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EDITORIAL

"Though one should conquer in battle a thousand times a thousand men, he who conquers himself is the greatest warrior."

DHAMMAPADA.

IT has often been said, "When the pupil is ready the teacher will appear" and, although we may, in the main, regard this axiom as truth its working is not always apparent. In the first place what do we mean by teacher, and in the second place, how will he appear. In order to answer these questions it is necessary to digress slightly and consider not only the different sources of our knowledge, but our attitude towards those organisations and groups which claim to be in possession of a system able to bring man to a point of enlightenment.

This point of enlightenment represents the goal towards which mankind is moving at its present stage. It is necessary that man should develop spiritually for, as the authors of *Gods in the Making* have so well pointed out "The great purpose, then, which appears to be behind all manifestation of life, whether these be subhuman, human or superhuman, is the unfolding of individual potentiality, in order that *the potentiality of the Infinite may be unfolded*. For as the part unfolds, so must the Infinite unfold." Few readers will disagree with this or deny that our most important task is the education and development of the individual from a purely spiritual or inward point of view. We live in a period when tremendous advances have been made in science and mechanical research, yet inwardly the individual remains practically unaltered, and differs only superficially from his ancestors of the last five hundred years. With, however, this difference. In the past his external power was not one tenth of what it is to-day. It is no longer safe for a man, or a group, to harbour thoughts of envy or greed when he has at his disposal instruments of destruction and terror which can involve almost the entire world. This fact has been blindly recognised by some people, hence we have movements and organisations for the prevention of war and the establishment of a universal brotherhood.

These organisations are, however, largely futile because they concentrate almost exclusively on externalities—the prevention of war by international armies and police forces while, internally, people remain unchanged, functioning almost exclusively from the level of the petty personality. The only way to reform the world is to reform oneself, and the only right motive for reforming oneself is, to quote *Concentration and Meditation*, "an understanding of the nature and purpose of man's evolution, and the will to hasten that evolution in order that all life may be the sooner brought to enlightenment." Any other motive can only retard, if not destroy, the hoped for result. Anything, therefore, which causes a diversion, which draws us away from our concentration upon

this aim, or causes us to view some purely temporary or mortal thing as an aim in itself, is an impediment to advance. It need hardly be pointed out that nearly everything surrounding us to-day, particularly those things most valued by the majority of the community, form such an impediment.

This editorial will be read by Occultists, Mystics, Theosophists, Spiritualists, Christians and, indeed, people drawn from all religious and non-religious sects and sections of the population. How many of these people really understand, however, that all of these movements and religions are utterly and completely useless except inasmuch as they cause the individual to grapple with himself. If they do not bring any sort of an inward change about, or a serious effort on the part of the individual to make such a change, they have failed in their purpose and might just as well not be in existence as far as that person is concerned. Some, it is true, operate at a pretty low level, and make few demands on their adherents. The Church of England, for instance, still has not the moral courage to abide by the teachings of the founder of Christianity. At no time, in the recent war, did the church come into the open with a statement that all warfare was contrary to the teachings of Christ, as it is, and that no one professing to follow his teaching would take part in organised violence and murder.

When Mrs. van der Elst wrote to the bishops of the Church of England to discover whether they approved or disapproved of capital punishment, only one came out definitely against state-controlled killing, while the then Bishop of Durham even described it as "wholesome" and, having found what he thought to be the right word, underlined it. The hunting of animals, vivisection and corporal punishment also have their clerical adherents. All these things which the churches countenance and make no attempt to destroy, exist in the face of a clear Christian teaching to "resist not evil," forgive a man "until seven times seven," and to "turn the other cheek." If the Sermon on the Mount alone were sincerely followed, the conduct of the orthodox clergy would be entirely different from what it is.

THE WORD NOT MADE FLESH.

Although, of course, we are well acquainted with those whose purpose in life seems to be to try and prove that Christ did not mean what he said, none of their arguments are acceptable to the thinking man and woman for one moment. The only other alternative seems to be that these so-called Christians do not believe what their founder actually taught them. In short they don't think his teaching would work. He may have said "he that kills with the sword shall himself be killed," but that is not really meant to be taken seriously. So along with all these other inconvenient injunctions the teaching is shelved and the "Christian," unwilling to risk his neck, as he imagines, and having little faith in the words of his "saviour," prefers to sit behind his armies and atom bombs, "protected" by his gallows, his mind taken up with diversions of an impermanent character, all of which will successfully prevent him from wondering or worrying about the future. In the meantime wars get bigger and more frequent, morality, using the word in its widest sense, sinks to a new level, and little wonder.

In case any of our readers are complacent enough to read the above, agree that the church and organised Christianity are at a pretty low ebb, and to rest content that they form no part of it, we would remind them that the Occult, Spiritualist and Mystical worlds are every bit as bad. In no single case has the instruction and guidance that has been given been put fully into practice.

THE PUPIL AND HIS TEACHER.

The quotation at the beginning of this editorial is quite true—when the pupil is ready the teacher will appear. Generally speaking, however, the pupil does not recognise his teacher as such. Mystical bearded beings arrayed in Eastern garb will not suddenly appear and announce themselves as Mahatmas of the Path, Brothers of the Light or “Very High Guides.” If they do the recipient of this honour can be quite certain that he is either suffering from some form of hallucination or from the attentions of a charlatan.

No—the teacher may well be a friend, acquaintance or neighbour, perhaps well-known to the one receiving instruction, yet sufficiently advanced spiritually to point out the next few steps. He will not impart very much, if any, information regarding himself as, if he is functioning properly, it is no part of his task to gratify curiosity. He will confine himself to essentials and encourage his listeners to do likewise. He will not be a “master,” but a man just a little further along the spiritual path of development than his pupils. In actual fact we do not need a very highly evolved being to point us on from where we stand. Even as we receive assistance from those who are ahead of us so should we also strive to help those who are slightly behind us, fulfilling the dual role of pupil and teacher at the same time. All of which means that we can, and should, learn from each other.

A word of warning might here be uttered against those who profess to be spiritually developed and produce, or claim to be able to produce, supernormal phenomena to prove their power. Such phenomena in reality proves nothing and methods such as these certainly would not be used by anyone who had advanced at all. Occult phenomena of this type forms, in actual fact, another of those diversionary externalities likely to obscure the true path.

USELESS INFORMATION.

If then we have studied a little and still no teacher is apparent, what does this mean. To begin with it indicates quite clearly that we have not made full use of that which is already to hand. If we are to make true progress we should begin by examining ourselves, and it is many of the so-called little things that claim our attention first. Do we ever lose our temper, are we ever unkind, greedy or selfish? are our thoughts controlled and do we refrain from malicious and unnecessary gossip? Are we fulfilling our present destiny to the best of our ability? These are only a few of the things to be considered and, wherever necessary rectified, and time spent in trying to master oneself is utilised more beneficially than if one were to devote the same period towards becoming repositories of useless information, on world-chains, degrees of adeptship, past lives and root-races. Information of this type occupies the time of

far too many ineffectual students who, if they applied equal zeal to more immediate and important matters would be able to make some real progress.

OTHER GROUPS.

Different systems and groups exist to aid the aspirant onward and they vary in their method and degree of usefulness. It has been rightly observed that the number of paths to the goal equals the number of men and women advancing towards that goal. No two pilgrims, therefore, tread the same path all the way. What may be good for one may not be good for another. This truth has been aptly illustrated by the quotation, "Saying 'Let me help you out of the water or you will drown,' the kindly monkey put the fish safely up a tree."

It will be seen, therefore, that while one group follows a system based for example, on the Qabalah and develops apace, another may do equally well by following a totally different path and neither will have any need for the system of the other. The wise man, therefore, recognises these many paths and, knowing that all lead ultimately in the same direction, condemns none and tolerates all. It is important that the leaders of groups also recognise this point so that there is no likelihood of their regarding themselves as sole proprietors of the truth.

To the individual the way is clear and his first step obvious. Self examination and self-mastery is his first concern and in this process he may, indeed, move mountains. Recognizing the fact that nothing comes to him that has not previously gone out of him, he changes his environment by changing himself. His success in this will determine the extent of his advance. When he reaches a stage where he has attained a certain measure of control the next step becomes apparent and, if a personal teacher is then necessary, he is drawn into the sphere of such, without consciously looking for him. In the meantime, he must hold each moment precious in itself and concentrate on the work in hand. Time is short and we cannot afford to waste it.

THE EDITOR.

* * * *

ADVANCE V

Our title is not intended to suggest haste. To pilgrims on the Path, it has been said, "take with care each step." The Path upwards has been described as a ladder up which we may rise out of the mire of mundane distractions to find some further revelation of the goal ahead. Nor must we look outside for a helping hand, but "with eyes fixed upon the light of the soul *within*" thoughts may be directed to "the peaks of the mountains," where shines the source of that LIGHT, and then "our feet may guide themselves." This may be done while duty to all duties is proceeding; indeed, this is essentially the starting point for advance. There must be no shirking here, even though at times it involves a painful sense of inadequacy. By this means we may approach and find that "Our true ego is the awakening consciousness of our inmost nature which has been revealed by, or identified with, Universal Law by the dynamic process of enlightenment." Patience, faith, conviction and courage, carry us far towards that tranquillity which is essential to the development of spiritual faculties.

ANUVACA.

BUDDHISM TO-DAY

BY CHRISTMAS HUMPHREYS,

President of the Buddhist Society, London.

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

In this final extract from Christmas Humphreys' new book *Buddhism*, to be published by Penguin Books Ltd., towards the middle of the year, the author outlines the history and development of the Sangha in the West.

Readers who have become interested in Buddhism through these articles are recommended to read Mr. Humphreys' earlier work *What is Buddhism?* in which the whole philosophy is outlined in simple language, in question and answer form.

