

May, 1950

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# THE AQUARIAN PATH

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THE EDITOR

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OCCULT  
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REVIEWS

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# THE AQUARIAN PATH

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

EDITOR - - F. CLIVE-ROSS

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## EDITORIAL

*Victory breeds hatred, for the conquered is unhappy. The calm one is he who has given up both victory and defeat.*

THE DHAMMAPADA.

A READER has written to us since the appearance of our March editorial and, while her letter is marked "not for publication," we feel that one passage in particular merits a reply and that we shall not be violating a confidence if we comment on it. In agreeing with our attitude towards war and organised violence, she says: "I feel, as apparently you do (although you do not define what action you would take) that it is about time someone took a definite stand about it. Christ's teachings are clear enough."

While we fully agree that it is about time someone "took a definite stand," we also realise that it is very easy to destroy established institutions and ideas which the people understand, while offering nothing of a substantial nature in their place. Having, therefore, expressed a viewpoint which is opposite to that of the majority of people, we feel it to be incumbent upon ourselves to discuss the matter a little further and to offer our own solution to the present "world crisis."

We do not think any of our readers will disagree with us when we say that we have recently emerged from one of the worst wars in history, exactly twenty-eight years after another holocaust in which millions lost their lives and millions more their homes and health. Nor do we think that anyone will deny that, at the moment, we are heading with all possible speed towards another war. Many people were foolish enough, during the first conflagration, to talk about a "war to end war," forgetting that war can only create war. The second world war does seem to have driven this lesson home, and we hear no one claiming that this last violent struggle has "ended war."

One of the principal obstacles standing in our way at the moment is the attitude people have towards war as the lesser of two awful alternatives. To begin with it is necessary to realize that there is no question of "right" or "wrong" where organised bloodshed and destruction is concerned; both sides are in the wrong. As it has been very truly pointed out, "When two people quarrel, *both* are in the wrong"; this applies equally to nations.

Unfortunately it has become the habit of many to paint a picture of the Forces of Light (ourselves) fighting against the Forces of Darkness (Germany in the past, Russia in the present and almost anyone in the future). This is wishful thinking of a dangerous kind, coupled with an almost complete inability to see the faults in ourselves. When two nations resort to warfare on a world-wide scale "right" does not enter into it. Both have abandoned all common sense and decency and have sunk to a level of uncivilized savagery. We have no need to observe that not even the victor in a struggle of this kind emerges with any advantage,

as it is self evident by the state of the world to-day. Even the very aims this country proclaimed, when it entered the late war, have not materialized, and the "menace" of Germany has merely been replaced by the "menace" of Russia. To the Russians, of course, the "menace" of Germany has been replaced by the "menace" of Britain and America, and so things will continue so long as we think in terms of wars and potential enemies.

A few days ago we saw a letter printed in a magazine, with an enormous circulation, to the effect that we were not spending enough time, effort and money on winning "the arms race." The writer pointed out that unless we made all possible haste in the invention of bigger and better methods of mass destruction, other countries would "beat us to it." And so, neck and neck, we are to tear along the downward retrogressive path towards perdition. Here an extraordinary amount of energy is allowed to run to waste which, if it were turned towards true peace and construction, would more than lift the nations out of the "slough of despond" into which they have walked.

### War and the Planets

It has lately been brought to our notice that there is one school of occult thought functioning on a wide scale at the present time which teaches, apparently, that war is the result of planetary influences. We have no wish to embark, at this stage, on a discussion as to the influence of planets upon the earth, which we do not deny, but we should like to advise our readers to consider this teaching very carefully, should it be presented to them, before accepting it at its face value.

In our own view war arises from two causes, the first being the use or lack of use of our free will at the present, and the second being our Karma from the past. We are, therefore, firm in our conviction that war between men arises as a result of the actions of these same men and not from any external causes. Whether many of these men have used the faculties at their disposal or not, whether they have allowed themselves to be swayed by public opinion or propaganda, matters not at all, for as we have said before, "in our philosophy there is no protection for the foolish." The responsibility remains their own and they will not escape it. If, therefore, we are going to bear the responsibility in any event, is it not better that we should do so for something we have consciously decided and carried out following careful consideration and unbiased judgment?

Whether some people like it or not, there are several indisputable facts which are highly significant and which bear out the contentions of esoteric philosophy. When it was proposed, at the commencement of the Nineteenth Century, to abolish hanging for theft, opponents of this measure declared that it would lead to an increase in crimes of this nature. In actual fact when the number of capital offences were finally strictly limited theft, on the contrary, decreased.

In those countries which have abolished capital punishment there have been less murders after abolition than there were before. In England last year, when hanging was suspended for nine months, murders did *not* increase: they decreased and were less for that period than for a similar period in the succeeding or preceding years.

To-day, when the Home Secretary has been asked to restore flogging as a punishment following a press campaign in which a great deal of publicity has been given to cases of robbery with violence, which would have been dismissed with a few lines a year or so ago, he was able to resist this demand by quoting figures which proved that since the abolition of corporal punishment crimes formerly punished by flogging had decreased by nearly one third. All these facts show, quite clearly, that less ferocity on the part of the law results in less ferocity on the part of the individual.

### **Abolition of Warfare**

We should like to present, for the consideration of our readers, and in view of the above facts, the idea that the complete abolition of all militarism and organised physical force might not also lead to what we all desire—no more war. We are aware, of course, that a sudden proclamation on our part that warfare was no part of our civilization and that under no circumstances would we indulge in it might, we repeat *might*, lead to very unpleasant results. These results would depend entirely, however, on our Karma arising from the past.

Many readers will no doubt say that if we once abolished all forms of armed "protection," and announced our intention of abstaining from all warfare, the Russians would occupy the country at once. This is pure supposition and need have no relation as to what might actually occur. Many would have thought that had the late Adolf Hitler had the power to occupy Great Britain he would have done so. After Dunkirk he had that opportunity yet made no use of it. Was this because he decided not to advance at a time most favourable to himself from motives entirely obscure, or was it because Britain had not made a German occupation part of her Karma. It is now evident that it was *not* part of the British National Karma to be occupied by Nazi troops at that time and she *was* not, despite the fact that Hitler had the upper hand and, apparently, the power to enforce his will. This was simply the working of the Law and there was no "divine intervention" by the "Forces of Light" or a mythical god taking sides in an orgy of slaughter.

