractions of modern civilization. Although both have earned their environment which is but a reflection of themselves, the chance of the second turning towards union with God is greater than that of the first. Similarly a man in prison is more likely to think of God, and his opportunities greater than, say, a bus driver.

CAUSE AND EFFECT.

It is quite clear that actions do, without exception, produce results and that, equally without exception, such actions arise from previous causes. Have we any grounds for assuming that this process suddenly ceases when a person dies? Or that anything can happen to us with which we are unconnected? Can we reap what we have not sown? If cause and effect is a natural, universal law and such observations as we are able to make confirm this, it is not possible for anything to affect us in any way for which we are not, in the first place, fully responsible. As it is, of course, obvious that different factors are affecting us right from the day of our birth, the cause of these factors must be looked for in some previous existence. As material results arise from material causes this existence must, also, have been in a physical body.

We cannot think of any argument to support the possibility that "a short life, or a life of suffering here may be a voluntary or an imposed discipline necessary for the education of the soul." Who or what, for instance, would impose such a life, even if we are to ignore all the inequalities in years and circumstance? If, as Mr. Hughes suggests, it were a period necessary for the "education of the soul" why, in their first taste of life in a physical body, are not all given an equal chance of "being educated"; why is it made harder for some than for others? Why also do some die "highly educated" and others not at all? The idea that this one life may be undertaken voluntarily can be ruled out at once when one considers how little, if at all, large sections of the population ever exercise the power of choice.

One might also ask what happens to the large number of souls who resist or neglect this opportunity for education. Unless they are destroyed, a hypothesis not acceptable for one moment, one can only assume that ultimately they can do without this earth life, which only makes one wonder why anyone ever had it.

We cannot help feeling that Mr. Hughes is taking too limited a view in this instance. No earth life is as much as a second in eternity and surely it is obvious that this time is insufficient to learn very much about existence in a physical body. Added to this is the fact that we are all, so very definitely, at different stages of development. The doctrine of Reincarnation and Karma provide a detailed explanation for all these facts, showing life to be but a moment in eternity—a sudden glimpse on to the evolutionary chain. The whole thing is so vast yet

controlled throughout by natural laws with such words as "accident" and "chance" having no meaning. How can we comprehend more than a fraction of it and how foolish to imagine that that fraction may be anything more than a very tiny part.

GUARDIAN OR GUIDE.

The next letter is from Mrs. A. M. Foster, of Baldock, and she asks three questions.

- (1) Do we have some Guardian or Guide with us before incarnating in a physical body?

If, by this question, Miss Foster means some guardian or guide external to ourselves we can only answer "no." The Higher Self, the Immortal or reincarnating part of the human being, might be considered in this guise but it is not, of course, actually something apart from ourselves. Whereas it is the only true guide for the mortal personality one cannot regard it as a guardian of oneself, unless we are to refer to the Personality as the true Self. As this would be an obvious error we cannot claim that each man, complete in himself, possesses some particular guide before incarnating.

In answering thus we are not saying that there may not be discarnate beings interested in different individuals. People of a similar type are just as likely to attract each other in other spheres as in this one. Because one of a group may be incarnated in a physical body there is no reason why he should look upon his erstwhile companions as guardians or guides.

- (2) Are we allowed to choose our particular incarnated "career"?

Man reincarnates according to his Karma and the vast majority have very little, if any, say as to their next "career." We have only to observe how little the power of choice is exercised in this realm, to understand the extent to which it may determine a future life in the next. Nearly all the actions of the average individual are due to force of circumstance, and force of Karma may be said to lead to the same state of affairs when reincarnating. A few are able to exercise a certain amount of choice as to their next incarnation, but they are only souls of a highly developed and spiritually advanced kind. If one were to meet only one such in a lifetime it would still be remarkable.

- (3) If we choose for ourselves do we ever make mistakes in choosing?

To this question we reply that we choose the future for ourselves here and now, and by the look of things we make frequent mistakes. As pointed out above the power of choice is with us always, but seldom used. We are building the future now and, by the time we are ready to reincarnate, our next life will be more or less "cut and dried"; fixed according to our endeavours in this life.

PAST LIVES.

Finally we have a letter from Mrs. Josephine Ransom of the Theosophical Society who takes exception to a remark in the February editorial regarding the alleged past lives of Mrs. Besant.

Mrs. Ransom writes .

A copy of *The Aquarian Path* for February, 1950, has been sent to me, calling my attention to your paragraph on page 3, in which you mention "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."

As I take it you knew neither Mr. Leadbeater nor Mrs. Besant and admit that you know nothing about the technique of tracing past lives, you are not really equipped to assert that these two people were or were not able to carry out such investigations.

Had you made enquiries before you wrote your paragraph you would have learned that both Mr. Leadbeater and Mrs. Besant *were* highly trained investigators of the past ; that Mr. Leadbeater never provided Mrs. Besant with any information about her past which she did not check up for herself ; that both were exceedingly cautious to state only those things about which they were reasonably certain. There was nothing "pseudo" about their work.

Since Mrs. Besant was in her recent life a person of great power and world-wide influence, it is but logical to assume that in many of her past lives she occupied positions of authority where she acquired the capacity to rule and direct.

I knew Mr. Leadbeater well over a period of thirty years, and Mrs. Besant intimately for more than forty, and can vouch that in all these matters their integrity was completely beyond question. If at any time they found they were mistaken, they said so.