IN 1946 I visited most of the countries where Buddhism is active, and was therefore able to add personal observation to wide reading and correspondence on the condition of Buddhism in the post-war world. The result was the firm opinion that, save in China, the power of Buddhist principles has nowhere declined, and that in several countries it is steadily increasing. The unit, however, remains the country. There is no sign yet of a World Buddhism as an organised world force, although the pressure of Communist persecution in the Far East may assist in its creation. Buddhism does not easily lend itself to world organisation, nor indeed to any organisation. Its stress is on individual effort towards individual enlightenment. It has no yearning for secular power, and to the extent that members of the Sangha dabble in politics, they are degrading the Robe. Buddhism has no Pope, and nowhere save in Tibet has the "Church" in any one nation a temporal authority. International co-operation, therefore, is solely concerned with the interchange of ideas on doctrine and the best way to proclaim it. It is as a spiritual force alone that Buddhism affects and will increasingly affect, the modern world.

In the individual nations, however, the Sangha and its Dhamma have much to say. In Japan, for example, Buddhism is having a remarkable revival, and this in spite of intense American effort to induce the Japanese to accept Christianity as the proper companion to more material blessings. The Japanese reply, it would seem, is to hand to visitors at any temple door a copy of the Twelve Principles of Buddhism which the Japanese Schools of Buddhism agree to be their common ground. Indeed, the latest information goes further. As Mr. Jack Brinkley, son of the famous author of *Japan and China*, writes from Japan, "Without exaggeration the Twelve Principles have been one of the most important causes of the Buddhist revival in Japan, for there is

no doubt that a big awakening is taking place amongst the rank and file of Japanese Buddhists." And as he has given some 225 lectures on Buddhism throughout Japan in the last three years, his opinion is of some value.

In China alone has Buddhism, along with other religions, rapidly declined.* The influence of Confucius is still in evidence, but the younger generation are concerned for the most part with western politics and what they believe to be western ideology. What the effect of Communist control will be it is difficult yet to say.

Turning to the Theravada School, Cambodia is part of a complex of races and religions which occupy the South-East Asian peninsular, and it is difficult to form an accurate opinion when conditions are so confused. On the one hand there seems to be a decline of all religion under the pressure of civil war ; on the other hand, an increasing number of Buddhist Societies are appearing all over the peninsular, presumably in answer to an increasing need.

In Thailand, or Siam, the only Buddhist Kingdom, vigorous attempts are being made by the Sangha to bring themselves in touch with modern thought. The language being the obstacle to greater contact, more and more of the Bhikkhus are learning English, and an increasing number of works on Buddhism are being translated from and into Siamese. The leaders of the Sangha are using the national radio for weekly talks, and the Buddhist Association of Thailand, under royal patronage, is becoming increasingly powerful. In Burma, the situation is complicated by internal strife, but the threat of Communism has stimulated interest in the Buddhist way of life as the basis of national recovery. The interference in politics by members of the Sangha was fiercely resented by the laity, and Burma is still very much a Buddhist country in the sense that Buddhism is the dominating though not always obvious, influence in the people's lives. The same may be said of Ceylon in spite of a factitious membership of the Christian Church by many of its leading citizens. The Christians for long provided the best schools, and the leading families in the island inevitably sent their children where the best education was to be obtained, paying the price of a nominal conversion. The feel of the country, however, is still predominantly Buddhist, with a Hindu element provided by the descendants of the Tamil invaders of the middle ages. With the end of foreign control, large scale plans are in hand for the increase of Buddhist education and the restoration of Buddhist monuments. The condition of the Sangha is high. In brief, Buddhism in Ceylon today is extremely virile, as is shown by the fact among others that it has the surplus energy to send missions all over the Buddhist world, and to man and finance the ever-increasing branches of the Maha Bodhi Society.

India, as the West does not always appreciate, ceased to be a Buddhist country about the 11th Century A.D. The Maha Bodhi Society, however, founded in 1891 by the late Anagarika Dharmapala of Ceylon, is hard at work through the length and breadth of India. Not only does it care for pilgrims visiting Buddha Gaya and the other sacred sites of Buddhist India, but it preaches the Dhamma far and wide, and has

*See *The Jewel in the Lotus*—John Blofeld.

provided schools and libraries, temples and bookshops to an extent which excites the profound respect and generous benefaction of an increasing number of Hindus. The influence of the Society has spread to Nepal, where the re-organisation of the Buddhist element, inspired by the Bhikku Narada of Ceylon, has been permitted by the Hindu rulers. Whether or not it will be allowed to spread to Tibet remains to be seen.

EAST AND WEST.

The world grows daily smaller, and even as Western thought and science is now studied throughout the East, so Eastern thought and its older science of the mind increasingly invades the West. Alone of the world's religions, Buddhism has nothing to fear from two activities of the modern Western mind, namely, the "higher criticism" of previous ideas and alleged authorities, and science, using the term in its largest scope. As to the first, the Buddhist's attitude to all phenomena and to all teaching about it has ever been that of the modern scientist. Let all things be examined dispassionately, objectively, assuming nothing, testing all, for such was the Buddha's own injunction to his followers. Western science today is rapidly approaching the conception of Mind-only, and a remarkable feature of the recent change in the basis of physics is that the very terminology of its new discoveries might be paralleled in Buddhist Scriptures compiled 2,000 years ago. Truly, Buddhism has nothing to fear from Western science, and in the world of mind, including that Cinderella of mental science, psychology, the West has more to learn from Buddhism than as yet it knows.*

The range of Buddhism, as already observed, is enormous, and within its vast and tolerant field all manner of human thought has welcome, and every method of treading the Way its honourable place. "The ways to the Goal are as many as the lives of men." As shown in a recent exhibition of Buddhist art in London, Buddhism embraces half the world of geography, and at least as much of thought, yet the utmost tolerance prevails. If the central core of the Pali Canon be "fixed," the peripheral teachings of the Mahayana are infinitely flexible and various, and even as the Dhamma acclimatised itself in the countries of the Far East, so it has settled down and is fast becoming at home in Western thought and life.

BUDDHISM IN ENGLAND.

No-one knows when Buddhism first came West. Clement of Alexandria wrote of "those of the Indians that obey the precepts of Boutta, whom through exaggeration of his dignity, they honour as God." But apart from this and other references to an "Indian God" of some such name, our knowledge begins with the first translations of Buddhist Scriptures into Western tongues. Burnouf, Hodgson, Csöma de Körös, Schlagintweit and Rockhill, there are the pioneers of Western Buddhism. They were followed by Oldenberg, Beal, Childers and Fausboll, who paved the way in turn for Max Muller, the founder and editor of the famous *Sacred Books of the East*. Our knowledge of the Pali Canon as a whole, however, will always be coupled with the names of Professor and Mrs. Rhys Davids who, through the Pali Text Society, gave us the

*See for example Graham Howe's *Invisible Anatomy*, p. 5, quoted hereafter.

Pali Canon in Roman script, and then a complete translation into English, together with numerous text-books and commentaries of their own. These men and women, and others alive to-day, gave Buddhism to the Western world, and all in the West who claim to be Buddhists are paying tribute by that claim to those who made it possible.

To the close of the 19th century Buddhism was the concern of scholars alone, and this in spite of the enormous success of Sir Edwin Arnold's *Light of Asia*, which is still the most potent evangelist in the literature of Western Buddhism.

THE FIRST BUDDHIST SOCIETY.

In 1906 the first English practising Buddhist began to lecture on Buddhism from the traditional soap-box in Hyde Park. He was R. J. Jackson, who, with J. R. Pain, an ex-soldier from Burma, opened a bookshop in Bury Street, Bloomsbury, for the sale of Buddhist literature. In 1906 these two men founded the Buddhist Society of England, and soon got in touch with an Englishman, Allan Bennett, who had taken the Robe in Burma in 1902, under the name of Ananda Metteya. With the aid of J. F. M'Kechnie, who himself took the Robe as the Bhikkhu Silacara, he founded in Rangoon a magazine called *Buddhism*, and sent this to England as advance information of his projected Mission to the West. In preparation for his coming the first Society was expanded into the Buddhist Society of Great Britain and Ireland, with Professor Rhys Davids as President, and a most distinguished Council. In April, 1908, Ananda Metteya arrived in England from Burma at the head of the first Buddhist Mission to the West, and became the heart of the new organisation. The work of this society, and its organ, *The Buddhist Review*, was a notable step in the process of converting academic study into a living religion for Western people. For the first time Englishmen met Buddhist Englishmen who were proud of their new way of life, and thousands regarded with fresh eyes the doctrine which most had considered a museum specimen.

For sixteen years the society proclaimed the Dhamma to the British Isles, but when, in 1923, Ananda Metteya published his swansong, *The Wisdom of the Aryas*, and thereafter died, a new impulse was required, and another English Buddhist arose to supply that need. Francis Payne, one of the first "converts" of R. J. Jackson, and an early member of the first society, was a true evangelist. He loved the Buddha, the Dhamma and the Sangha as with a living flame. With tremendous energy he gathered about him the remaining members of the old society, and delivered a memorable series of thirty-six lectures on Buddhism at the (now bomb-destroyed) Essex Hall, in the Strand. The increasing audience at the lectures became the founding members of a short-lived Buddhist League, and their enthusiasm was infectious.

I myself attended some of the lectures, and having been interested in Buddhism since, at the age of 17, I first read Ananda Coomaraswamy's *Buddha and the Gospel of Buddhism*, I formed a Buddhist Centre in the Theosophical Society, of which I was then a member. On the 19th November, 1924, the Centre became a Lodge, the Charter being handed to me by Mr. C. Jinarajadasa, himself a distinguished Sinhalese Buddhist and now President of the Theosophical Society. Thus was born the

Buddhist Lodge, which in 1943 became the Buddhist Society, London, with affiliated organisations and correspondents in most corners of the world. In the autumn of 1949, it celebrated its Silver Jubilee.

In the 'twenties of this century the Buddhist element in London was strongly rationalist and ethical, and largely concerned with the negative philosophy of "No-God, no-soul." Yet, though at first mainly of the Theravada School, it was early affected by the interest in Buddhism shown by English Theosophists, whose forty years of teaching similar doctrines had prepared the English mind, to an extent which English Buddhists are slow to acknowledge, for the Buddha-Dhamma.