### **Past Karma**

It would seem, therefore, that in the light of the above a sudden attack by Russia would be by no means certain. On the other hand it might well occur as the result of accumulated past Karma. This possibility is not, however, any argument against "right action" to-day. Although it is not generally realised, Karma cannot be evaded and it will only arise again and again, each time greater and more difficult to face than the last, the more we try to escape or delay it. If, therefore, by suddenly putting our house in order, by turning our backs on war and all its attendant horrors, we were to suffer an immediate invasion, should we not regard it as a sign that this troublesome past of ours was passing away for ever and we were reaping what we had sown? Should we not recognise it for what it would be and let it pass while attaching nothing to it? Would this not be a better alternative than repeated wars and world-wide destruction while Karma continues to accumulate until the day of reckoning, which might well mean actual defeat in battle with no quarter given? Even this alternative would be more constructive than

if we are to continue turning the wheel of war and more war. And, as we have observed above, our immediate physical extermination is by no means certain.

In the Nineteenth Century the British Empire rose to its height as a material power and, since then, there has been a decline. The loss of this material power and prestige does not worry the more enlightened sections of the population, however, who realise that there is now a great opportunity for Britain to lead once more, but in a better way, towards freedom from war. It has been said that "there is a great place in history for the nation that will save its life by losing it." The loss, if necessary, of the nation's material life is a small price to pay if it is to assist us on the road to spiritual enlightenment.

### The Road to Harmony

In presenting these views for the consideration of our readers we are, of course, aware that a large part of the country would have to be united in its conviction that this particular path was the right one. The idealist has no more right to try to force his way of life or ideas on one who is not prepared to accept them, than the ardent militarist or Communist has to force his ideas on to the idealist. We prefer to look upon ourselves not as idealists, but as those advocating the wisest path, as we see it, for mankind, to bring him from the present spiritual impasse, by the shortest possible route, to that road which leads ultimately to perfect harmony.

Again, we realise that the majority will not suddenly accept ideas such as these, so that we can only reiterate, once more, that a small group of people *living* the teaching with all their endeavours may not only be the means of saving the whole, but, by their example, attract others into their sphere and thus gradually increase their numbers. We believe people of this type are more likely to be found amongst readers of *The Aquarian Path* and similar publications, than from amongst the readers of more popular magazines.

We hope, therefore, that all reading this editorial will give the views expounded their earnest attention before rejecting them as impracticable, or accepting them out of hand without examining all that they imply. This we believe to be the only solution to the present sequence of wars and uneasy peaces and, for its successful application, it does depend, as indeed does everything else of a like nature, on an inward change in the individual. Wars rise from human failings and it is only by getting back to the source that they can ultimately be banished for ever.

THE EDITOR.

### Without Comment

"IF divorce was recognised as the crime against society it really is, and the birch and the cat were the preliminaries to divorce proceedings, we should go far to stay the rot that has set in. Life in this country is deteriorating. Despite what the State may say, a divorced man who remarries is living in sin."

REV. J. E. J. FISHER,

Vicar of Bracknell, in his parish magazine.

# ANARCHY AND THE INDIVIDUAL

By **CLAUDE HOUGHTON**

(Author of *The Kingdoms of the Spirit*, etc.).

A writer such as Claude Houghton is, of course, far too well-known to need any introduction to our readers. Had he written nothing beyond his *Kingdoms of the Spirit* his name would live for all time as the author of what has rightly been described as "a work of a genius." Mr. Houghton's first contribution to *The Aquarian Path* was published in the July, 1949, number when it attracted a great deal of interest. In this article he again draws our attention to the present critical state of the world and stresses the need for immediate moral action.

**I**T has been said that if a tocsin rings long enough, it is noticed only when it stops. This statement indicates, not only the remarkable adaptability of human beings to changes in their environment, but it provides one explanation of the fact that most of us nowadays remain unresponsive to successive crises — unless and until we are directly affected by them.

This is understandable, because there is psychic self-preservation no less than physical, but the result seems to be that more and more of us tend to regard the chaotic spectacle of the modern world as something remote from ourselves and alien. Our reaction to it resembles that of a sane man confronted by lunatics in an asylum.

This, too, is understandable to some extent, because many contemporary events are fantastic as those in a madman's dream. At the moment, the hydrogen bomb is the greatest example, though it may soon be displaced, for things move fast nowadays—as fast as the Gadarene swine. Nevertheless, the hydrogen bomb compels recognition of the possibility that "Man's triumph over nature" may culminate in his destruction of "the great globe itself" and "all which it inherit." This would have seemed an asylum-nightmare a year or two ago, but, already, it has joined the ever-increasing number of thoughts which have to be thrown into the *oubliette* of the mind.

Apart, however, from the sinister possibilities of this scientific abortion, there are other problems which defy solution:— The international Tower of Babel—the economic earthquake—class war—soil erosion—the increasing number of criminals, of suicides, and so on, and so on. Incidentally, as regards the international situation, not so long ago a meeting of the Big Three was invariably advocated as a panacea; whereas, to-day, no one would regard a meeting of the Big Three (or is it the Big Two?) as a short cut to Utopia. All these unsolved problems

collaborate to create a spectacle at which the individual stares with the bewilderment of one confronted by chaos and old night.

And, possibly, this will be especially the case if the individual is of those who are aware of the superman potentiality latent in human beings. It will probably be particularly the case if the individual has vision, for, then, he will be faced by the seemingly-triumphant inversion of the Reality he has glimpsed. Confronted by this supreme ordeal, he will either enter Gethsemane—and strive to believe, against overwhelming evidence which proclaims that belief is a dream—or he will weave a circle round him thrice, and assert that the anarchic modern world is mass-madness, in which he has neither share nor responsibility.

In vastly varying degrees, perhaps this is the choice which challenges all of us, but one thing is certain—only a giant faith can contemplate the spectacle of the modern world unmoved. Only a perfect love will cast out our fear, whose name is legion. We can shut our eyes to the world of to-day—we can retire to an ivory tower, if there is one left standing, with vacant possession—but the faith which is little more than a Sunday buttonhole is ludicrously inadequate to look unmoved on events which might well appal the devil.

### Spiritual Cripples

In one way, it seems most unfair that we are compelled to endure such an ordeal. We're not spiritual heroes. We're little people—spiritual cripples. We need crutches. That is, comfortable certainties. If our shallow-rooted faith is to flower, it requires a cosy, warm, well-lit environment. Not the blasted storm-shattered heath, where Lear raves with a clown and a madman! We seek comfort from faith — not Gethsemane. We *dare* not think about the state of the world—and the lethal possibilities unleashed by science. Most of us have had one world war—many of us have had two—and now everyone's talking about the third! We've had enough—more than enough—and more than our share! There can't be a God, or such things wouldn't happen! So what we're going to do is to forget all about it. We're going to dope ourselves—with films, sex, novels about nothing, and plays about less. *We're* not Dostoevskys, Nietzsches, Pascals, or Kierkegaards! We're *little* people! We don't want ordeals. We want anaesthetics!

Understandable enough. And it is the outlook of many who would indignantly deny it. But you can't be perpetually on the run from yourself—you cannot permanently exile the knowledge of inner emptiness. You can't dope yourself in perpetuity. Sooner or later, you "come to"—and the last state is worse than the first.