I trust that you will publish this letter in fairness to the two people upon whose good faith you throw doubt.

To begin with we would point out that we did not admit that we know nothing about the technique of tracing past lives. In actual fact we were careful to observe that it was possible. We were not, however, referring to the extremely doubtful method used by Mr. Leadbeater, but to one that is very much more reliable.

Mrs. Ransom states that Mr. Leadbeater and Mrs. Besant "*were* highly trained investigators of the past." In what way has this statement been proved? Had one "made enquiries" in Mr. E. E. Wood's book, *Is This Theosophy*, for instance, an entirely different opinion would have been found, by one who knew Messrs. Besant and Leadbeater just as intimately as Mrs. Ransom.

We are also told that Mrs. Besant checked up on all the information she was given. How was this information checked and what made it any the more reliable? Are there any grounds at all for assuming that these "past lives" were anything other than the product of the ever fruitful imagination of Mr. Leadbeater?

Finally, and this would seem to us to be by far the most important point, what useful purpose did these revelations serve? Did anyone feel any better after learning that Annie Besant had once been a queen—real or imagined? Even if these "past lives" are true, and we have no proof that they are, the whole thing does seem supremely unimportant. Unless this formed part of an attempt by Leadbeater to glorify Mrs. Besant we cannot see any reason for these claims having been made. Certainly they have done a great deal of harm to Theosophy and the doctrine of reincarnation by bringing a large amount of ridicule upon both.



Do Unseen Powers Direct Our Lives?

ARE the tales of strange human powers false? Can the mysterious feats performed by the mystics of the Orient be explained away as only illusions? Is there an intangible bond with the universe beyond which draws mankind on? Does a mighty Cosmic intelligence from the reaches of space ebb and flow through the deep recesses of the mind, forming a river of wisdom which can carry men and women to the heights of personal achievement?

Have You Had These Experiences?

. . . that unmistakable feeling that you have taken the wrong course of action, that you have violated some inner, unexpressed, better judgment? The sudden realization that the silent whisperings of self are cautioning you to keep your own counsel — not to speak words on the tip of your tongue in the presence of another. That something which pushes you forward when you hesitate, or restrains you when you are apt to make a wrong move.

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A MESSENGER CAME

BY A. A. MORTON

(Co-Author of *A Concise Dictionary of Egyptian Archæology*, etc.)

In concluding her article on the Theosophical Movement and the mission of its founder, Miss Morton, who studied under the late Mrs. A. Leighton Cleather, one of Madame Blavatsky's pupils, outlines the events leading up to the publication of *The Secret Doctrine*, and the later works of H.P.B.

PART II.

THE most formidable obstacle to an entire resetting of the religious thought in the West, was the concrete image evoked in man's mind by the arbitrary use and interpretation of the word "God" by the priests of the "new" religion, from the inception of which we date our era. How had this come about, and how can we return to the right path from this wrong turning taken so long ago? We have first fearlessly to recognise that this is *not an innate idea*,⁽⁸⁾ but one built up in the last twenty centuries in Europe to appease the intuitive craving of man for some contact with the un-named Force he perceived around him, sometimes extending his will-to-power, sometimes curtailing it abruptly. This was supplied by the adoption of Jehovah, the tribal God of the Jews, found now in the old Jewish books of the Bible—but without the necessary Kabalistic Keys kept secret by the Rabbis—and elevated to a supreme being having like passions with man himself. The books of the New Testament, gradually formulated from oral teachings during the first centuries—of which the earliest extant codices date from the fourth and fifth centuries—were evolved by the great thinkers of Alexandria to fit in with this conception in the collection of books we call the "Gospels," doubly misunderstood, in England as least, by wrong translations from the Greek or Aramaic of these codices.

And so the Messenger had to make a challenge to the churches to justify their teaching and clarify their position. This she did in her first work, the famous two volumes of *Isis Unveiled* written and published in America,⁽⁹⁾ though more correctly originally named by her *The Veil of*

(8) "The Mahatma Letters," p.52.

(9) "The title *Isis Unveiled*, was not her choice, but that of a perhaps unwise publisher. Her title for the book was *The Veil of Isis* which is exactly what it was, the glittering starry veil which indicates the presence of yet hides the sacred body of the Truth. As the old inscriptions truly stated, 'no mortal has ever raised that veil,' no, nor ever will."—Shri Krishna Prem, in *The Aryan Path*, January, 1948, p.6.

Isis. These contain a closely reasoned argument against "the dogmatic assumptions of modern science and theology." It is a highly documented work and as such startled the intellectual portions of the community and did much to shake the claims of the hierarchies as the only custodians of the Temple of Truth.

It can be understood that a paid clergy, throughout Europe state-supported, seeing whence such examination of their teaching and principles would lead, began a press campaign to cut down the new growth of independent thought in which they foresaw the end of their supremacy. Fair means failing, they proceeded to use any foul instrument that came to their hand, even using false charges on the strength of malicious rumours to vilify the Messenger, whose "message" they could neither understand nor controvert. A press-ridden public already sunk in anthropomorphism was not proof against such attacks disseminated east and west. *Hoi polloi* are out for sensation, and scandal feeds the lower instinct for amusement. They have not time to look for, or see when it appears, the truth which never catches up with the lie. To its credit, be it said that in America there appeared a *complete refutation* of the false allegations, but only after the death of Madame Blavatsky.