In 1925 the Anagarika Dharmapala, already mentioned, arrived in London from Ceylon to form a branch of the Maha Bodhi Society, and was received and assisted by the Buddhist Lodge. Some years later the Mission was strengthened by three Sinhalese Bhikkhus led by the Ven. P. Vajiranana, now President of the Ceylon branch of the Maha Bodhi Society, and by the publication of its organ, *The Wheel*. For the next fourteen years, until the opening of the second world war, when the Mission closed down, the two Societies worked side by side with complementary activities. But whereas the Mission at all times stressed the Buddhism of the Theravada, the Buddhist Society, as it later became, adhered to no one School, and to this day impartially studies, teaches and endeavours to apply the whole of Buddhism.

THE BUDDHIST LODGE.

In 1926 the Lodge seceded from the Theosophical Society and became independent. In the same year its mimeographed organ, the *Buddhist Lodge Monthly Bulletin*, edited by A. C. March, was first printed as *Buddhism in England*, a name which was in 1945 changed to *The Middle Way*. A Buddhist Shrine was opened in Lancaster Gate, to the north of Hyde Park, and a Buddhist Library founded. Meetings were held, at first in private houses, and later at the society's set of 18th century rooms in Great Russell Street, near the British Museum. The Festival of the May Full Moon (*Wesak*), which is the Buddhist Christmas and New Year, was jointly celebrated by all London Buddhists, for though the differences between the Schools is inevitably reflected in English Buddhism, the Society, which belongs to no one School, provides a common platform for this great occasion, and the function grows in importance in the life of London year by year.

The interest between Western Buddhists and the Sangha has always flowed both ways. Western students have entered the Sangha of both Schools, but so long as the 227 Rules of the Theravada have all to be obeyed, there will never be many at any one time who can stand the strain involved. The tendency, at present, therefore, is for those who wish to devote their lives to the study and practice of Buddhism in the East to follow the example of the Anagarika Dharmapala and to remain on the fringe of the Sangha as an *anagarika*, or "homeless one," keeping most of the Bhikkhus' Precepts but retaining the right to adapt the Bhikku's life to Western needs. Turning to the reverse of the picture, the difficulties awaiting the Bhikkhu who visits the West are proportionate to the strictness with which he keeps the Rules. If he observes them fully he needs a constant companion for his smallest needs,

for he may not even carry a 'bus fare. There are signs, however, that the Theras of Burma and Ceylon are beginning to face these difficulties, and it may be that when the Sangha is officially established in England in a recognised Vihara its resident members will be allowed so to modify the Rules that the Dhamma may be proclaimed, and its precepts applied, with the maximum efficiency. Already the most popular Bhikkhu in Europe, the Ven. U. Thittila of Burma has, in the course of his work as Honorary Lecturer for the Buddhist Society, boldly adapted his life to Western conditions while in no way lowering the dignity of the Robe.

The interest of Buddhist countries in the western presentation of the Dhamma has always been considerable. The original Mission to England in 1908 was sponsored by Burmese effort and Burmese funds and Burmese members have always formed a substantial proportion of the Society's membership. A magnificent cheque presented to me in Rangoon in 1946 alone made possible the post-war publications of the Society. The King of Siam was the first Patron of the original Buddhist Society of Great Britain and Ireland, and the Siamese Ambassador in London, on behalf of the Buddhist Association of Thailand, presented the present Society, at its Silver Jubilee, with a replica of Siam's most famous Buddha rupa, and a magnificent shrine of lacquered teak in which to place it. Ceylon founded a London branch of the Maha Bodhi Society in 1925, and thereafter sent a succession of Bhikkhus to spread the Dhamma in the West, and it was the late Ven Tai Hsü of China who brought about the foundation of Les Amis du Bouddhisme in Paris. As for Japan, Dr. D. T. Suzuki, by writing his most famous works on Zen in English brought a knowledge of this flower of Buddhism to the West, while the Tibetan Trade Mission to London in 1948 were as delighted to find such a widespread interest in Buddhism as they were eager to assist in it by closer contact with Lhasa.

In 1948, the Buddhist Vihara Society of England was founded by Mrs. A. Rant for the principal purpose of collecting funds to found a Vihara in England. The Society holds regular meetings for the study of the Dhamma, but is confined to the Theravada School.

MODERN PUBLICATIONS ON BUDDHISM.

The publications of English Buddhists fall into four groups. The first consists of a number of Chinese and Japanese texts, hitherto unknown to the West, which are being translated in the East and sent

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to the Society for publication. The *Sutra of Wei Lang* (Hui-neng), brought to Europe by the Society, and the *Huang Po Doctrine of Universal Mind*, translated from the Chinese by John Blofield, are notable specimens. In the second group are works prepared for the benefit of Western students such as A. C. March's *Buddhist Bibliography*, *Brief Glossary of Buddhist Terms* and *Analysis of the Pali Canon*. A third group contains a large quantity of books and pamphlets on Buddhism by Western writers, of which *What is Buddhism?* is the best known, and has sold steadily for twenty years. The last is *The Middle Way*, now the oldest Buddhist journal in Europe, and known in every corner of the Buddhist world. Meanwhile scholars such as Dr. E. J. Thomas, Dr. W. Stede and Miss I. B. Horner continue their work independently of the less skilled amateurs, while placing the results of their scholarship at the service of all.

BUDDHISM IN EUROPE.

Les Amis du Bouddhisme was founded in Paris by Miss Constant Lounsbury, herself American born, in 1929, but whereas the movement in England has been supported mainly by the middle classes, in Paris the leaders of the Society were from the first distinguished members of famous organisations, such as the Sorbonne. Les Amis du Bouddhisme is largely of the Theravada, and makes great use of meditation. It has close links with Ceylon and French Indo-China, and like the Buddhist Society, London, has loosely affiliated bodies in various parts of Europe, and a quarterly Journal, *La Pensée Bouddhique*. The most famous French Buddhist is probably Mme. Alexandra David-Neel whose numerous works on Tibetan Buddhism, based upon first-hand knowledge and practice, have made her a world authority on the subject.

Buddhism was widely studied in Germany between the two world wars, and Dr. Paul Dahlke built at Frohnau, near Berlin, the first Western Vihara. Since the last war numerous groups and societies have come into being in German-speaking countries, and a number of conferences have been held at which attempts were made to co-ordinate these widely spaced, spontaneous activities. In the same way groups have arisen in Holland and Belgium, Finland, Sweden and Switzerland. Is it coincidence that such activity always seems to arise from the ashes of war? Of all the great religions Buddhism alone has faced and solved the problem of evil and suffering. Where others merely deplore man's habit of self-murder, the Buddhist explains it and points to the cause, as also to the ending of that cause, desire.

BUDDHISM IN THE U.S.A.

The Japanese population on the West Coast of the U.S.A. has for long been large, and with the immigrants came the sects of Japanese Buddhism. The Shin, or Pure Land School predominates, with Zen, its exact antithesis, following behind. The influence on American thought has been roughly proportionate, for Zen needs fierce enthusiasm and sustained hard work while the Pure Land doctrine calls for neither. But the American Secretary of the Society in London, specially appointed for the purpose, has listed more than a hundred American Buddhist Societies,

and only awaits the formation of a Pan-American Buddhist Bureau, or some such body, to hand this material, gathered from years of enquiry, to the central control.

BUDDHIST INFLUENCE IN THE WEST.

The influence of Buddhism on Western thought is difficult to measure or define. With regard to England, hundreds of enquirers visit the Society every year and buy its literature, while thousands of the public buy its books. But Buddhism, as already indicated, does not lend itself to gregarious activities. It has no devotional "services," and as it stresses the need of working out one's own salvation, and that with diligence, it does not encourage its members to meet for worship or prayer to a God, or for the better salvation of their "souls." Devotion to the Triple Gem of the Buddha, his Dhamma, and the Sangha is to the Buddhist a personal affair, and in Buddhist lands is carried out alone or with a small group of friends. Organised, collective religious activity is, generally speaking, unknown. The western Buddhist, like his Eastern brother, works alone, and many of those, a small percentage, who do not contact a Buddhist Society, buy what books they require, attend a meeting or two and then return to their homes with their new discovery. Thereafter, busy with the applications of these principles they have, as they explain (though more politely) no further use for the Society.

Buddhist influence, therefore, will always be out of all proportion to the number of its declared adherents. As only a small percentage of English Buddhists join a Buddhist Society it will never be possible to state the number of Buddhists in England, nor is it easy to say what aspect of Buddhism most appeals to the Western mind. Judging by literature sold, the books most used in the Society's Library, and the questions asked at public meetings, the interest is widely spread. The rational basis for the brotherhood of man and karma and rebirth seem the most popular doctrines, while the puritan, rational ethics of the Theravada, the expansive mystical philosophy of the Mahayana and the joyous, intuitive intensity of Zen all have their devotees, though the genuine tolerance of the Eastern Buddhist for differing points of view is difficult for the more pugnacious West to acquire. Meditation is steadily increasing, but there is little demand for ritual or for the salvation by faith of the Pure Land Schools of Japan.

The West will never be "Buddhist," and only the most unthinking zealot would strive to make it so. The Western mind will never be content with second-hand clothing, and all that Western Buddhists have the right to do is to proclaim the Dhamma to all who have "ears to hear," and to suggest why, and in principle how, it should be applied. It may be that from the mingling streams of the Pali Canon, the compassionate splendour of the Mahayana and the stringent force of Zen will come a Navayana, a new "vehicle" of salvation. There are many signs of it. Western authors tend to ignore the differences between the two Schools, and to offer a Buddhism which has passed through the crucible of Western experience and Western spiritual needs. Brief ceremonies devised in the West for marriage and cremation are increasingly used by Buddhists in England; leading thinkers increasingly express their own discoveries in Buddhist guise. Others go further.

Writes Dr. Graham Howe: "In the course of their work many psychologists have found, as the pioneer work of C. G. Jung has shown, that we are all near-Buddhists on our hidden side . . . To read a little Buddhism is to realise that the Buddhists knew, two thousand five hundred years ago, far more about our modern problems of psychology than they have yet been given credit for. They studied these problems long ago and found their answers too. We are now rediscovering the Ancient Wisdom of the East . . ."*

Twelve Principles of Buddhism, printed on a single sheet of paper and now translated into a dozen languages, may well be the handbook of that Navayana, for though all things are subject to change, the informing life which men call Truth and Beauty and a thousand other names moves on to its own high destiny, and where a particular "yana" or means of self-salvation becomes unsuitable or out of date, another will be found.