At no other time in history has the command: Judge not by appearance, but judge righteous judgment, been so difficult to obey. And it is for this reason that many individuals, and particularly those with vision in their degree, isolate themselves from the anarchic modern world. Certain of them even assert that there is no immortality for the mob, but only for the few, and that, therefore, there can be no spiritual progress for choice and master spirits until the somnambulistic mass of herd-minded morons is destroyed by some cataclysmic event!

Others, somewhat less ruthless, assert that this world always has been—and always will be—the Borstal of the universe; and that, there-

fore, only those who know this, and regard their sentence as a means of redemption, are of the smallest account; although even these will only become regenerate on a plane other than this.

Others, more historically minded, assert that our culture is dying—that every culture there has ever been throughout history has died when its inner possibilities were exhausted. Consequently, there is nothing essentially new in the decline of the western world. It has happened in history, again and again—and will happen, again and again. The year has its spring, summer, autumn, winter. Man has childhood, youth, maturity, old age. So has every culture. We have reached the winter of our culture. There's nothing we can do about it. It may be very unpleasant—it is very unpleasant—but any fool could have guessed that the western world wouldn't die peacefully in bed. A glance at its gangster history should be enough to convince anyone of that simple fact!

### Spiritual Pride

But whatever the reasons given for isolating oneself from the contemporary world—whatever the professed reasons may be for isolating oneself from suffering humanity, marooned on this planet—it is fairly certain that the motive prompting this isolation is spiritual pride. The very fact of standing aside and repudiating any part in—or any responsibility for—the modern world, is equivalent to thanking God that we are not as other men. It is judgment. And judgment, on such an issue, can stem only from the certainty of one's superiority. (Criticism of others is often inverted self-praise).

Spiritual pride is the subtlest of sins because it parades as virtue. Consequently, the man possessed by it, congratulates everything in himself that he should condemn. He thrills with pride at the thought of his humility. It has been said that he who hates vice—hates humanity. And it is certainly true that he who hates vice is afraid of it. Nothing leads so swiftly to judgment as fear. And no one is swifter to judge than the spiritually proud, and none is more merciless in judgment. If the spiritually proud ever judge themselves, it is in relation to their ideals—but they judge others by their acts.

In somewhat the same way as many men have an entirely fallacious idea of their physical appearance (which explains why an unexpected glimpse of one's reflection in a mirror can be a most humiliating experience!) so many a man invents a character for himself—a character which is an anthology of all the virtues—and deludes himself that this synthetic ideal represents the reality. This creation of an idealised self-portrait is far more common than many people suspect, and is, indeed, the chief imaginative effort of the unimaginative. But we all like to think well of ourselves, and this is one way of doing it.

### Creating Character

But the strain is terrific. Any novelist will tell you that it is no small task to create a character—a fictitious character. But to create an ideal character—and to believe that this figure in moral fancy dress is oneself—is a never-ending job. Think of the acts, thoughts, desires which daily deny the pretensions of this preposterous figure. Every hour, evidence pours in which refutes that it has the least resemblance to you—as you are. In the end, most of us abandon the attempt to believe in this ideal

self-portrait and return, chastened, to our place in the ranks of humanity.

But the tragedy of the spiritually proud is that they continue to deceive themselves. They continue to believe that they are what they imagine themselves to be; and this necessitates isolation, and judgment of others by the rigid formula of their own rectitude. It is to regard oneself as a hero when one is really a deserter.

### Self Examination

If the spectacle of the modern world seems as remote and alien as the dream of a madman—so remote and so alien that we shrink from it, refuse to accept responsibility for it, halo ourselves with self-righteousness—it might be salutary to ask this question :—

There are roughly two thousand million people in the world. If one multiplied oneself, as one is, by two thousand million, what kind of a world would it be? That is not a question that can be answered easily, but is worth asking if it induces a rigorous examination of ourselves, as revealed by our actions—not as camouflaged by our ideals. If one made a ruthlessly-objective examination of oneself, as one is in actuality, not theory—if one listed with stark clarity all one's failings, weaknesses, self-deceptions—all one's selfishness, greed, lust, pride, vanity, moral cowardice — added any genuinely worth-while characteristics that one happened to run across in this Recording-Angel survey — and, finally, multiplied the total by two thousand million, what kind of world would result? Better? Worse? Or very much the same?

We cannot divorce ourselves from events and live in an echoless void. If there is meaning in anything, it is not an accident that we are living during this epoch of the world's history. It is spiritual destiny. And, incidentally, it may be that the challenge of anarchy will quicken our potentialities into manifestation.

But if the contemporary world appals us—as well it may—we might be no less appalled by the spectacle the world would present if it became a vast magnification of ourselves, as we are—not as we imagine ourselves to be.

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## A BOOK REVIEW

By *ARNOLD WYE*

**Zen Buddhism**, by Christmas Humphreys (Heinemann, 10s. 6d.).

I advise all would-be students of Zen Buddhism to avail themselves of this remarkable book without delay.

Mr. Humphreys has made a gallant attempt to "get Zen across" and I think he has partially succeeded, although it will not be Zen, for like its Godmother Taoism—"the Tao that can be described is not the eternal Tao."

A special style of writing has been devised by the author, it is certainly a lively mixture of opposites. Mr. Humphreys thinks it would provoke the average Zen master to roar with laughter—I know I did and I am far from that exalted plane. Then from laughter one turns swiftly to solemnity, doubtless a startling contrast, but skilful engineering to push one along the Sudden Path.

So through nonsense to super-sense in the company of an arresting book finely written and well illustrated with drawings and photographs.

I cannot wait to find the nearest old pond and emulate a famous frog by jumping in . . . Plop!

The Zen is there. But what is it?—That's it!

# THE MYSTERY OF PARTICIPATION

By LAWRENCE HYDE

(Author of *Isis and Osiris*, *Spirit and Society*, etc.)

Unfoldment of the spiritual nature by communion and identification with "those higher than ourselves in the cosmic order," is the message in the last part of Mr. Lawrence Hyde's article. In the preceding part, he explains the nature of that identification by which we, the lesser, are "informed by the greater," and by which qualities and powers are unfolded, "but only as the result of immersion in something more lofty."

**I**N order to understand the nature of creative living it is essential to transcend that dualistic mode of thought which we have inherited from earlier generations.

The basis of dualism is the establishing of a sharp distinction between the mind and the objects presented to its attention. I am a thinking being, and I find myself confronted with various phenomena which I am free to observe, correlate and analyse. As a result of my cogitations I can elaborate philosophical principles, frame scientific laws and perfect all sorts of practical devices to secure my material ends. From inside I watch attentively what I discover outside. This in one direction makes me conscious how clever I am and in the other fills me with awe at the complexity of the universe into which I have been born.