On the other hand to their shame one sadly records that in spite of all the evidence of integrity and the repeated statement of established facts, the Society for Psychical Research never withdrew their accusations made on false evidence supplied by paid personal enemies of Madame Blavatsky, *which would never have been accepted in a Court of Law*. That no legal action was then taken in spite of Madame Blavatsky's expressed wishes, was due to the selfish and short-sighted unfaith of individuals at the Theosophical Society's Headquarters at Adyar, and possibly to the timidity of Indian members unaware of the impeccability of British Courts of Justice.⁽¹⁰⁾

(10) It is, however, only fair to add, that H.P.B. herself, after her first dismay and shock on receiving by post one morning without any previous warning the news of the blow to fall on the Theosophical Society and her unwearied work for it, was able to write as follows:—

"Mr. Hodgson (the reporter for the Society for Psychical Research) knows, and the Committee doubtless share his knowledge, that he is safe from action for libel at my hands because I have no money to conduct costly proceedings (having given all I ever had to the cause I serve) and also because my vindication would involve the examination into psychic mysteries which cannot be dealt fairly with in a court of law; and again because there are questions which I am solemnly pledged never to answer, but which a legal investigation of these slanders would inevitably bring to the front, which my silence and refusal to answer certain queries would be misconstrued into 'contempt of court.' This condition of things explains the shameless attack that has been made upon an almost defenceless woman, and the inaction in face of it to which I am so cruelly condemned." p.27 *Reminiscences of H. P. Blavatsky and the Secret Doctrine*. This may be found in Mr. Sinnett's reply to the S.P.R. report called "'Occult World Phenomena' and the S.P.R.," which of course never received the publicity of the infamous attack. Others, such as Charles Johnston, I.C.S. and W. Q. Judge wrote a defence before which any fair, open-minded reader would see Mr. Hodgson's arguments crumble to dust. But the churches, and their missionaries had too strong a hold by the materialism of the age, for these to have any immediate effect. They remain, however, as witnesses to the libellous action of the S.P.R.

It was shortly before the printed libel was issued that Madame Blavatsky had been persuaded, as I have said, to accompany Colonel Olcott to Europe in the hope that the sea voyage might restore her failing health. That was a sad day for India. Madame Blavatsky, though personally longing to do so, was never allowed to return. The centre of activity was moved to Europe, and deterioration at Adyar began as the Master's messenger was withdrawn.

THE SECRET DOCTRINE.

It was in Europe that she wrote her Magnum Opus, the *Secret Doctrine* struggling to the point of death with a body ill-fitted to stand the strain of repeated attacks on her "message" and her person. For the latter she did not care, except in so far as such might affect the fate of the Society to which she had given her all, and this thought caused acute suffering.

The book did not get the immediate reception given to *Isis Unveiled*. The latter was a fighting preliminary to clear the true path to knowledge from accretions and misconceptions of twenty centuries.

The Secret Doctrine is a constructive work built on new foundations selected from ancient traditions that have held since man was able to record the revelation of the "Gods." This had always been the same, though dressed in different garbs, and the new garb was adapted to the present race of men.

But such rare teaching cannot be put in a form that "he who runs may read." It requires concentration of thought with will and desire to understand. It baffled the critics as the ordinary journalist had neither time nor learning to give it notice; the scientists hesitated to give it a publicity which might undermine their authority; while "religion" condemned it outright. Yet editions are bought up as soon as they are printed, and as a textbook of that higher knowledge for which thoughtful men are searching, it stands alone. It uses any material in any line of research up to the date of its publication in 1888, which confirms the truths set forth. This is easily seen by a cursory glance at the number of works and authors quoted.

A bibliography recently made gives the total of quotations as 713. They cover the literature of the world, from the Vadas to nineteenth century scientists. Yet H.P.B. had a very small collection of books, and in her crippled state of health could never have visited and searched in public libraries. Churchmen should hold it in gratitude for its interpretation of their *Bible*, unfolding its allegories, and revealing their true origin.

A devoted companion who lived with Madame Blavatsky during part of the time when *The Secret Doctrine* was being produced, has left a record of the day's happenings which reads almost like a fairy tale, but all of which is confirmed by the doctor attending Madame Blavatsky and many reliable witnesses of the hitherto unheard of phenomena that aided her in her task.

THE VOICE OF THE SILENCE.

It was later, in London, that Madame Blavatsky translated for her intimate pupils some of the teaching given in the East to candidates for

higher initiation, in a small book called *The Voice of the Silence*.⁽¹¹⁾ This is greatly treasured by those who, without presuming that they are ready yet for initiation, are solemnised and helped to see the Path pointed out on which they may take the first step towards the final goal in their present incarnation.

Besides these major works—the Society at Adyar having appropriated her first Journal, *The Theosophist*—Madame Blavatsky started and edited in England a journal she called *Lucifer*. Her contributions to Russian literature are less well-known, but she had a considerable following in Russia.

While intolerant of sham and humbug, and not scrupling to expose them in any form, private or public, "H.P.B.," as her followers called her, had unbounded love and sympathy for honest inquirers, and suffering poverty. There are many stories of her indifference to personal comfort and security when she could ignore her own needs to help another. She gave all the earnings from her large literary output, Russian and English, to further the cause for which only she valued life, reputation and worldly advantages. What, or who, the Entity was that really informed this great woman will forever remain a mystery to unbelievers.