It may be, on the other hand, that Buddhism can better serve the West by offering, not the ready-made cathedral of a new philosophy, but the cut and well-used stones of Buddhist principles, to be built into the temple of Western thought as the awakening mind of the West has need of them. That mind is at present eclectic, and may prefer to choose from the store of Buddhist truths the wherewithal for its patent need. The choice might include the unity of life, mind-only, karma and rebirth to replace a personal God, the alliance of reason and compassion, the reduction of suffering by the reduction of its cause, desire, tolerance for each point of view and, above all, a tested and well-trodden Way which leads, with a trusted Guide to follow, to that peace which passeth all understanding, and which flowers when self is dead.

Peace to all Beings.

Invisible Anatomy, p. 5.

* * * *

THE THIEF WHO BECAME A DISCIPLE

One evening as Shichiri Ko-Jun was reciting Sutras, a thief with a sharp sword entered, demanding either his money or his life.

Shichiri told him: "Do not disturb me. You can find the money in that drawer." Then he resumed his recitation.

A little while afterwards he stopped and called, "Don't take it all. I need some to pay taxes with to-morrow."

The intruder gathered up most of the money and started to leave. "Thank a person when you receive a gift," Shichiri added. The man thanked him and made off.

A few days afterwards the fellow was caught and confessed, among others, the offence against Shichiri. When Shichiri was called as a witness, he said "This man is no thief, at least as far as I am concerned. I gave him the money and he thanked me for it."

After he had finished his prison term, the man went to Shichiri and became his disciple.

101 ZEN STORIES
By Nyogen Senzaki and
Paul Reps (Rider and Co.)

Choice

Choice is a strange thing ; for whilst man has it always it is rarely used ; until by custom man becomes blind towards it. Yet it is there and the more firmly it is grasped the more keenly it responds. It is like unto a ray which when once contacted sends unerring warnings to the senses. It is a subtle thing and may be used as guide towards a situation. For if you have contact with this ray, and if upon occasion you should turn aside, you will lose its tingling on your senses and with that loss overwhelming desolation will set in until you stop. You cast around to make that vital contact once again—it but involves a rearrangement of your mental line of progress to find the error in your choice.

It means that, faced with desolation, you must in mind retrace your steps till you contact once again that ray ; and then with cautiousness you mentally advance and find the deviation from your course. It is, of course, a thing advanced beyond most people ; but it is a very real and vibrant fact. And when you come to find your way, hold up before you both the possibilities until with deep assurance you have found the guiding line.

And may your wisdom flow with healing to your people and give to them some knowledge to lighten their deep ignorance.

THOMAS LACKENBY.

LABELS

BY KATHLEEN NOBLE.

I WAS born with the label of "Christian" and brought up to believe Christianity was the only true faith. As a child I was taught to save up my pennies to enable our Church to send out more and more missionaries to convert the heathen of other lands. The heathen in my child's mind embraced not only savages and other godless tribes, but the followers of all other religions. In fact the "other religions" were perhaps the more dangerous because they worshipped false gods, whereas the "complete" heathen were more amenable to our teaching and conversion!

It has taken me many years to reach out to a wider conception of the eternal verities and to realise that the Light we seek is beyond the bounds of creed or race. I groped in a veritable mist of incomprehension, and in the weary search for the Truth which is Light was often near despair.

I was always fascinated by the stories and press news of Mahatma Gandhi, though since he was not an avowed Christian his actions were always suspect in my little circle, and only a few enlightened souls ventured to applaud him. Then I read his autobiography *My Experiments with Truth* and noted, with growing understanding, his steadfast adherence to the faith of his fathers despite the endeavours of many earnest Christians to "convert" him. The Christ he could accept and learn from, but Christianity as presented to him left him untouched. I grew bolder and started attending various meetings of the Vedanta and Buddhist Societies. Later, encouraged by a public meeting in the Caxton Hall I went to one of the smaller meetings of the Buddhist Society, London. It was perhaps unfortunate that I struck a study group which had already met before and was studying one of the aspects of Buddhism. It was hard going for a beginner, and the sight of the enshrined Buddha was a little disconcerting to my Western eyes until I realised that to Eastern eyes the figure of our Crucifixion must seem just as alien. I sat very quiet in my corner while the study group took it in turns to read aloud. Then there sprang up some controversy as to the relative beliefs of Buddhism and Christianity. At this I pricked up my ears. But alas it seemed to me that the things most brought out and discussed were the points on which they appeared to differ; the question of salvation in this life, as a path to Nirvana, through enlightenment, being contrasted with the Christian conception of future salvation, Heaven being interpreted as a place reached only after death by the faithful who had striven sufficiently after it in this life. This discrimination I found a little difficult to accept when I remembered those beautiful words of Jesus, "Neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you."

Then there was the question of rebirth, a belief not generally acceptable to the average orthodox Christian. But I am not sufficiently qualified even to discuss these possible points of difference, and indeed I do not wish to. But I believe I am one of many who are feeling their way to a wider, more tolerant conception of the Light, and perhaps the fact that my eyes are so very fresh to the job makes me "see" more clearly than those who have become firmly converted to one faith or another. The thing which strikes me most is not the differences in all the great and tried religions of the world, but the essential similarities. Love, in its purest sense, is surely the greatest underlying principle of them all, and from this springs compassion, understanding, long-suffering, loving-kindness and tranquillity. Let us not then wear our labels too rigidly, lest we cloud the very truths we seek by unprofitable comparisons, prejudices or spiritual snobbery, remembering always that the tree is known by its fruits.

On the cover of a little magazine published by the Society of Friends (Quakers) are these words: "In essentials unity, in non-essentials liberty, in all things charity." The world is very sick. There is no time for side issues. Few of us have seen the whole Light—perhaps our eyes could not bear it yet. But we seekers after Truth can join hands in humility asking that we may be given the grace to reflect this Light and Love of God, bearing if we wish the label best suited to our temperament and environment. We have much to learn from each other, much to give to each other. Shall we not pool our riches that we may be the better able to share them with others?

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A BOOK REVIEW

THE COSMIC DOCTRINE, by DION FORTUNE (The Society of the Inner Light, 12s. 6d.)

This book is a further indication that science and occult teaching are but different roads leading to the same goal. Whether one accepts *The Cosmic Doctrine* as "a body of teaching from a higher plane" as stated in the introduction—or whether one prefers to regard it as the philosophical reflections of a sensitive mind, one is struck by the parallels to contemporary scientific thought which appear on almost every page.

Dion Fortune tells us that the Cosmos consists of movement alone, and, whilst warning us that the teaching is metaphorical, goes on to explain that the whole Cosmos is action and reaction arising from movement of ever increasing complexity. The expanding and contracting universes of science may be easily recognised in the author's metaphor—as may be many more of the latest scientific theories—but the great interest of this book lies in the fact that, while it agrees with science as far as science goes, *The Cosmic Doctrine* carries its logical reasoning far beyond the field of contemporary science. It integrates all branches of science to show a complete picture of the cosmos and man's relation to it.

The argument is fairly easy to follow and is made still easier by the device of heading each chapter with a recapitulation of the previous one.

Orthodox theologians may find that the exposition of good and evil runs counter to their beliefs, and appears to approximate to a Manichean doctrine. If, however, the scriptural story of the Fall is considered in relation to Dion Fortune's cosmology it will be seen that the contradiction is only apparent. No matter what beliefs the reader holds he will find food for thought and a possible source of enlightenment in this book.

D.S.

A MESSENGER CAME

BY A. A. MORTON.

(Co-author of "A Concise Dictionary of Egyptian Archæology," etc.)

In this article Miss A. A. Morton, well-known as a writer on Theosophy and a former pupil of Mrs. Alice Leighton Cleather, outlines the early history of the Theosophical movement and the mission of its founder.

IN the end of last century there flamed up a Great Light in the world of religion shedding its beams from East to West and back again encircling the world. It shone into the darkness of materialism, calling all people to examine the foundations of their various faiths. At that time some of the Elders of our Race⁽¹⁾ foreseeing a testing time ahead for all Nations, out of their compassion, decided to make an effort to straighten out a Path wherein the idea of Brotherhood might prevail to avert a great catastrophe threatening the whole future of humanity. By the very fact of their Eldership in an advanced stage of evolution, *direct* contact with those they hoped to benefit was not possible. It was necessary to find, and train, a willing agent for the great task of voicing the Message. The difficulty of finding such a one was further evidence of the people's need for an awakening from their slumberous apathy of thought, if they were to be saved from complete materialism, involving the loss of soul.

The work set this Messenger was only comparable to that of great Spiritual Reformers such as Gautama the Buddha and his successor Tsong-Ka-Pa. In the West, with no tradition of such Elder Brothers of the Race, of whom the East holds common knowledge from China to India, the task before the chosen Messenger was doubled. Claims to be an accredited Agent involved on the part of listeners a belief in a great storehouse of Universal Knowledge and Wisdom accumulated through the ages, and in Beings who were the Guardians of such sublime truths holding the treasure to be dispensed *only* when a partial disclosure could be made without danger to evolving humanity.

Though the core of the Message was not new, though it was fundamentally that of the great forerunners, a new title seemed necessary for

(1) "He who has obtained," an Adept. "In occultism, one who has reached the stage of Initiation and become a Master in the Science of Esoteric Philosophy." *Theosophical Glossary*.

Professor Huxley admitted belief in such advanced entities when he said: "There are Intelligences in the Universe as far above Man's, as Man's is above the black beetle's." The existence of these Beings is common knowledge in the East, where they are often called Mahatmas. i.e. "Great Souls."