Of course, philosophical reflection soon convinces me that it is not so simple as all that. I have to reckon with the disturbing fact that my intellect and my physical senses contribute a good deal—nobody quite knows how much—to the picture. In other words, many of the features which characterize the object are effects resulting from looking at it through the medium of a human organism. To a bird, a fish or a dog it probably appears as widely different. And not even the most enlightened mystic knows what it looks like to God.

But we can leave these epistemological problems aside. The essential point is that in practice we are concerned, not with the abstract and philosophical aspects of knowledge, but with its actual content for our minds. How rich, discerning, clear and decisive can we render it? That is what principally matters.

This much is plain. If our thinking about things is dualistic in the *psychological* sense, we automatically cut ourselves off from a deeper vision of their nature. This occurs on two levels: that of common-sense, and that of what is sometimes known as "organised common-sense"—or science. The mark of this approach is that we consider the

external world just in so far as it can be thought of as existing in itself, in independence of the spectator; in other words, purely objectively. This is the attitude of the "impersonal" scientist in his laboratory. As a result of disinterested research, he finds that things behave in such-and-such a way, and that certain relations can be established between them in terms of structure and sequence. And by the use of a precise mathematic code he can communicate his findings with ease and accuracy to his fellow-workers.

All this is impressive enough. But the fact emerges that it is only what may be termed the skeletal elements in our knowledge which can be dealt with in this cool, mechanical fashion. If we wish to go deeper we are obliged to make some serious psychological adaptations. What is essentially involved is that we have to abandon the relatively easy enterprise of relating ourselves to objects with the rational mind alone, and experience them as they are known both by the head and the heart in conjunction. In other words, we have to bring the whole of ourselves, and not only the coldly scrutinizing intellect, into the act of apprehending them—a far more difficult task.

### The Artist and the Mystic

This is the way of the artist and the mystic, and of anyone, in fact, who is responsive to life in its fulness and complexity. Several important results follow. First, we find that we can no longer express what we know by the use of logical conceptions alone, but are obliged to have recourse to symbols and art forms. Sober description passes into evocation, adumbration and divination. Second, we are met with the fact that it becomes impossible to make any decisive distinction between what is inside and what is outside ourselves. For in this heightened vision everything is seen through the "prism of personality." We have abandoned the childish notion, still cherished by immature scientists, that we can discover the nature of Reality by eliminating our own psychological reactions. We now perceive that the truth discloses itself only when the universal element in personality (not merely our "private feelings") is synthesized with the universal element in what we find outside ourselves. Our emotion are now *constitutive* of knowledge and not merely an impediment to it. The result can best be described as "spiritual apprehension," at once rational and poetic in character.

Finally, if we are philosophically-minded we realise that the only system of thought which does justice to this situation is some form of Objective Idealism, the basic principle of which is that all true knowledge is self-knowledge, not as the result of introversion, but through contemplating the inner realities of one's being as they are reflected back to the soul from the Mirror of Nature. Or, to put it differently, the world appears as the Self phenomenalized. Not my insignificant, afflicted and ephemeral self, of course, but that Self into which I enter when I am in a state of spiritual exaltation and expansion.

The mark of this soul vision is that the rational is not denied, but sublimated. The external, measurable and describable features of the object remain, but it is as it were seen in depth, impregnated with an unanalysable significance, perceived in its multidimensional aspects. Everything that the scientist says about it remains true, but more is

added. And that "more" is by definition just that which cannot be contained within the structure of strictly scientific conceptions. Nor can it be contained in any other rationalistic scheme either. For we are now regarding the thing before us inasmuch as it is a projection, or reduction into physical form, of a wider and deeper reality. We are infinitizing it, enlarging it in such a way that its external features persist unchanged. While outwardly it remains what it is, inwardly it is lit up and transformed—and, strangely enough, by a fire which burns primarily within our own hearts. This can no more be explained to the dwellers in scientific Flatland than can the nature of light be conveyed to a blind man. But the experience is nevertheless a reality.

### Identification

It will be plain that the distinctive mark of this mode of cognition is *identification*. The mind becomes that which it contemplates, and the object before it in some strange way is received into it. The operation is essentially spiritual, since it entails the breaking down of that barrier which hides from us the true character of what is before us.

To know in this fashion we have to escape from the toils of our own egoism, and immerse ourselves imaginatively in that which first presents itself as "other." But in the realm of Reality there is no "otherness"; all is one. This is, of course, something quite different from merely being fascinated or seduced by some phenomenal manifestation. It demands a severe control of the emotions, which are at the same time given full play. The beholder surrenders inwardly to the object while in the process raising his critical faculties to the highest pitch. He is thus, by a strange paradox, both inside and outside himself at once. This is one of the ways in which Heaven becomes united to Earth.

### Transcending the Ego

But just as the ego must be transcended by an outward movement, so that the mind can conjoin itself in a deep way with the object, so also must it be transcended inwardly if the soul is to be opened to influx from the realm of Spirit. The two processes are essentially one, for it is only as the result of an inflow from the deeper realms of being that perception is focussed and clarified. The true forms and proportions are seen only out of the inward depths.

It is just as difficult, however, to describe the transcending of dualism in this subjective mode as it is to give an account of its objective equivalent—perhaps even more so. We become concerned with that I-yet-not-I relation which is inadequately indicated by such terms as "inspiration," "indwelling," "rapport" and "polarisation." All that we can say is that the lesser is informed by the greater without thereby losing its distinctiveness or independence. "Not I, but Christ in me." Qualities and powers are unfolded, but only as a result of immersion in something more lofty in which they already exist in a higher degree. The soul dwells in a richer life, but only so long as it maintains by faith and concentration a link with that which is dynamizing it from within. The personality is perfected by a mysterious process of infusion, released through attunement to its Archetype in the heavens. Thereby it becomes itself in a superior mode.

A scientific description of this exaltation would involve such conceptions as translation into further dimensions, a raising of the etheric vibrations, and the like. But our concern here is with modifications of a purely spiritual order, with association between different centres of consciousness. What we are basically concerned with is not Law, but Love.

Mystically speaking, one may affirm that all vitality is the result of an interflow of life between different orders of beings—something which in its essence is entirely indescribable in human language. The key to creativeness is sympathy. And sympathy implies always a process of mutual reception and transformation, whereby each takes on increasingly the character of the other, while yet remaining itself.

### **The Superior and Inferior**

By far the most interesting case of this reciprocal assimilation is provided by the love of those higher than ourselves in the cosmic order, or what Thomas Taylor describes in his translation of Iamblichus as "the more excellent genera." Something is doubtless added to the superior when it conjoins itself to the inferior, but from our human standpoint the vital element in the situation is the effect of this process of participation upon ourselves. The principle involved is strictly hierarchical: Wisdom, love and power increase as we ascend the ladder which stretches from earth to the Throne of God. However far we progress, there is always a state beyond us in which the problems with which we are struggling are resolved, a state in which our weak impulses are manifested in greater strength and purity, in which the limitations by which we are inhibited are transcended.