There is, however, a reference to her in one of the letters obtained through her agency by A. P. Sinnett, when one of the Brothers responsible for her initiation into Secrets of Wisdom had to reprove him for his attitude to one to whom he owed everything he knew and gave out to the world, more especially in his book *Esoteric Buddhism*. The reference is in Letter XXVI in *The Mahatma Letters to A. P. Sinnett*, at page 203.

DISHARMONY IN THE THEOSOPHICAL SOCIETY.

Quarrels in the Lodges of the Society in London proved the truth of the prophecies made by both the Masters and H.P.B. herself that failure would follow such disharmony. But an effort was made to save some semblance of unity by the foundation of an Esoteric Section which brought together many of the most serious members of the Society. From among these there were eventually chosen six men and six women to form a group under the tuition of H.P.B.'s Master, through her, for more advanced teaching. For success in such work perfect harmony is the fundamental necessity. But it seemed that in the prevailing materialism

(11) The Preface to *The Voice of the Silence*, says: "The following pages are derived from *The Book of the Golden Precepts*, one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school . . . As I know many of these Precepts by heart the work of translating has been relatively an easy task for me . . . The work from which I here translate forms part of the same series as that from which the 'Stanzas' of the *Book of Dzyan* were taken, on which *The Secret Doctrine* is based."

In purchasing a copy of this book it is necessary to be careful that it is either a first edition or an exact reproduction of the text. A facsimile, as near as was possible as far as format would permit was published in Peking, where it received the approval of the Tashi Lama who was there at the time, by Mrs. A. L. Cleather and Mr. Basil Crump with a few notes prepared with the help of Mr. G. Gordon Cleather's knowledge of Tibetan and Chinese. After H.P.B.'s death some important unauthorised alterations were made by Mrs. Besant in subsequent editions, reversing some of H.P.B.'s information in her notes.

of Western civilisation the sinking of personal feelings and desires in a true Brotherhood to the extent necessary before it was safe to impart the higher order of knowledge available was impossible. For not long after these twelve pupils had taken pledges to their Leader, jealousies and dissensions among them created an atmosphere so inimical to the purity of higher thought that the teaching ceased. Soon after their failure became apparent, H.P.B. died.

It would seem, looking back from this distance of time, that Their agent, having done her utmost to fulfil the task commissioned, was mercifully released from the crippled body and the indifference to her Message which tortured her loyal and sensitive soul.

But shall we call this "Failure"? One of Lao Tze's wisest sayings, completely in accordance with the law of Karma, was that failure is the foundation of success and the means by which it is achieved. And let us see what is said in *The Voice of the Silence*, the most advanced teaching brought to the West by H.P.B. "Remember thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time . . . Have patience Candidate as one who fears no failure, courts no success."

* * * *

ADVANCE VI.

On our journey, as we hope, towards that vision of LIFE which has become our greatest need, we are often tempted to look for progress. But to *work* for it is a mental process before which confirmation fades away, and doubts are apt to assail us. We are told not to *look* for results but that does not preclude awareness of some change in our mental outfit which makes it easier to grasp ideas which hitherto seem to evade us; and to put us more in touch with the origin of the thoughts evoked. Some satisfaction is unavoidable; but whatever has been gained must immediately be applied in one way or another for the use of others the wish to help being perhaps a legitimate form of desire; though personalities should as a rule be kept out of it. But how difficult is discrimination when it comes to the question of motive. It is futile to speculate about this, seeing it is as difficult to discern as the ways of Karma. It also sets the brain too actively at work, that brain which is so eager to hamper the mind in its search for, or should one say in its duty to build, a Soul.

For mind has two paths, one trending downwards by means of intellection, the other, if allowed to function, opening up, by the setting free of some spiritual current, our intuition.

The would-be initiate has been told in the most ancient script put into his hands "the mind is the great slayer of the real." This refers to the lower mind tempting the neophyte with pride of intellect. His great aim then becomes to still the tremulous disturbing activity that his ears may hear the inner "voice of the silence." This form of introspection, which, if undertaken with true humility, and here again motive obtrudes, may prove a starting point on the long trek to knowledge, and a glimpse of real occultism. The word occultism unfortunately, has fallen from its high meaning to cover many forms of mere psychic investigation with the intellect as its instrument.

It has been said "the light of intellect is not the true sun of our moral being," that "sun" of which the "unveiling" is invoked when the traveller on the Path voices the sacred formula; the Gayatri.

ANUVACA.

THE EGO

From *Gods in the Making*,

BY T. MAWBY COLE,

In collaboration with VERA CARSON REID.

INDIVIDUALIZATION.

THE first great initiation of the human race, that of individualization, took place at the beginning of the Human Kingdom.

Individualization is the differentiation out of the whole of a self-contained unit, the Ego, with potentiality for independent action on the physical, emotional, and mental planes.

As we have shown, the Monads in the Vegetable Kingdom achieved function through physical structures; in the Animal Kingdom, first through Group Souls, and later, when the Emotional Body became more differentiated, through a form of animal personality.

The focus of animal consciousness gradually develops until, transcending emotional vibrations, it becomes receptive to mental vibrations, and individualization can emerge. When this takes place, a new focus of consciousness, that of the Ego, replaces the function of the Monad on the lower planes. The Ego thus acts as a focus of consciousness for the Monad, whose sphere of function is now so far removed from that of the physical world that, without this link, no communication between the two would be possible.

If we try to find the meaning that lies behind the word "I" it may help us to understand what is meant by the term "Ego".