"Let it never be forgotten that it is the *highest welfare of humanity* which is ever Their sole motive for making such efforts from time to time throughout the ages for the world of ordinary unprogressed humanity of which They declare Themselves to be the 'Elder Brothers.'" *H. P. Blavatsky, her Life and Work for Humanity*, p.9, by Alice Leighton Cleather, one of her intimate pupils.

the fresh revelation to attract inquirers. Also, in the first instance belief in the real Source of the new revelation was not stressed or put in the forefront, the message itself left to carry conviction to open-minded hearers. The Truth to be reflected was called merely, but comprehensively, Divine Wisdom—Theosophy, an old term in ancient use at which no religionist could cavil.

The Messenger claimed no personal attachment or recognition apart from her value as an Agent, the agency being consistently kept in the background, as far as the ordinary public was concerned that the Message might shine in pristine purity.

Such a Messenger was Helena Petrovna Blavatsky, a Russian woman of noble birth whose story is more remarkable than that of any woman known to history. The 'Brothers' (also called 'Masters') took her to Tibet⁽²⁾, where for seven years at different Buddhist centres she was taught some of the mysteries of Life, and what were, and how to control the powers she had exhibited from childhood.

THE THEOSOPHICAL SOCIETY.

Her first message came to America where a great wave of newly discovered possibilities of Spiritualism was driving its advocates on to the rocks of necromancy. But these young people were too pleased with

(2) "H. P. B. was mysteriously watched over and guarded from her earliest childhood (she was born at 'midnight hour' on July 30/31, 1831) as letters written by her nearest relatives at that time and her own account of herself show. When the time was ripe she was personally taught and prepared in Tibet by the Brotherhood for her mission, her extraordinary natural gifts—spiritual, intellectual, and psychic—combined with a purity and moral grandeur all her own, making her a peculiarly suitable Agent for Their purpose."—See Mrs. Cleather's book, p.13.

"Students of Theosophy should know why H.P.B. recorded her message in English—a language foreign to her and admittedly inadequate for recording the divine ideas she wanted to express ! Not only has the English language opened avenues for Western thought to creep into India, but it has also opened the flood-gates of the life-giving waters of the Ancient Eastern Wisdom to flow freely into the spiritually famished West."—*The Theosophical Movement*, April, 1946.

(3) Authority for thus stressing the original intention of "Masters" is to be found in a unique letter written by the *Maha Chohan* (the "Master" of "Masters") and quoted by H.P.B. in her journal "Lucifer" Vol. II., 1888 pp. 432-3 ; the entire letter printed as pamphlet No. 33 by the "United Lodge of Theosophists," at their London Office, 17, Great Cumberland Place, W.1., at 6d.

Here is a short extract which inadequately represents the whole. "The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and low, the alpha and omega of society was determined upon. The white race must be the first to stretch out the hand to the dark nations, to call the poor despised 'nigger' brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever increasing triumph and at the same time the misuse of free thought and liberty (the universal reign of Satan, Eliphas Levi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard of cruelties and enormities, tyranny, injustice, if not through the soothing influence of Brotherhood and of the practical application of Buddha's esoteric doctrine ?"

their new toy to pay attention to her warning and having sown the seeds which later blossomed into a many-branched Society there she was directed to India and the desire of her heart was fulfilled. With her went Colonel Olcott who, with one or two faithful followers and with her consent, had started a Theosophical Society in New York with the aim of investigating the phenomena which appeared wherever H.P.B. went, and learning more of hitherto hidden Wisdom, he already having had proof from the 'Masters' of the genuineness of their claims.

But it was not long after their arrival in India before the Society was put upon a new basis in accordance with direction from the Masters, with the aim of a UNIVERSAL BROTHERHOOD OF HUMANITY as a foundation idea⁽³⁾.

Branches of the Society soon sprang up all over India, and headquarters were established at Adyar in Madras. Of the Masters aims H.P.B. said: "Their chief desire was to preserve the true religion and philosophical spirit of ancient India," knowing that its peoples with their half-forgotten teaching could more easily react to its resuscitation than the races of the West who were without such a background. As long as H.P.B. remained in India the work went on in spite of opposition aroused by just the infiltration from the West of its narrow conception of religion. Yet H.P.B. was allowed to put some important European inquirers in India in touch with her own Masters. Some of the letters received by them through her agency first appeared in *The Occult World*, by A. P. Sinnett, in which book too much attention was given to records of phenomena. Later the substance of these letters was made use of in Mr. Sinnett's book *Esoteric Buddhism*, which, however, contained errors arising from imperfect understanding and later corrected by H.P.B. in *The Secret Doctrine*.⁽⁴⁾

Soon after her arrival in India H.P.B. started her first magazine called *The Theosophist*, which she edited, and to which she contributed the most important articles. Its pages were open to inquirers of any sect or religion, and contained invaluable information on all germane subjects. She never spared herself when she saw genuine help was asked for as her correspondents knew. At the same time she was travelling about India on various missions leading for four strenuous years a life of physical and mental energy beyond the power of endurance in her state of health. So when she was urged to accompany Colonel Olcott to Europe, ostensibly on the grounds of her ill-health she reluctantly consented.

H.P.B. IN PARIS AND LONDON.

She was at first received in Paris and London with acclamation by pundits and poets who crowded her Salon in both cities showing that the Flame had found some fuel for kindling. It may seem that no great conflagration followed. But one has only to be conversant with the thought and literature of the world since 1875 to recognise how deeply the teaching

(4) See *The Secret Doctrine*, Vol. I., p.163. It was not till 1923 that the whole mass of the letters referred to was given to the public in *The Mahatma Letters to A. P. Sinnett*. The originals of these unique letters have been deposited in the British Museum Library the MS. Department where their fragile condition has been finely restored. They can only be seen by special permission from their present custodians.

then clearly set out, more especially that of Reincarnation and Karma has penetrated the minds of men. Yet this was not the primary aim of the new presentation of Divine Truth, the aim which might come before, but should certainly follow perception and acknowledgement of these tenets. It took first place in the motto of the Society formed to spread Theosophical ideas. This was as the Masters insisted the urgent need for a Universal Brotherhood of Humanity.⁽⁵⁾

But when the crowd realized this, and when their desire for repeated demonstrations on an ever rising scale of the power over Nature's Laws exhibited in the early days by Mme. Blavatsky, were set aside as mere psychic phenomena, they fell away, even in many cases reviling where they could not understand.

Failure in this apparently simple rule—too simple for the eclectics—not only disrupted the Society formed to spread the truth, but doomed the nations to the state in which we now, in 1950, find humanity, a cataclysmic reversal of the ideal⁽⁶⁾.

It may seem strange to say that at least one reason for this failure was the prevailing 'religion' of the West. Here, only a comparatively few philosophers and mystics realized the down-hill trend caused by the one doctrine common to all Churches, towards a materialism, in which the flame of *Spirit* flickered and was in danger of complete extinction. The main cause of this degeneration was the 'Christian' dogma of vicarious atonement rendered necessary by the belief in a 'God' who had to be placated. The assurance that a substitute was there to bear the uncomfortable burden of man's supposed 'sins' against this nebulous deity annulled the conception of *personal Responsibility*, not only towards

(5) In Mrs. Cleather's book *H. P. Blavatsky, her Life and Work for Humanity*, we read: "It will doubtless surprise many who only know of her through the slanders and misrepresentations that followed soon after (her arrival in Europe) that in Paris and London great receptions were held to which most of the leading lights in diplomacy, literature, philosophy and science flocked to see and talk with one whom they then regarded as worthy of honour for the work she had already done. But she cared naught for all this show, knowing well they would all turn their backs when the coming attack was launched"; the attack by the Psychical Research Society.

(6) *The Mahatma Letters to A. P. Sinnett*, pp. 362, 366. "You must have understood by this time, my friend, that the centennial attempt made by us to open the eyes of the blind world—has nearly failed in India—partially in Europe—with a few exceptions—absolutely. There is but one chance of salvation for those who still believe, to rally together and face the storm bravely. Let the eyes of the most intellectual among the public be opened to the foul conspiracy against theosophy that is going on in the missionary circles and in one year's time you will have regained your footing. In India it is: 'either Christ or the Founders (!) Let us stone them to death'" et seq. (p.362).

The "foul conspiracy" refers to the attack on the Society and its founders made by the Society for Psychical Research by their single agent sent to India to investigate matters there in the absence of the Founders, who was easily duped by enemies of Madame Blavatsky when paid to give false evidence, the *exposé* which followed as is usual in such cases never catching up with the lying statements of discharged servants.

See Chapter VI. of Mrs. Cleather's book, headed "The indelible stain on the S.P.R."

his fellow men, but in recognition of something within himself of which at times his conscience hinted.

So far had this materialistic attitude become the common heritage of man that—to put it crudely—the idea of cash payment to secure immunity from punishment did not shock a vast majority of adherents of one of the so-called Christian Churches. Belief in the efficacy of a monetary price for a chimerical ‘absolution’ surely showed a depth of degraded imagination, almost unbelievable in an intellectual community. This was the result of priestcraft enslaving the minds of the ignorant and trading on their indifference while augmenting their own power as a hierarchy.

How had such a position become possible? The great flame shone into the dark places of Western religions revealing the rottenness of the ‘footings’ on which they had been built, to those unafraid to face the abyss of failure opening at their feet. To build further on these foundations of fantasy was futile; but great courage was, and is necessary, to discard a belief embedded inextricably in the minds of rising generations.

FREEDOM THE REWARD.

The reward for those who will fearlessly turn a back on outworn creeds and ecclesiastical authority with that ‘faith which is unlearned knowledge,’ is a great freedom as of the releasing of a spring hitherto held in leash by the dogmas of the Church. The ideal of a Universal Religion suitable for and acceptable to the great Brotherhood of Humanity was born in the minds of seers realizing the need for a great Salvation. The breaking up of stereotyped forms, the levelling out of deep ruts and tearing up of old rails of thought is a formidable task, and a preliminary necessity.

But man’s spiritual inertia was fostered by an ambitious priesthood till he thankfully accepted the idea of vicarious atonement with the stultifying effect on his Spiritual vision which inevitably followed the supposed transference of his punishment to another.