Were this all, we should be concerned only with an abstract cosmological scheme according to which the range of consciousness extends to the degree that the animal nature is overcome. But there is very much more to it than that. For this doctrine opens the door also to a powerful and inspiring technique of spiritual unfoldment, the essence of which is that we can develop our souls by conscious communion with those above us in the hierarchical order. This is a deeply mystical operation. It is not a matter of mere "imitation," but of actual identification. That which we have within us potentially can be brought into manifestation, stage by stage, if we have the faith and enterprise to attune ourselves to those in the Unseen in whom such qualities are already more unfolded. The effect of such sympathy is a strange process which is very similar to that of electrical induction. The character of the soul is gradually changed through vibrating in unity with others in whom powers like its own exist in a higher mode. For it is impossible in this realm of experience for us to identify ourselves with any order of life without our own rhythms being modified as a result. What is entailed is a process of assimilation. We grow in light by responsiveness to those in whom the light shines in a greater measure. And this is only possible because in our inmost essence we already *are* that which we are seeking to become.

### **Misinterpretations**

There is in this matter a danger of certain misinterpretations, and they must be guarded against as carefully as possible. First, all this is not in any sense offered as a substitute for the worship of God. What it

reveals is that, parallel as it were to that subjective pathway to the Supreme which is followed deep within the soul, there is another which leads to it through the great spiritual universe by which we are surrounded. In essence, they are, of course, one. But in terms of our actual experience as seekers after illumination, they are clearly distinguishable. In one case we exclude all manifestations, however lofty, and turn our attention inwards in order to commune with the Mystery; in the other we look outwards on the spiritual plane that we may link ourselves with ever more lofty created beings and thus participate in their life. And each of these disciplines calls for completion by the other.

To many, such ideas may appear as dubious or unconvincing. All one can here say is that faith and persistence in this realm of experience will in time convince the seeker on this particular path that he is relating himself to realities and not to phantasms. Further, it will be plain that we have in this lofty doctrine an approach to reality which is badly needed in order to complete the orthodox Christian conception of our relation to the Invisible. For unfortunately the traditional system leaves almost completely uncharted that vast region of non-physical being which reaches from the earth to Nirvana. The tremendous possibilities which it offers to the spiritual cosmologist are understood only in the most vague fashion, or else entirely ignored. Apart from sacramental practices, in which the transcendental is realised through the medium of the physical senses alone, the transactions into which the soul can enter with the Divine are reduced to subjective terms. And the result inevitably is a greatly restricted flow of regenerative life from the invisible realms.

Needless to say, communion on this level can only be effectively undertaken by those who are prepared to submit themselves to a searching discipline. But this commitment will not weigh unduly heavily upon the mystical aspirant who realises that such association with the divine ministrants opens the door to a true enlargement of spiritual being which brings the deepest satisfaction to the soul, and increases greatly the possibilities in the way of service to mankind.

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## A BOOK REVIEW

*By H. K. CHALLONER*

**Stolen Light**, by Mary Badger Wilson (Hurst and Blackett, 8s. 6d.).

Ellen Rutan is born with psychic powers; by looking into what she calls "the Light place" she can see the future. She is only a child when the gift is discovered and her family exploit it and teach her how to play all the tricks of the fake medium. She falls in love with a man of a better social position than herself and gives it all up; but when he deserts her and her child she returns to her old practices and becomes a famous medium. But she loses the true "Light." Only after her son's death in the war does she recover it, when she has returned to her original integrity. Although some of the situations are a trifle artificial in order to create drama and therefore not very convincing, the theme is well sustained and the picture of Washington between the two wars interesting and unusual.

## Reflections

All life must be likened to the image in the pool ; blurred at the edges and of imperfect form dancing with every ripple of the wind and having no life or figure of its own but that derived from its true image in the light. If that true form should be in Godly form then will your image bear some slight resemblance thereto. But the substance existing twixt the image and the form may be transparent or it may be darkened with the filth stirred up indeed from the very dregs below.

It is impossible to have a poor transmission of a soul and what you experience in this world it is your task to quieten and to clear the depth within your mind so that your soul may shine in beauty, and in some pale reflection find its image in this earth. In accordance with this knowledge you will find that many will be hampered and bound down in their expression by layers of gross matter which you in your way would term as darkness.

This then is the nature of true darkness, that the waters of their mind have become thickened with their thoughts of unworthy things, and the light of their spirits is shut out from them. Thus are they bound in chains of their own seeking and when they pass, they have no vehicle for their spirit's light to travel through, and dwell in loneliness. And in this way, have many spirits been compelled to find another vehicle for the expression of their light, for light must ever penetrate, and cannot be contained within four walls.

May you find always that wisdom which you seek, and may you be a ready channel for the spirit which you have.

THOMAS LACKENBY.

# ANTHROPOSOPHY :

## *The Science of the Spirit*

By MYRRDHIN

Of all modern Occultists Rudolph Steiner stands out as one of the most reliable and the most scientific. The author of this article, writing under the *nom-de-plume* "Myrrdhn," a name actually given by Steiner to a group of his students, shows how he was able to lecture on their own subject to any assemblage of specialists or experts that his adherents cared to collect. This introduction to Spiritual Science, or Anthroposophy, will be continued in later issues of *The Aquarian Path*.

**T**HE name of Dr. Rudolf Steiner (born at Kraljevec on the Hungarian-Croatian frontier on February 27, 1861, died at Dornach near Basle, Switzerland, on March 30, 1925), and the spiritual-scientific teaching (Anthroposophy) which owes its existence to his life and work has, during the quarter of a century which has elapsed since his death, become increasingly known and appreciated throughout the English-speaking world, and is also even studied in Asiatic countries.

By many persons—including the present writer—Rudolf Steiner is considered to be not only the greatest occultist of modern times, but also the most reliable and the most scientific (using that word in its best and truest sense) worker in this field. Hayek, the Czech author—himself an occultist of the purest water—considered him to be the only genuine Rosicrucian teacher of the twentieth century. Be that as it may, and with the possible exception of P. D. Ouspensky who, however, did not cover anything like the same extent of ground, it was Rudolf Steiner more than anyone else who transformed what is loosely called occultism (the happy hunting-ground, unfortunately, of many a quack and charlatan) in its *entirety* and not merely in one or another of its various departments, into a serious *science*, worthy of study by those who have studied the various natural sciences, as well as by those to whom the religious and artistic spheres appear the more important.