What does "I", as we use the word, really mean?

Does "I" mean, as is sometimes said, the sum total of a man's thoughts in his present life?

A moment's consideration will show us that this is not so. For, as the "I" can analyse its own thoughts and gather them together, it cannot be its own thoughts; it cannot be both the analyser and the thing analysed, at the same time.

It has also been said that the Will is the "I", but here again our same argument holds good. Will cannot govern or direct itself; it must have a controlling or governing factor. The Ego is this governing factor. Thus we say, "I will" or "I will not," showing that the "I", or Ego, is not identical with Will.

In speaking of function on any plane of action, either physical, emotional, or mental, we must always employ that most individual of all words, "I". This word can be applied to no one but ourselves, and every time we use it we assert that we are individual units, distinct and separate from everyone else. We say "I act," "I feel," "I think,"

thus implying that the "I", though it functions through the physical, emotional and mental vehicles, and is in turn affected by them, is yet separate and distinct from them.

INDIVIDUALITY AND PERSONALITY.

Thus the Ego may be defined as the higher self of man functioning through the Individuality, and distinguished from the lower self functioning through the Personality.

In order to acquire experience on planes lower than its own, the Ego projects a part of itself into the Personality. This projection of the Ego constitutes the Individuality as it functions through the vehicles of the Personality in any one life cycle.

These two words, Individuality and Personality, are frequently misapplied and their meanings confused. If, however, we remember that Individuality stands for the Ego, functioning on a higher plane through the Abstract Mind, and Personality for the lower self, functioning through the Concrete Mind, we shall have a clearer idea of their significance.

Ideally, Individuality and Personality should function in complete harmony, the Individuality directing and controlling the activities of the Personality, the Personality in its turn striving to co-operate with the Individuality.

Actually, at the present stage of evolution, we find Individuality and Personality unequally developed. When we find in anyone the Personality more developed than the Individuality, his state can be likened to that of a building with an elaborate facade, yet empty and deserted within. Such a man tends to be unduly moved by his emotions, to be dependent of the opinions of others, devoid of inner resources and anxious to avoid his own company.

But if, in such a case, the Individuality develops, the former state changes. The man radiates an inner serenity, is not easily swayed by emotion, and becomes a self-dependent being in thought, feeling and actions.

For the fundamental difference of function between the Individuality and the Personality may be thus summed up: Personality is dependent in its function upon objectivity or externals, while Individuality is sustained by its own subjectivity or inner life. Harmonious correlation between these two is an indication of progress towards Individuation.

Hence it can be seen that the enduring part of man is the Ego, unfolding its potentiality through a series of life cycles, using its successive personalities as instruments for its development.

At the close of a life cycle of any one of these personalities, each of its three bodies dies and disintegrates on its own plane, while the result of its experiences is transmitted into the Ego.

While the experience brought to the Ego from the projection of any one personality may be of very little value, and may contribute but little towards the purpose for which the Ego made the projection, yet it can never be evil. Only those qualities that are of a positive nature can have any permanent quality or can become part of the Ego. Negation, i.e. evil, cannot exist on the higher mental planes. Negative attributes acquired by the personality are retained in the seed atoms and

reproduced in successive personalities until such time as they can be transmuted into positive qualities.

This aspect of the relationship of the personality and the Ego and the part played by the seed atom will be explained in the chapter on "Birth and Death."

EGO AND PHYSICAL BODY.

We are too much in the habit of identifying ourselves with the physical body—too apt to think of ourselves as though we were the body. No doubt this misconception is due to the fact that the waking consciousness lives, moves, and works through the body, and is thus not easily distinguishable from it. Yet, when we refer to the body as "my" body or "your" body, we imply ownership, and therefore make a distinction between the body and that which uses the body—the Ego.

The physical body is that which we have in common with all men. True, there are differences in height, weight, colour, bone structure, etc., but all human bodies are composed of the same kinds of mineral salts, and all have a similar construction. If man were nothing more than a combination of these mineral salts moulded into human form, all men would be alike, not only in the structure and composition of their bodies, but also in their individuality and personality.

As, however, no two people are exactly alike either in their physical characteristics or in their Personality and Individuality, their unlikeness must be due to the unique Ego in each. Therefore it is to the Ego, rather than to the body, that we must look in seeking an explanation of that which differentiates one man from another.

The purpose of the physical body is to enable the Ego to bring the potentiality contained in any one cycle of awareness to full expression in the world of form.

The body is a means to an end, not an end in itself. As a photographic negative absorbs the rays of light into a pattern which is projected on to the print, so Personality, functioning through the physical body, registers physical, emotional and mental experiences, the essence of which is transmitted to the Ego.

Man has to attain complete mastery of the world of form before he can pass on to higher attainments. He must become a god of form before he can attain to higher godhood.

Man has already arrived at the point in his evolution where he has become a god of form, a point that could only have been reached by possession of a physical body, i.e., a body of form. "I" must have a form before "I" can become aware of other forms outside myself. Only if the "I" has a form can it become aware and express itself through the world of form.

EGO AND EMOTIONAL BODY.

The physical body was the first of the three bodies of man to become organised and established. It was not until the coarser physical vibrations had become sufficiently refined that a response could be made to the final emotional vibrations, and, as the Emotional Body is still not so firmly established as the physical, we are less conscious of it.