This naturally led to concentration on the substitute provided by Church doctrine and to adoration of, and gratitude to, that supposed Saviour. Put into these bald words it seems incredible that for nearly two thousand years men should have been so lightly deceived, and robbed of their right to know *themselves*. There were always the few, the leaven of the Race to preserve it from descent into complete nescience—the ‘five men in the city’ missing in the earlier tradition of Sodom and Gomorrah.

To any reformer it was obvious that the first step towards enlightenment must be a recognition of this fatal virus which was poisoning the religion called Christianity, and the replacing of the ‘spiritual abstraction’⁽⁷⁾ called Jesus, but the ‘Chrestian’ teaching put into his mouth by the Church authorities in the early codices. Even this was so allegorized as to escape the attention of any but the mystics and philosophers of the

(7) Cp. *Esoteric Character of the Gospels*, pp. 1, 2, 3, by H. P. Blavatsky. Her comment on St. Matthew XXIV. 3 et seq. is: “. . . at no time since the Christian era have the precursor signs described in Matthew applied so graphically and forcibly to any epoch as they do to our own times . . . Theosophists—at any rate some of them—who understand the hidden meaning of the universally expected Avatars, Messiahs, Sosioshes, and Christs, know that it is no ‘end of the world’ but ‘the consummation of the age’ i.e., the close of a cycle which is now fast approaching.”

centuries. The multitude were served with a mixture of old Jewish books and a selection from the codices, chosen quite arbitrarily, and called the Bible. At that era the people were illiterate and dependent on the priests who could read and interpret *pari passu*. But the virus had established itself in the mentality of the peoples of Europe, and wherever they went they spread the infection.

(To be concluded.)

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THE SUBCONSCIOUS MIND

From *Gods in the Making*,

BY T. MAWBY COLE,

In collaboration with Vera Carson Reid.

THE Subconscious Mind acts as a reservoir containing the sum total of all past experiences, not only those gained in this present life but also those gained on the long journey from Mineral to Man.

Each time consciousness comes to birth it must pass through all subhuman stages in the womb in order to find its place on the evolutionary chain of life, for the point at which it functions in any one cycle of awareness is determined by the quality and quantity of the contents of the Subconscious Mind. Thus the animal whose subconscious Mind contains only the experiences accumulated in the Mineral, Vegetable and Animal Kingdoms cannot function beyond the animal level of consciousness. Man, however, having passed through and beyond the subhuman kingdoms can function at the human level of consciousness.

It is said that practice makes perfect, and practice is nothing more than submitting objective experiences to the Subconscious Mind until through constant repetition their reaction becomes automatic and unconscious. An illustration will demonstrate this point. In learning to play a piece of music, the faculties of sight and touch are co-ordinated by the Concrete Mind. The Subconscious Mind retains the result of this co-ordination, so that each time we practice we automatically have at our disposal the knowledge already acquired from preceding efforts.

The more we practice the more the Subconscious Mind has to give back to us until at last the piece of music can be played automatically without conscious attention. The musician may allow his thoughts to wander and may even hold a conversation while his fingers under the control of the Subconscious Mind find the right notes and produce the correct expression without error.

In the same way through constant repetition over æons of time the physiological functions of the body have now become automatic and unconscious. Indeed if it were not so and if the vital functions of the body were controlled by the Concrete Mind we should, of necessity, be so concentrated on their maintenance that it would be extremely difficult to function in the "now." Also as the Concrete Mind is liable to make mistakes our chance of survival would be considerably lessened. If in a moment of excitement we forgot to take air into our lungs or to pump

blood through the valves of the heart our function in objectivity would soon come to an end. And what would the Concrete Mind do in the case of a broken limb? Everything else would have to be put on one side and conscious effort made unremittingly by the Concrete Mind to knit the bones together after it had been set by the surgeon.

The Subconscious Mind, however, has behind it and within it experience acquired over millennia and it possesses therefore both knowledge and healing properties undreamt of by the Concrete Mind.

WRONG THINKING.

The physical body of the moment contains many negative functions arising from wrong thinking in the past and it is not until we succeed in censoring our thoughts and allow only those of a positive nature to reach the Subconscious Mind and to impress themselves upon it that these negative functions can, in the future, be transmuted into positive reactions.

It is also the operation of the Subconscious Mind that frees us to function in the Objective World. For instance, when we are away from home and wish to return, the Concrete Mind registers the idea in the Subconscious, thus freeing itself for independent thought or exchange of ideas. Were it not so, we should have to keep repeating the words, "Going home—going home—going home," and the moment we ceased to do so the body would cease to move. Have we not all at some time or other found ourselves at our destination without being able to recall any of the incidents that must have occurred on the way?

I remember a man telling me how he had once driven himself across London at the busiest hour of the day without being conscious of what he was doing. His Concrete Mind was completely engaged with a particular problem, and not until he found himself in his own garage did he realise that he had at the same time been driving his car and it was lucky for him that this was so, for had his Concrete Mind interfered at a critical moment he might have had an accident.

The functions of the Subconscious Mind are far more perfect in their expression than are those of the Concrete Mind. This, again, is demonstrated by music, for when a musician is able to play subconsciously his performance surpasses anything that can be achieved by conscious effort.

Every experience through which we pass has a particular value for us, but if we refuse to accept an experience and attempt to escape from it before it has been completely lived through and consciously dealt with it will remain undigested in the Subconscious Mind. From here it will return, a ghost from the past demanding attention in the present. It is this call from the past in the form of undigested experiences that tends to throw normal life out of balance.

A very simple illustration will clarify this point. Let us suppose that we have a horror of rats and that one day we find a dead rat lying in the middle of a room. The sight of this rat fills us with such fear and disgust that we are unable to accept the experience. We shut the door both of the room and of our mind upon the whole thing and dismiss it from our consciousness. In other words, we refuse to deal with it, but, although we may succeed in forgetting the rat, the next time we go into that room the disgust and fear we experienced there will return. The

experience of the rat sinks undigested into the Subconscious Mind, but its emotional reaction remains with us and we are liable to suffer from it until the original cause can be recalled from the Subconscious Mind and the experience consciously digested.

PSYCHO-ANALYSIS.

The tendency to escape from the present and to turn away from disagreeable or inconvenient experiences explains the necessity for psycho-analysis. It is the work of the analyst to help us to recall those incidents and circumstances with which the Concrete Mind has for one reason or another refused to deal and only by doing this or having it done for us can we be freed to function in the present. It can be seen that had we been able to deal with the situation of the rat immediately we should have left the room free from unpleasant association and our minds free for normal function.

The more we realise the power of the Subconscious Mind the better are we able to understand and to utilise it : the more we think of this mind as another self, anxious and willing to help us, the easier and the more satisfactory will our expression in the Objective World become.

It would appear that the Subconscious Mind deals with the past, the Concrete Mind with the present, and the Abstract Mind with the future.

In order to function perfectly we must learn to function fully in every "now," to accept and live through every experience.

Only by contact with the experience of the moment can that which is eternal be unfolded.

* * * *

A BOOK REVIEW

ROUND THE YEAR WITH THE WORLD'S RELIGIONS, by Royston Pike (Watts, 10s. 6d.).

Although written for boys and girls of school age, this book will interest and instruct many grown-ups also.

In the 204 pages there is a mass of information woven together so ingeniously that, far from being heavy and turgid with facts, it makes remarkably light reading. There are four coloured plates, a number of drawings and a useful index.

Taking a bird's eye view of the world, the author assigns to each month in various countries the activities connected with religious beliefs, often going back into the remote past to find their origin. He never leaves anything unexplained, even if the explanation is no more than a word or phrase in parenthesis, and in this way not only religious customs are described but social and general history, literature and art are gently slipped in with enough "jam" to make the "powder" palatable. For instance, the chapter entitled "February" brings before us Mark Anthony, Caesar, Samuel Pepys and his Diary, Charles Lamb and the Essays of Elia, the etymology of "February," religious customs in Rome and New Year festivals in Tibet, China, India and Scotland. As the world turns through the month of August, we witness in Kandy the colourful festival of the Sacred Tooth, the trials of the early Christians in Rome, the Lammastide customs in Britain, and, after a suggestion of grimness in connection with the Corn Spirit in Europe, we descend into the tragic drama of the Maize Goddess in Mexico of the Aztecs.

By linking all kinds of people through their simultaneous activities at certain periods of the year, the author manages, without actually stating it, to convey a sense of unity among all people, and provides a good foundation on which to build the idea of universal brotherhood.

M.B.H.

THE LIFE IN THE WHEELS

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

In this second article in his series on Astrology, Mr. Colin Evans, himself a well-known Astrologer of many years experience, shows how the influence of the planets may vary, in the case of people born at the same time, depending upon their locality on earth.

III.—*The Plane of a Moment of Experience.*

SO far, I have discussed two fundamental planes, and shown briefly how their mutual relationship to one another constitutes a "Zodiac," or cyclic series of character-types. This must be discussed in more detail, later. First, however, to show the third main element in the general framework of astrology, we must consider yet a third plane.

The equator is the plane of self-centred existence for the earth itself and as a whole, and the ecliptic the plane of Earth-Heaven relations, of the earth's link with the system of planets, Sun-centred, to which it belongs and on which it is dependent. But there is a third and more immediate fundamental plane for a localised individual consciousness at a given moment of time and a given place on earth's surface, or for an event that is pin-pointed at one spot on earth and one instant in time. This is the plane of the Horizon. This it is that divides "above" from "below," the upper hemisphere (or over-world of manifestation) from the lower hemisphere (or under-world of causes and consequences hidden below the earth), the "sky" from the "abyss," for any localised instantaneous experience of consciousness. "Down" for a Londoner is "up" for an Australian. For a New Yorker, the upper hemisphere includes two-thirds of a Londoner's upper hemisphere and one third of the latter's lower hemisphere, at a given instant. A quarter of a day later, one fourth of the Londoner's lower hemisphere has become part of his own upper hemisphere, as identified by the parts of the remote star-pattern that are "above" the earth for the Londoner. Thus the plane of the horizon is a different plane for all places on earth at the same time, and for all times of the day at the same place.