But it is a science which is not merely dependent on such methods as are used in external natural-scientific research, right and proper as these are for a study of the *external* world in its *external* aspects ; it is a science which also makes use of faculties that are quite definitely developed through a *fully-conscious and strictly controlled* extension of the three fundamental human soul-powers of *Thinking, Feeling, and Willing*. For man, Rudolf Steiner taught, possesses latent powers which, when awakened and transformed by a specific training, enable him to attain to *conscious* perception in realms which remain hidden from the

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ordinary daily consciousness. This latter is limited to a perception of the physical world alone, and what takes place therein. These things have, of course, been taught in all genuine occult schools, and were known in the "Mystery Centres" of ancient times. But in those days such matters were restricted to limited circles. In our time they are open, and stand before all the world.

Rudolf Steiner went further than this. He taught that what is discoverable by such supersensible investigation can be subjected to an examination no less strict, and checked with an exactitude no less precise than that used in external scientific method. On this point he was quite emphatic; and he was emphatic, too, in the declaration that such experiences and such methods have nothing in common with fantasy, mysticism, psychism, mediumship, or any other form of atavistic experience. And he also maintained that the entire range of his supersensible research, carried out over many years, was based upon such careful and exact methods, and that *he gave out nothing that he had not discovered and proved to be the case as the result of such methods.*

### Steiner as a Teacher

Before proceeding with this enquiry into the life, work, and methods of Rudolf Steiner, it will be apt at this point to consider the characteristics of Rudolf Steiner as a Teacher; and these have been very well described by Arnold Freeman, one of his English pupils, who knew him personally, in an article which Freeman wrote in *Facts and Dreams* for January, 1926. His testimony can be supported by hundreds of others who also knew Rudolf Steiner at first-hand. What, then, were the characteristics of Rudolf Steiner the Teacher?

"One person there is," Freeman writes, "who has made it possible for an educated man in this twentieth century to believe in religion. That person is Rudolf Steiner. No one who painstakingly studies his books, his lectures, his work and his life can remain a materialist. In the science he has bequeathed to humanity not a solitary dot or comma of the physicists is denied or neglected, but a myriad facts of human experience, about which their science is sullenly silent, are embraced and illuminated. He is great enough to find in his body of teaching a place for freedom. Great enough to find a place for the *Mystery of Golgotha.*

"I make no petty claims for him. I am not ignorant of the leading thinkers and teachers of our own age, nor of the thinkers and teachers of bygone epochs. But I know that his contemporaries are mere pigmies to this man and that in history few human beings have achieved a life-work in any way comparable to his. It is the achievement of a very great man indeed to conquer materialism in this materialistic age. Yet this is what those who are acquainted with his work know him to have done.

"In Rudolf Steiner there were two supreme characteristics; plain to every person who came into direct contact with him. First, his Wisdom. Intellectually, he was much the greatest person one had ever met. Upon no subject did his knowledge ever fail. Whatever he said or wrote was like the light of the sun. *It was in his power to lecture on their own subject to any assemblage of specialists or experts that his adherents cared to collect; he never used a note; he frequently spoke, on a variety of*

subjects several times a day ; his lectures were full of detailed scientific, historic and other data ; and hundreds upon hundreds of those who heard him—teachers, doctors, artists, theologians, actors, historians, economists, chemists, agriculturalists—have proved to themselves and to the world the reality of his teachings by applying them practically to education, medicine, art, sociology, and a score of other departments of human activity.

“The other supreme characteristic of Rudolf Steiner was Love. He was a completely unselfish human being. No person, either of those who worked with him intimately for a generation, or of the many who have been his opponents, has ever discovered any defect in his character. He set himself the titanic task of rescuing humanity from materialism.

“To it he gave everything of himself. By it he wore himself to death . . . He combined superhuman strength with a simplicity and modesty and gentleness that made him all too accessible. To meet him was to get some insight into the experience of those who on this earth came personally into contact with Christ.

“Those who knew him at first-hand feel no difficulty in accepting his claim to a cognition transcending that of the senses and the sense-bound intellect. Physical phenomena, he taught, and all the things that go on in our earthly lives, are the *externalized* consequences ; the *inner* world of causes is unseen, occult, supersensible. Physically, we are part of the superficial, material world ; and so long as we depend upon sense-perception and thinking based upon it, it is impossible for us to penetrate beyond its confines. But it is an elementary fact of inner experience that we know ourselves to be in some sense free of this world of physical relationships and that in pure thought and willed action we are able to transcend it. These supersensible faculties exist in all human beings and are developed by every rational, healthy thought and action of our lives ; to whatever extent we evolve “supersensibly,” to that degree we become able to enter understandingly into the fundamental world of causes. In him those faculties were developed to a point that made him seem almost more than a man. They unlocked for him the secrets of life and death. By their instrumentality he was able to lay, unshakably the foundations of a new Science of Humanity . . . Anthroposophy. Upon it the Coming Civilisation will be established.”

### Origin of Anthroposophy

(It may be of interest to readers, and by way of parenthesis, to observe at this point that the word which Rudolf Steiner used to describe his spiritual-scientific teaching, namely *Anthroposophie*, Anthroposophy, was, in fact, and as he himself pointed out, neither invented nor used by him in the first instance. It is a word that was first used, curiously enough, by none other than the English 17th century occultist and hermetist, Thomas Vaughan, who in 1650 published a book in London entitled :—

ANTHROPOSOPHIA THEOMAGICA, or a Discourse of the Nature of Man and HIS STATE AFTER DEATH ; grounded on his Creator's PROTO-CHEMISTRY, and verifi'd by a practicall examination of Principles in the GREAT WORLD. With Portrait of Cornelius Agrippa.)

In his book *Knowledge of the Higher Worlds and its Attainment* (Wie erlangt man Erkenntnisse der höheren Welten) Rudolf Steiner gives quite openly and without any trace whatsoever of that mystification which is often so evident in so-called occult and theosophical literature, the details of that training which enables insight into the supersensible to be attained and which is described by him frequently as an *exact clairvoyance*, not to be confused with purely atavistic psychism, or unconscious mediumship. He gives quite fully and openly the exercises upon which depend the development and activity of those organs of spiritual perception by means of which "initiated" man perceives the supersensible worlds, the supersensible beings, causes, and events; and the being of man as he journeys through the regions of the higher worlds from his last death to his new birth in the physical world—on his entering upon a new incarnation.

These organs of spiritual perception are often referred to as "Lotos Flowers" or *Chakras*, especially in oriental yogic literature, where mention is made of the powers of higher perception or *siddhis*. And Rudolf Steiner enumerates clearly the various conditions which the pupil must fulfil in his inner and outer life, if he wishes, in all earnestness, to acquire for himself these capacities upon which rest the ability to conduct real spiritual-scientific research. Of course, in all such matters, much will depend upon having acquired a "favourable karma," by which the conditions to be fulfilled are not experienced as an insuperable difficulty.