Each Emotional Body responds in its own way to the vibrations which characterize the planets of our Solar System. For instance, people

who respond to the vibrations of Mars are demonstrative, and are able to express their emotions freely. The proverb, "He who hesitates is lost," expresses their characteristic hastiness. On the other hand, those who are sensitive to the vibrations of Saturn hide their feelings and are reserved. Their motto might well be, "Look before you leap."

The Emotional Body, in its present stage of development, lacks inner control, and therefore tends to be swayed by its emotional states and to be a slave to desires, passions and fears. This condition often gives rise to serious emotional instability, discontent and general inability to deal with the circumstances and situations of everyday life.

Repression of the emotions, largely due to the power of fear, is also detrimental; for the growth of the Emotional Body is hampered if the essential forms of expression are restricted.

Although the behaviour of all men arises from the same basic principles, and although the bodies of all are constitutionally similar, yet each individual has physical and psychological characteristics which, being expressions of the Ego, are peculiar to himself.

The tendency to see the world exclusively from our own point of view, to believe that our ideas must of necessity be right and desirable for all and must therefore be imposed upon all alike, thus denying the right of each man to develop his own character, is also due to our own immature state.

Instability within ourselves tends to make us critical and condemnatory of others, but as we begin to establish channels of communication between the Ego and the Personality, and thus to fulfil our own potentiality, we become more tolerant and understanding of the emotional struggles and urges of others.

While collective standards continue to be the order of the day, it is obvious that there must be many departures from what is usually accepted as the norm; so much so that the desires, emotions, and feelings of certain sections of the community may even appear abnormal, and, in this case, unnecessary suffering is caused by the inability of the majority to recognize and to accept the true state of affairs.

No one but ourselves can know the extent of our own inner obligations. While these obligations are denied expression, the Emotional Body is deprived of the sustenance necessary to its growth and fulfilment. Nothing but a realization that the potentiality of each one of us must seek its own mode of expression will enable us to accept and view with sympathetic understanding standards of conduct which may differ widely from our own.

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It is true that until such time as mankind can make the first faltering steps towards the state of individuation, some general moral standard of conduct, arbitrarily imposed from without, is expedient. But as we move towards individuation, the moral or ethical standard will gradually cease to be general, and will instead originate from within each individual. Already we are realizing more and more fully that success, whether it be national, business or family life, depends upon the individuals comprising it, and, with the approach of a New Age in which the Ego will develop still further, the generalizations of the past will disappear.

Many things which are now difficult to understand will be found to have their place in the general scheme when we ourselves have reached a further state of unfoldment, and when the Ego has succeeded in bringing the Emotional Body into the state of awareness in which it will cease to be swayed by external emotions, fears and desires, but will instead be governed from within by the exercise of mind and will.

The Emotional Body is the link between the physical and mental bodies, and while it remains cloudy and malformed, the expression of the Ego through the personality amounts to very little.

EGO AND MENTAL BODY.

The human race has but recently started to unfold the Mental faculties, and thus to establish the Mental Body.

At present this body is little more than a sheath in which we are hardly conscious, but the stimulation of our mental faculties by such means as altruistic habits of thought, meditation, and the control of fear brings us nearer to the time when we shall be able to make conscious use, first of the Mental Sheath, and later of the Mental Body.

Negative thinking impedes progress and imprisons the thinker in the world of Effects. Here we are in a mist of illusion, and we are unaware, when things go wrong, of the real cause of the error. Instead of looking for the cause within ourselves, we blame our circumstances, or other people, or even the forces of the Universe, which seem to us to have deliberately placed obstacles in our way so that we might fall over them.

It is true that we learn by our mistakes, but if we do not analyse our mistakes and trace them to their source, we must continue to suffer from them until we have been able to learn that the very conditions in which we find ourselves—and for which we blame others—are nothing but the direct outcome of our own past actions.

As we develop the Mental Body so that it becomes a more satisfactory vehicle of expression for the Ego, we can then leave the illusory world of Effects and begin to express the Ego through the world of Cause.

In this world of Cause we shall think creatively and positively. We shall begin to understand the reasons for our own actions, feelings and thoughts. We shall be able to foresee more accurately the results of our actions, and thus avoid many mistakes; for all mistakes are caused by the immature state of the Mental Body.

While for the purpose of analysis the physical, Emotional, and Mental bodies have been dealt with separately, in actuality these vehicles constitute an operative whole in which the functions are so closely interwoven that a certain degree of self-knowledge must be attained before

they can be distinguished apart. The Self knows, and from this knowing arise first thought, then desire, and finally action; but, at any given moment, one of these functions must be foremost. Our thoughts are thus constantly changing in focus, and as they are centred now in one body, then in another, so the physical, Emotional and Mental Bodies are stimulated to further unfoldment.

The habitual trend of thought, however, tends to be centred primarily in one of the three, thus producing an emphasis which is easily recognizable. When this emphasis is in the Mental Body we tend to become intellectual; when in the Emotional, social and artistic, and when the physical is foremost, we tend to be chiefly interested in sport and all forms of bodily activity. But no matter on what plane this emphasis is found, the other bodies must contribute to its full expression, for no one body can function independently of the other two in three-dimensional space. An understanding of the individual functions of each of these three bodies will enable us to correlate them into a conscious functioning whole, and thereby to make of the Personality a satisfactory vehicle of expression for the Ego.

FUNCTIONS OF EGO.