This is the plane on which at any given moment a single human life or action or event is initiated on the earth, and is being, at that moment lived through.

But a man does not live to himself alone, nor by himself alone. He lives in relation to his environment, which is the entire world of earth-dwellers, and, in a wider sense, the entire world of the solar system. So a "figure of the heavens" or "horoscope," a map or chart or diagram denoting the sky-pattern under which the man is living or the event occurs, must show not merely what pattern then exists in the skies for the world as a whole. It must show this, but must show also how that entire pattern is oriented to that one spot on earth at that one moment of the day.

For during a whole day, the sky-pattern itself will not have changed very noticeably ; but its orientation to one spot on earth will have changed through all possible angles to return full cycle at the end of the 24 hours.

PLANETS IN SIGNS.

The Zodiac for the world as a whole begins naturally at one of the equinoxes, the points where equator crosses ecliptic. The same Zodiac, for an individual localised and instantaneous crisis of consciousness (such as your birth) begins, by analogy, at the intersection of your local and instantaneous horizon with the ecliptic. The two points where equator and ecliptic meet, and the two points, midway between these, where they are farthest apart, are the natural cardinal points of the Zodiac, in relation to our world as a whole. The two points where horizon and ecliptic meet and the two points where they are farthest apart are, similarly, analogically, the four main dividing points in the horoscope "erected" (calculated and drawn) for a particular point in time at a particular spot on earth, the Ascendant and Descendant and the Mid-Heaven and Mid-Abyss.

Of the two planes (ecliptic and equator) whose mutual relations constitute the Zodiac, the one which is the plane of earth's position in relation to the Sun and the family of planets, earth's kindred and family, whose centre the Sun is, is the ecliptic. Position in the Zodiac, therefore, for any planet regarded as a symbol of an influence affecting our life on earth, is properly measured by its ecliptic longitude, whether the planet be on the plane of the ecliptic or on that of the equator or (as is usually the case) on neither plane. Now the principle or influence of vital and energetic virility and attack, whose symbol is the planet Mars, is essentially the same anywhere in the heavens—essentially only, however. It may be a wholesome or a perverted influence in its actual functioning ; it will be sometimes the one and sometimes the other. It will produce the Crusader or the Murderer, the Engineer or the Ravisher. The beginning of the Zodiac, where equator springs away from ecliptic, ("ascending," by that natural astronomical symbolism, at least for us in the northern hemisphere, which causes the point where Moon's orbit crosses the ecliptic from south to north to be called the "Ascending Node") is a position where Mars symbolises the carnal energy as acting in a positive manner. A principle of pioneering initiative. Mars is then in Aries (the first section of the Zodiac), "dignified." The opposite position in the Zodiac, where the earth's own plane "drops down" away from the plane of the Earth's dependence on the Divine Symbol, the Sun, is a position where this animal energy symbolised by Mars is somewhat out of place. That part of the Zodiac has a wholesome significance, as symbolising a stage of evolution in which the individual (coming into manifestation on earth as such where the Zodiac begins) has completed a half-cycle, and now pairs in co-operation and companionship with another, reaches balanced judgment, beginning his second half-cycle. That is not the appropriate place for the symbol of aggressive carnality. Mars in that opposite part of the Zodiac is a symbol, then, of animal passion intruding into the domain of intellectual love. That is Mars in Libra.

Now when Mars is in Libra, Mars *is* in Libra. That planet is in that part of the Zodiac, whatever our place on earth. Its position in the

Zodiac changes only very slightly, too, during a whole day. Only once in a year or two, on an average, will one day's changes of positions remove Mars into or out of Libra.

EFFECT ON DIFFERENT INDIVIDUALS.

For the individual consciousness localised on different parts of earth's surface, however, that position in Libra occupied by Mars will vary enormously in its orientation to the localised consciousness. If in New York it is in a position on or near the eastern half of the horizon, a position symbolising the coming into carnate manifestation of the human personality, then we shall interpret Mars in Libra as affecting the manifested personality, the appearance and behaviour of the person himself. At the same moment, in London, it will be somewhere on or near the meridian, the dividing line between east and west, overhead, symbolising rather the career in the open world of the man of whose skies that point is about the middle. It will then be a mark in the part of his horoscope dealing less with his manifested personality than with his position in his own world, his career and fame.

For the essential division of the local and instantaneous horizon is into an eastern and a western half. All along the eastern horizon the whole host of heaven are seen to rise, to come up into manifestation in the heavens above the earth. All along the western horizon they drop down below the earth, pass out of manifestation. Midway between this rising and this setting, in the north-to-south line passing immediately overhead and dividing east from west, the Meridian, they all culminate, reach their highest points in the individual's local sky. And the divisions of the heavens, or sections (called "houses") of the horoscope, determined by this relationship of the horizon to the ecliptic, denote different departments of conscious experience. They correspond, by a certain analogy, to the divisions of the heavens made by the relationship of equator to ecliptic, which constitute the "Signs" (sections) of the Zodiac. The one system of division corresponds to the other by a certain analogy—but does not take the place of the other. It cannot. For whatever applies to life on the earth as a whole applies to everyone who lives on earth.

Three planes we live on, all at once. No two of the three coincide. Their varying slants to one another are the problem we have to solve, the discord we have to resolve into a harmony.

The plane of the individual himself, at his particular place of time: the horizon.

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The plane of the earth itself, which is his environment, and to which (to the rest of earth-dwelling humanity and its social organisation) he must adapt himself: the equator.

The plane of the link between Earth and Heaven, of the bond that ties the world of earth to the Divine Symbol of the Sun, its vitaliser: the ecliptic.

Earth must achieve harmony with heaven — the phases of its approaches and divergences make up the Zodiac.

MAN AND HARMONY.

Man must strive for harmony with his environment. In the widest sense his environment is the Absolute: "God surroundeth even the unbeliever," says the Koran. In a more immediate sense his environment is the rest of his terrestrial world, so that he must seek to achieve a balanced harmony with the earth's life in his own life ("loving thy neighbour as thyself" is "like" unto "loving the Lord thy God," said the Messenger Christ).

Thus his chart, the symbolic figure of the heavens showing his mode of manifestation on earth in relation to his environment, which is the plane of his life in one incarnation, must show: how the Zodiac is oriented in relation to his own plane of the horizon; how the luminaries and planets are placed in the Zodiac at the critical instant of time, and how they are placed, too, in the scheme of his own "houses" or life-departments. The "horoscope" shows or should show these relative positions: the planetary pattern in the Zodiac's twelve "Signs" and also in the 12 "houses" which variously correspond to the different signs and parts of signs according to the geographical location and the moment of the day for which the horoscope is "cast" or erected.

In judging or interpreting the horoscope we have to take into account first psychological tendencies or "influences" symbolised by different planets and luminaries (a rough idea in regard to two of these, Mars and Venus, has been given in this and the preceding article). And, second, the analogical significance of the twelve signs or divisions of the Zodiac. And, third, the harmony and disharmony between a given planet and a given sign, as distinguishing (*e.g.*) Mars in Aries from Mars in Libra. And, fourth, the significance of the distribution of parts of the Zodiac, and of Planets, over the 12 Houses of an individual horoscope. And, fifth, the aspects, or relative positions, symbolising discordant or harmonious interaction, or close combination, or diametrical opposition or polarity of position, between pairs of planets, and perhaps groups of them. And, sixth, the secondary significance of a planet in one house of a chart as in a way representing what is symbolised by a part of the Zodiac in another house. Thus Mars is "dignified in" or especially, by its symbolic meaning, akin to, the first part of the Zodiac, Aries. If Aries is, in a particular horoscope, on the second house, and Mars is in Libra and in the eighth house, when we read into this arrangement a symbolic meaning in which the Aries character is expressed in terms of second-house matters, and is influenced by Martian tendencies distorted in the way denoted by Mars in Libra and acting on the second-house matters by way of eighth-house matters—perhaps complicated by a quadrature of Mars to Venus or a conjunction of Mars and Mercury.

BOOK REVIEWS

SPIRIT AND SOCIETY, by Lawrence Hyde (Methuen, 10s. 6d.).

THE NAMELESS FAITH, by Lawrence Hyde (Rider, 16s. 0d.).

Each Age or Cycle brings forth human beings in whom are embodied in a striking manner the trends, qualities and powers which represented its spirit. All those who are open and sensitive to the predominant influence of the *Zeitgeist* act, to a greater or lesser extent, as its mediums through whom it can reveal itself. But even as clear water appears to change its colour according to that of the bottle into which it is poured, so these mediums transmit what are in themselves impersonal forces, in terms corresponding to their own personal quality. One of the most powerful aspects of the present cyclic force is that of unity; and in the Totalitarian conception of life we find it presented to us in its most debased form, the unity of the mass-mind, of the ant-heap, because those who transmit it are ruthless, materialistic men. But fortunately for the world there are numbers of others capable of giving it truer expression at a high spiritual level.

Such a man is Lawrence Hyde, author of two books recently published, *Spirit and Society* and *The Nameless Faith*. Although the former was published first, actually *The Nameless Faith* should precede it. Both are inspired by the conception of the highest type of unity and are an important contribution to the development of what, for a large majority of men, virtually constitutes a new step in evolution.

The Nameless Faith is not only an unbiased and very complete study of twentieth-century religion, but it is also a forecast of the manner in which this emergence of a whole body of modern interpretations of the Ancient Wisdom and of revolutionary points of view should coalesce into a dynamic religion for the guidance of men of the future.

The author emphasizes this; "the orientation of the work," he says, "is towards the future"; his "principal concern is with those values and principles which seem most likely to have meaning and worth for us in this (the religious) field in the days to come." And he carries out his task brilliantly. In the first part of the book he examines the general character of our modern religious problems and the various methods of approach being made, not alone by the great orthodox religions, but also by the many smaller groups and cults. As a summing up of the general position of religion to-day the average reader, who has neither the time nor the ability to go deeply into these questions, will find it invaluable. In the second part, Lawrence Hyde deals with the various methods open to the seeker who is endeavouring to attune himself more closely to the emergent spiritual forces of the present Cycle. It is obvious to the most unobservant that the whole trend of our times is towards unity, not only world unity, but a drawing together of individuals into groups and communities; but what is not, perhaps, so obvious is that far greater spiritual power can be manifested for the good of mankind by a group of people working in accord with a common aim than by a single individual, however knowledgeable and well intentioned he may be.