In this respect, and in many others which will be considered in due course, Spiritual Science or Anthroposophy can be sharply distinguished from those many, various, and, from its own point of view here under consideration, dubious occult systems which not only do not disclose the source of their knowledge and teaching, but also appear purposely to surround the whole subject with a fog of dubious and sensational statements put forward as being derived from "masters" or "mahatmas" who do not welcome close scrutiny or enquiry, and concerning whom the ordinary person is not in a position to form either adequate judgment or evaluation. All this kind of thing forms no part of Anthroposophical method.

Initiates of many kinds certainly exist; but many irresponsible things are said concerning them. Rudolf Steiner did not want "blind believers" and certainly not servile "allegiance." He *never at any time* encroached on any one's freedom, and he never controlled any person's will or ego. He did not indulge in psychic or occult "tricks." All these

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things have no part in the Anthroposophy he taught. He wanted unprejudiced thinkers and painstaking students as willing co-workers in a new science of man, a science which would be all-embracing and take into consideration myriad facts disregarded by "official" science.

In the same way he aimed at the development of a religious standpoint that should also be truly universal, able to take into consideration much that is disregarded by the official representatives of the various religions, whether Christian or non-Christian; able to trace and understand the real spiritual links between the different forms of religious aspiration without, however, sacrificing the varying and distinctive contributions and points of view . . . points of view which derive their existence from many factors, and which also have their spiritual origins. But in order to attain to a new universal science and a new universal religion, a new orientation of thought is necessary and a new *kind* of thinking.

In the book referred to above, and indeed throughout many of his books and lectures Rudolf Steiner points the way to this kind of thinking, and gives the methods for its awakening. It is a stage on the way to that exact clairvoyance already mentioned. Earth, Universe, Man; History, the Arts and the Sciences, the Religions; . . . all these have to be studied from a universal standpoint, and yet at the same time with an eye to details and the interconnecting links.

(To be continued.)

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## ADVANCE VII.

Just as the clothes wrap up and conceal the body, so the mind (lower manas) wraps up and conceals the soul. But the soul itself may stir inside its cryalis, the *divine* spark of the *ego* becoming aware of the *DIVINE* beyond, may struggle to burst its bonds and attain union there. Faith and forward-looking will awaken intuitive certainty which will enable the honest believer to abandon the circumscribed condition which has hitherto seemed a secure refuge of thought. Courage may be needed when the conviction comes that he is launching out from a stagnant harbour, his myopic eyes at first dazzled by the glory of light into which he has emerged. Then as he renders up himself to the vision of spiritual perception he will realise the true fellowship of his kind in the greater aspect of humanity. This will bring him back to a great sense of responsibility for the knowledge he has acquired. It will help to break down that separateness which works against an integrated world of mankind. He is then on a plane of consciousness *beyond* the plane of consciousness where we spend most of our waking life; a plane where the atmosphere is more rarefied and the intellect with its weaving of beautiful patterns out of more mundane thought is subservient to his higher will. But the two planes must interpenetrate for life on this world to be complete, with a reaching out to still other planes of consciousness, where further vision awaits the traveller in endless perspective as limitless as that which we call space.

Does daily life seem to cover up the great discovery? It but waits, hidden yet bright whenever attention is turned inward, and each time in stress or trouble we do this the flame seems brighter and more welcoming. To attain a more continuous awareness of this centre of holiness a great tranquility gives the key; where all wandering thoughts are gathered in, and a sense of union with ALL thought, ALL humanity, ALL SELF, awaits consummation.

ANUVACA.

# BIRTH AND DEATH

From *GODS IN THE MAKING*

*By T. MAWBY COLE in collaboration with  
VERA W. REID*

**M**UCH time, thought and speculation have been devoted to the possibility of a life after death and, in comparison, very little to the time before birth when, to outward appearances, at least, we do not exist at all. It is, on the whole, easier to think of individuality and personality as continuing after death than it is to comprehend how these came into existence. It is not, therefore, surprising that the possibility of life after death should have received more attention than the possibility of a life before birth. But as birth is the beginning of this life, we will consider it before we deal with death, its so-called end.

## Birth

Birth implies the establishment of the physical body, but the physical act which leads to conception is little or nothing compared with the great natural forces which bring the body to birth. We know that the humble beginning of us all at the physical level in each cycle of awareness is a minute speck of protoplasm so small as to be invisible to the naked eye; we know that during the months of gestation, natural forces transform the tiny speck of the fertilized ovum into that most wonderful of all creations known to man—the human physical body. But unless we seek an explanation through the operation of the Law of Continuity, we shall never know what it is that determines the development of one speck into a saint, another into a criminal, one into a genius, one into an idiot, one into a wealthy man, and yet another into a pauper.

What was it in the protoplasmic speck of Shakespeare that singled him out from among his fellow men. If we answer, "his ancestors," why then was it that the quality found in Shakespeare did not find some expression in his forefathers. For, while the whole world knows of Shakespeare, it certainly knows nothing of his ancestors. Tracing inherited characters on the physical level does not throw light on the origins of the individuality or the personality.

There is another problem: that of the birth-pattern, which also cannot be solved when considered apart from the operation of the Law of Continuity. The moment of birth contains a pattern indicating the potentiality of the new life cycle, and since in a horoscope this pattern can be seen in the first moment of breathing, with indications of the general trend of the life as well as of the type of individuality and personality through which the incoming Ego will function, we can only

conclude that this pattern must be an extension of a pattern already in existence, and that the moment of birth is related to other and previous moments of differentiation, each of which must have contributed to the present pattern.

As we have found the Law of Continuity operating everywhere in Nature, the Human Consciousness—like all other states of consciousness—must be subject to it. Therefore, birth is but a point on the Continuum at which the evolving consciousness is brought once more to awareness at the physical level. The fulfilment of the birth pattern is the purpose of the new life cycle.

Before the individual can be born into the Human Kingdom, where he has to use the marvellous mechanism of the human physical body, he must previously have passed through countless life cycles in all the lower Kingdoms of Nature, and have gained mastery on these lower planes of development.

### Seed Atom

Three points of expression are necessary for a perfect manifestation on the physical plane, consisting as it does of three-dimensional space.

In conception, two of these three points are at once obvious—the ovum and the spermatozoa. What, then, is the third point.

According to the Law of Continuity, this third point must be something in the nature of a Permanent or Seed atom. This Seed atom would contain within itself the prototype of all past experiences; it would be the individual record of all varying points of expression on the Continuum.

Just as a plant embodies in its seed the pattern of its species, together with the potentiality to reproduce itself, so it would appear that each of the three bodies of man contains a Seed Atom, composed of the substance of its own plane. The Seed Atoms embody the essence of all previous experiences, and have also the power to reproduce this in future bodies.