To sum up, the main functions of the Ego in the Human Kingdom are as follows:—

- (1) To act as a link between the Monad and the lower planes.
- (2) To differentiate from the substance of the Mental Plane a vehicle of expression known as the Mental Body.
- (3) To bring the Personality from a state of individualization to that of individuation. Individuation must take place on three planes of awareness—physical, emotional and mental. Therefore, in order to bring the Personality to a state of individuation, the Ego must assume control of the bodies already established—the Physical and the Emotional—and must also differentiate and establish the Mental Body.
- (4) To absorb and to retain the result of the experiences gained through the personalities, and to apply these in the further unfoldment of its potentiality.

* * * *

BOOK REVIEWS

REINCARNATION FOR EVERYMAN, by Shaw Desmond (Rider, 8s. 6d.).

In this book Mr. Desmond presents his readers with a wealth of evidence to support the theory of reincarnation. To this end he has drawn widely from historical and scriptural sources as well as from his own personal experiences which he has described more fully elsewhere.

The last two chapters on "The Application to Life" and "Reincarnation and Religion" will be of particular value to those who approach this question for the first time. In a period such as the present when values change overnight and confusion appears to reign supreme, the idea of a continuity of existence and a pattern in life and world affairs is of particular importance to the individual. In stressing the essential unity of the human race and of similar ideas underlying all orthodox religions Mr. Desmond makes a plea for a greater tolerance between men and nations.

V.W.R.

THESE ALSO BELIEVE, by Charles S. Braden, Ph.D. (Macmillan, 45s. 0d.).

The sub-title of this book states its subject, which is, a study of modern American cults and minority religious movements. The book will be of interest to many on this side of the Atlantic, as it includes chapters on Christian Science, Theosophy, the Liberal Catholic Church, Spiritualism, the Oxford Group and Mormonism, all of which are well-known in other countries besides America.

The book is likely to hold the attention even of readers not particularly interested in religious movements, and this for two reasons. One is the author's natural and easy style, which keeps the middle way between flippant familiarity and ponderous solemnity, for, although keenly interested in and amazingly well-informed about his subject, he does not forget to keep his readers interested as well as instructed. So he tells us the story of his discoveries, and does not expect us to wade through a treatise on comparative religion—not an easy task considering the mass of detailed and statistical evidence on which he bases his statements.

The second reason is the author's attitude towards the people and beliefs he has been studying. Never once, even when confronted with the most incredible situations and ideas, does he permit himself to deviate from the maxim "Judge Not." His investigations have been made with the sole intention of understanding and explaining other people's beliefs through sympathetic personal contact, the observation and deductions of a trained mind and the unflinching patience and perseverance of a keen research worker. Never once does he descend (to quote his own words) "to exploit the strange, bizarre elements . . . and so to interest and amuse the reader, or to expose their weaknesses, refute their claims, laugh at their idiosyncracies, and so to discredit them." So scrupulously does he adhere to this attitude, that, whatever our feelings at the beginning, we fall into line with him, and, while adhering to our own beliefs as the author does to his, we find we can fully agree with Rama Krishna's well-known statement, "As the many-coloured rivers tear and claw their way to the ocean, and are lost in its steady emerald level, so all the religions, turgid with dogmatism, lose themselves in the serenity of God. Since religions are but means to finding Him, why quarrel about their respective merits and defects? That will take you nowhere . . . The Lord is One, but He is called by a thousand names. Unto each soul its own Image of God."

Mention of Rama Krishna brings to mind another point. Now and again, one suspects that there is something of a closed-mind attitude towards what the author cannot observe, analyse and classify. Consider for instance the following quotation: "The battle between science and religion is pretty well decided. Religion has come to terms with the newer scientific climate, or at least, if the mass religious expression lags, there are conspicuous liberal religious groups which offer all the scope for intellectual inquiry and investigation that the most critical minds could desire, and these do not have what has become increasingly a handicap to Theosophy as time has passed, the belief in the occult. This it becomes more difficult to accept with the increasing scientific understanding of the world." (Reviewer's italics). The author's own understanding of the word "occult" is nowhere stated, but the above and one or two other sentences like it, make this reviewer feel that it would be very interesting to be present at an interview between the author and a true seer such as Rama Krishna was, whose touch could literally "make men see God."

It is to be regretted that the high price of 45s. 0d. may limit the sales of a very interesting book.

M.B.H.

DEATH'S DOOR OPENS, by G. Trevor (Spiritualist Press, 7s. 6d.).

One of the main tenets of Spiritualist philosophy is that human personality in no way suffers change at physical death. Memory, character, beliefs and prejudices are all retained. And this book, a collation of evidence communicated to the author by a group of dead friends through various mediums, does impress in this sense. The communicators, if we accept the author's assurance, speak and "act" in conformity with their earth personalities. Though somewhat repetitive the book is of obvious value to the uninitiated and should make the sceptic think twice.

G.E.

Students of Eastern philosophies will doubtless be acquainted with another reputable work by the same author namely, *Outlines of Indian Philosophy*. This was published some years ago and now, M. Hiriyanna has written for the general reader. The result is an attractive book, well arranged and faithful in subject matter to its more academic predecessor. However, here the similarity ends for not only are some of the sections treated differently, but there are additions as well. M. Hiriyanna has selected the essentials from a wide and complex field with rare skill and his style, although meticulous, happily escapes the lure of pedantry.

Whatever aspect of Indian philosophy may interest the reader, be it history, substance or interpretation, he will find this book wholly adequate.