It is this particular aspect of present-day trends which the author believes to be one of the most significant for our future welfare, if it can be recognized and rightly organized. So he makes a strong plea for a spirit of Communion and the conviction that the Faith of the future will consist of ever deepening Communitistic (in the spiritual sense of the word) tendencies; here women must also play their part even in religious Rites, for thus there will manifest a balanced blending of positive and negative forces, now absent from religious activities, which will increase the potency of the spiritual forces which seek to manifest through mankind.

But spiritual forces must be brought down and put to practical use in the world of men; too often hitherto religion has been treated as a thing apart, which has little application to the problems of everyday. In *Spirit and Society* Lawrence Hyde deals with this aspect of the spiritual Renaissance in which he so firmly believes. He brings under review almost every form of activity in which the average man is engaged and shows how, unless informed with and inspired by true spiritual understanding, the problems which these activities present to us can never be solved in a satisfactory or lasting manner. He shows just how

our failures in living have come about and again stresses that our individualistic approach must be fused into an active and positive unity of living. The Nameless Faith of the future is shown to be the only real solution of the tragic situation into which mankind has drifted, through lack of any definite goal or any inspired or inspiring faith.

These two books should be studied most carefully by all those who are concerned by the present drift in ideology and who look for a definite lead out of the confusion of our times, for Mr. Hyde here reveals himself as a seer, a man of practical commonsense, and undoubtedly one of the pioneer thinkers of our age.

H. K. CHALLONER.

WHAT ARE WE LIVING FOR ? by J. G. Bennett (Hodder & Stoughton, 6s. 0d.).

In this stimulating essay the author carries forward the argument developed in his earlier volume, *The Crisis in Human Affairs*. He lays bare very clearly the limitations of our accepted ways of thinking in the fields of science, philosophy, education and sociology, and rightly insists that our only hope for the future lies in evolving a really effective science of man which will enable us to control our behaviour from within for spiritual ends. While some will think that he deals somewhat casually with the efforts at present being made by psychologists and educators to achieve this purpose, there can be no doubt that he has exceptional possibilities to offer us in this sphere.

The system on which he himself takes his stand is that perfected by the late George Gurdjieff, and he gives us some preliminary indications of its nature. It is plainly both profound and deeply interesting, and to be mastered only by years of intensive study. It has, however, certain features which are likely to repel those whose approach to these questions is more mystical. We are presented with a somewhat forbidding doctrine of conditional immortality, according to which those who fail to spiritualize their personalities are doomed to go down into destruction. There is also an extreme emphasis upon the need to develop outstanding qualities of intellect and will for taking the Kingdom of Heaven by storm. This can scarcely satisfy, for although it is unquestionably necessary that a small minority should devote themselves to the spiritual quest in this determined manner, it is no less true that the transformation of humanity will never be achieved unless provision is also made for association with the Divine in more simple and less strenuous terms along the lines of devotion, sacramentalism and enlightened spiritualism. Mr. Bennett's methods, like those of Mr. Gerald Heard, would seem to be designed too exclusively for the needs of a small body of scientifically-minded intellectuals.

The book advances a powerful plea for spiritual realism. But the author has unfortunately rather weakened his case by associating with one teacher exclusively principals which are substantially accepted by all serious schools of esoteric wisdom. Apart from this limitation, his essay must be regarded as a most enlightening piece of work which should be widely studied.

L.H.

SILVER BIRCH SPEAKS, edited by Sylvia Barbanell (Spiritualist Press, 8s. 6d.).

Any book which stresses the importance of love and tolerance is welcome. In a world so ravished by hate, suspicion and intolerance, and so beset by decadent and evil forces, these two virtues need to be persistently propagated.

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Whatever one's views may be concerning the reality of spirit guides, there can be no complaint against the message Silver Birch gives to the world. Truth is always truth and in this book certain basic truths are reiterated over and over again. These give the book its interest and importance.

G.E.

A selection of readers' questions and letters on Reincarnation and Karma will be published in the April Number of *The Aquarian Path*

LETTERS TO THE EDITOR

A READER CONGRATULATES

Dear Sir,—Having been away on business, I have only just found the opportunity to send you congratulations on your enterprise in making *The Aquarian Path* monthly. I know of no other publication on similar lines that reaches and maintains such a high level as regards the subject matter of the articles, the printing and the general "lay-out."

Especially do I appreciate the fact mentioned in the "Letter to our Readers" accompanying the October issue, that you and your assistants give your services without any hope of financial reward. This is to me a proof that you are all doing the work because you feel that *The Aquarian Path* is the particular channel through which you may help to direct people's minds away from materialism towards things of the spirit, and you seem to be putting into practice that line in the *Bhagavad Gita*, "To action thou hast a right, but never under any circumstances to its fruit," for, as Sri Aurobindo adds in a commentary on it, "The fruit belongs solely to the Lord of all works; our only business with it is to prepare the success by a true and careful action." This, of course, deals with action and reward above the merely commercial level, and as you are proving capable of attaining to both, I hope that one of these days the increasing circulation of *The Aquarian Path* will enable you to carry on the work with less need for the monetary economies which I expect are necessary at present.

Please find enclosed a donation for your funds, as, having had a little experience in the publishing world, I realise the severity of the constant strain to pay each and every month heavy bills for printing, contributors' fees, advertising and other necessities.

T. A. TAYLOR.

W.8.

HEALING AND HEALERS

Dear Sir,—Laymen like myself who, for some time past have wished to come across the considered opinion of a qualified medical man, a medical man who is not of the "antecedently improbable" type where anything to do with psychic matters is concerned, on the claims of "spiritual healers" will welcome Dr. L. J. Bendit's article in your last issue, and thank him for it. It was important that a properly equipped and open-minded investigator of Dr. Bendit's standing, should make an objective examination of the many claims of cures (including numerous "complete cures" when ordinary doctors had given up the cases as incurable") and tell us, the laymen, what he found. What he found is what many of us suspected an expert would find—namely, that many of the ailments removed are ailments "more of the mind than of the body," so that "much of the improvement brought about is explicable simply in terms of Coueism and reassuring suggestion." This is true, he states, of most, if not all, of the healers who "receive a great deal of publicity"—that is, the public demonstrators, though there are some persons who bring about real healing but do not advertise themselves nor allow others to do so for them. This again, is what I personally have felt.

An aspect of the subject which seems to me of much significance is touched upon by Gerald Heard in his book, *A Preface to Prayer*. Speaking of seers, contemplatives, he says that although these "work supremely for others," few of them heal other people's bodily diseases. "The reason they do not heal is not that they are indifferent to suffering, but *they know what life is for, and are aware that many forms of physical disease, though they may make the body uncomfortable, are spurs driving the soul to attempt growth in consciousness.*" (My italics). And the author proceeds: "You must know why a person fell ill before you can safely cure them, 'lest a worse disease befall them.'" The entire passage (Chapter VI) needs to be read and well marked—by psychic healers.

"Healing" by healers who are equipped only to deal with the question of alleviating the pain, removing the bodily inconvenience, of the moment, may be heading the patient towards a last state which, even if entirely free from physical discomfort, may prove to be a very much worse state than the first one. The healer, for his part, through ignorance of the deeper issues that are involved, may be laying up a heavy load of karma for himself.

CHARLES J. SEYMOUR.

S.E.4. 20.1.50.

OCCULT GLOSSARY

- KWAN-SHAI-YIN :** (Chin.) The male logos of the Northern Buddhists and those of China; the "manifested god."
- KWAN-YIN :** (Chin.) The female logos, the "Mother of Mercy."
- KWAN-YIN-TIEN :** (Chin.) The heaven where Kwan-yin and the other logoi dwell.
- LAMA :** (Tib.) An ordained and *thrice* ordained Gelong. Should only be applied to the Tibetan priests of superior grades, those who can hold office as gurus in monasteries.
- LANOO :** (Sans.) A disciple, the same as "chela."
- LAO-TZE :** A great Chinese saint, sage and philosopher who preceded Confucius.
- LARVA :** (Lat.) The animal soul. *Larvæ* are the shadows of men that have lived and died.
- LAW OF RETRIBUTION :** See *Karma*.
- LEFT-HAND PATH :** The Path of Darkness or of Black Magic.
- LEMURIA :** A "lost" continent that formerly existed in the Pacific Ocean.
- LETHE :** Greek River of Oblivion in the Lower World.
- LEVIATHAN :** In biblical esotericism, Deity in its double manifestation of good and evil.
- LHA :** (Tib.) Spirits of the highest spheres, whence the name of Lhasa.
- LHAGPA :** (Tib.) Mercury, the planet.
- LINGA :** (Sans.) A sign or symbol of abstract creation, or of every "Creation" or creative god in every nation. Symbol of the phallus.
- LINGA PURANA :** (Sans.) A scripture of the Saivas or worshippers of Siva.
- LINGA SHARIRA :** (Sans.) The Etheric Double or Doppelganger.
- LOGOS :** (Gr.) The manifestation of the unrevealed cause. For instance speech is the Logos of thought.
- LOKI :** The Scandinavian Evil Spirit exoterically. In esoteric philosophy "an opposing power" only because differentiating from primordial harmony.
- LOTUS :** A plant sacred in Egypt, India and elsewhere.
- LOWER FACE :** Or *Lower Countenance*. A term applied to Microprosopus as that of "Higher Face" is to Macroprosopus.
- LUCIFER :** (Lat.) The planet Venus, as the bright "Morning Star."
- LUPERCALIA :** (Lat.) Popular celebrations in Ancient Rome, held on February 15 in honour of the God Pan.
- LUXOR :** A compound word from *lux* (light) and *aur* (fire), thus meaning the "Light of (divine) Fire."
- LYCANTHROPY :** (Gr.) The faculty of certain sorcerers to appear as wolves. Means the same as were-wolf.

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