L.B.W.

* * * *

LETTERS TO THE EDITOR

LAW OF DEVELOPMENT

Dear Sir,—With regard to Dr. Jung's views and those of his followers concerning development. He suggests that neither the "positive" or "negative" should be developed, but the "middle way" of distinction. May I add that such a state is static and undeveloped. There is no "way" or outlet to staticity. The "way" is creative and must be "positive" or "negative"; there is no middle way, distinctive or otherwise. Only through service can there be "motion" and such determines the parting of the "opposites" and the subsequent development of either of the elements.

This is the basic Law, and is recognised everywhere in any stage or state of development. To become "at one" with God, the positive element is developed, and through this "way" only can it be achieved. Only through many, many incarnations of service to the "positive," the "real," can the negative element be entirely eliminated, and such is a process of cleansing with the result that a "positive" power remains; to be "at one" with the Creator.

D. MADDOCK.

Nuneaton. 2.3.50.

HEALING AND HEALERS

Dear Sir,—I agree with your correspondent, Mrs. Mary G. Hewett, that Dr. Laurence Bendit makes a too sweeping assertion on psychic healers.

Parish, the well-known healer, did wonderful work and his case book should be well worth medical investigation. The same might be said of the present work of Harry Edwards.

If we go to America we can hear of the astonishing work of the late Edgar Casc, who worked in association with medical men and naturopaths and produced accurate diagnosis of even the most difficult cases. He was investigated by leading scientists from the principal American universities. A book written by Thomas Sugrue, a prominent Hearst journalist, entitled *There is a River*, deals with case histories of this famous psychic healers' work. It has a wide sale in America.

In my own experience, some 12 years ago, I compiled a case book of the work of the Glasgow medium, Mrs. Margaret Lyon. A Japanese doctor claimed to work through her and her diagnosing work was startling. Many medical men confirmed her wonderful power to diagnose and prescribe, and many doctors became interested in her mediumship, and used it to help them with their most difficult cases. This, of course, was naturally done unofficially, for the Medical Council frowns on this association with mediums.

I suggest Dr. Bendit, if he wishes to prove one conclusive case of the power of psychic healing, should get in touch with Mrs. Lyon, for I understand she is still carrying on her work and continues to interest Glasgow doctors with her amazing powers.

JAMES M. MC. LINTOCK.

S.E.12. 5.2.50.

OCCULT GLOSSARY

- MAAT :** (Eg.) The "daughter of Ra and mistress of the Gods," symbolizing Law.
- MACROCOSM :** (Gr.) The Universe or Kosmos.
- MACROPROSOPUS :** (Gr.) A Qabalistic Term meaning the Vast Countenance. One of the titles of Kether, the first Sephirah.
- MAGI :** (Lat.) The hereditary priests of ancient Persia and Media.
- MAGIC :** "The science of communicating with and directing supernal, supramundane Potencies, as well as of commanding those of the lower spheres; a practical knowledge of the hidden mysteries of nature known to only the few, because they are so difficult to acquire, without falling into sins against nature."—H.P.B.
- MAGIC, WHITE :** "Good" or unselfish magic.
- MAGIC, BLACK :** Selfish or "bad" magic used for the gratification of self.
- MAGICIAN :** A man well versed in magic.
- MAGUS :** (Lat.) A Rosicrucian degree and, in the New Testament, a Sage or wise man of the Chaldeans.
- MAHA BUDDHI :** (Sans.) The Intelligent Soul of the World.
- MAHA CHOHAN :** (Sans.) The chief of a spiritual Hierarchy or school of Occultism.
- MAHA PARINIBBANA SUTTA :** (Pali) One of the most authoritative of the Buddhist sacred writings.
- MAHA SUNYATA :** (Sans.) Space, or eternal law; the great void or chaos.
- MAHA VIDYA :** (Sans.) The highest esoteric science including almost universal knowledge.
- MAHA YUGA :** (Sans.) A Day of Brahma. 4,320,000 solar years.
- MAHABHARATA :** (Sans.) The famous epic poem of India including the *Ramayana* and the *Bhagavad Gita*.
- MAHATMA :** A great soul or adept of the highest order. Called in Pall Rahats and Arhats. One who has attained complete mastery over his lower principles and who is in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution.
- MAHAYANA :** (Pali) The Northern School of Buddhism, meaning literally, the "greater vehicle."
- MALKUTH :** (Heb.) The tenth Sephirah of the Qabalistical Tree of Life.
- MANAS :** (Sans.) The Mind. When used generally the term refers to the reincarnating Ego.
- MANASA DEHYANIS :** (Sans.) The highest Pitris in the *Puranas*; the Agnishwathas, or Solar Ancestors of Man, those who made of Man a rational being, by incarnating in the senseless forms of semi-ethereal flesh of the men of the third race.
- MANDRAGORA :** (Gr.) A plant, with various occult properties, whose root has the human form and which is popularly supposed to cry out when pulled out of the ground.
- MANICHEANS :** (Lat.) A sect of the third century which believed in two eternal principles of good and evil, the former furnishing mankind with souls, and the latter with bodies. This sect was founded by a certain half-Christian mystic named Mani, who gave himself out as the expected "Comforter," the Messiah and Christ. (H.P.B.)
- MANTRAS :** (Sans.) Verses from the Vedic works used as incantations and charms. A word and verse having an essential rhythmic virtue.

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