At the moment of death, the Seed Atom would seem to be withdrawn from the physical body to the Emotional Plane, and there be united with the Emotional Seed Atom. This idea is supported by the statements of people who have been nearly drowned, to the effect that, in their extremity, the whole of their past life flashed before them. This recapitulation of past experiences might well be due to the disturbance of the Seed Atom leaving the body at death.

The qualities acquired by these Seed Atoms would remain the same no matter how long an interval may elapse between death and the next embodiment. Have not grains of wheat, discovered in the tombs of ancient Egypt, preserved the potentiality to reproduce the plant which gave them birth, perhaps so long as two or three thousand years ago?

The Seed Atoms of the physical, Emotional and Mental bodies would each incorporate the qualities accumulated on each of the three planes of awareness. It would be due to their presence that the child is an individual with characteristics distinct from the hereditary tendencies contained in the paternal spermatozoa and the maternal ovum.

Thus it may be the Seed Atom which is the third point necessary for manifestation on the physical plane. If this is so, it would appear that conception cannot take place without its presence.

Is it to be supposed, then, that each generation as it springs up consists of souls who come from nowhere, who have had no past, but have to reap what previous generations have sown, and will have no share in reaping what they themselves are now sowing. Shall the law "What a man sows, that shall he also reap" have no application here.

Nothing could be more irrational than to conceive that the individual begins when he is physically born — with more or less already developed faculties according to his fortunate or unfortunate parentage, and then forsooth "goes on for ever" with no further share in the great evolutionary process. Nor is the matter improved by making a personal "God" responsible for every soul that is born—one a savage, another a philosopher, a third a child of the slums, and yet a fourth a pampered child of fortune. There is either a great and inflexible law of justice underlying all the varied attainments and circumstances of the individual, or else it be all the veriest chaos and caprice.(1)

### Law of Attraction Before Birth

If the hypothesis of the seed atom proves to be correct, it leads us to envisage another very fascinating possibility. As the Law of Attraction is powerful at the physical level we may infer that it is also operative on the plane preceding birth, where the Ego, seeking embodiment, would naturally be drawn towards those parents who possessed the qualities and could provide the environment necessary to the fulfilment of the potentiality of the new cycle of awareness.

The case of a child genius such as Mozart might be mentioned as an example of the result of this operation of the Law of Attraction. Mozart's extraordinary aptitude for music in his early childhood suggests that it was the development of a pattern formed in previous embodiments, which by the Law of Attraction was re-born into an environment congenial to its outward expression. Whereas in other cases, e.g., that of Handel, birth conditions brought into operation by the Law of Attraction were less favourable, so that in this case his development could only be achieved through great struggles.

The operation of this law between the Ego seeking embodiment and the parents would also explain the reason underlying the instinctive wisdom of people who, though they may not understand the phenomenon, yet seek conditions which are harmonious and happy for intercourse when they wish to conceive a child. In this way the parents constitute through their thought vibrations a focus of attraction on the physical plane towards which an incoming Ego with similar vibrations would be naturally attracted.

In the early stages of development, the operation of the Law of Attraction between the parents and the incoming Ego would be determined solely by the quality of the Seed Atoms; the Ego being drawn towards those parents whose physical vibrations responded most nearly to its own.

When the potentiality is but little unfolded, many types of environment are equally suitable, but as the Ego evolves and gains more control over its vehicles, there is often a conscious purpose for re-embodiment and, in this case, the Ego would select the birth conditions best suited to its purpose and individual requirements.

Between the least and the more developed Egos there are many stages of evolution. In the first steps of differentiation the personality

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(1) *Christos, The Religion of the Future* (p.83), by William Kingsland.

may tend to develop a one-sided emphasis of qualities and, in this case also, the Ego would exert its influence and would associate itself with birth conditions designed to counteract the over-emphasis, thus contributing towards a more harmonious development.

Here it must be remembered that it is the Ego and *not* the Personality which responds consciously to the Law of Attraction before birth.

Functioning from the higher Mental Planes, the Ego sees the pattern of the whole, and seeks by means far beyond the comprehension of the Personality to unfold the potentiality contained in the pattern.

This is why a person frequently fails to understand the "reason why" he finds himself in environments which, judged from the point of view of the Concrete Mind, appear inharmonious, but which, judged from the point of view of the Ego and of eternity, are of the utmost importance in establishing those qualities which are essential for further progress.

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## *The Correct Approach*

I WAS sitting in a non-smoking car on the London Underground. At Hyde Park Corner a spivvy youth entered, sat opposite, and defiantly lit a cigarette.

Hard looks greeted this action from the few other occupants but no one, including myself, had the courage to go forward and strike the offending weed to the floor.

The train started, and beneath its gathering roar my neighbour made a strangled protest just loud enough not to be heard at the other side of the compartment.

At Green Park a little man in carefully brushed hat and overcoat boarded the train. A heavy tome tucked under his arm, and silver locks peeping from beneath his trilby, gave him the air of a diminutive philosopher.

For a moment he surveyed the empty seats then, as the pneumatic doors closed behind him, he walked across and sat next to the youth.

During the run to Piccadilly he sat silent, casting sideways glances at the clouds of smoke emanating from the next seat.

As the train left Piccadilly the philosopher, in a voice astonishingly loud for one so small, addressed the smoker. He remarked upon the appalling price of cigarettes, a statement which was greeted with a nonchalant nod.

Then, before anyone realised it he was launched on a history of cigarette smoking, the main theme being that the more the price rose the more people smoked.

He harked back to the halcyon days when cigarettes were 10 for 3d. and hardly anyone smoked. When the price was increased to 10 for 6d. there was a sharp rise in consumption.

So he went on dealing with the successive rises in price and the consequent increase of the tobacco habit, the youth becoming more attentive as the train and the philosopher proceeded.

Somewhere about Covent Garden the historian suddenly asked, "And now what do you think they have done?"

A hard look came into the smoker's eyes. Had the Government clamped on another tobacco tax? Two nicotine stained fingers removed the cigarette from the youth's lips.

"Nah," he said, "Wot?"

"They've started smoking in non-smoking carriages," replied the little man.

The youth leered; stamped out his cigarette.

LIBRA.

# BOOK REVIEWS

**An Outline of Modern Occultism**, by Cyril Scott (Routledge & Kegan Paul, 12s. 6d.)

In revising the edition of a book published fifteen years ago on such a subject as occultism, there are bound to be many alterations if the author's spiritual life has moved towards wider knowledge.

Beginning with a fierce, if justifiable indictment of the present state of Society overshadowed from childhood to death by War, he ends with a bewildering bibliography in which he omits the most occult work given direct to the West at any time. I refer to *The Voice of the Silence*, by H. P. Blavatsky.

It is unfortunate that the words "occult" and "occultism" have come into disrepute with the general public by means of their use by those only desirous of uncovering for curiosity's sake some secrets of Great Nature, with no spiritual intent. This book may help to correct some misunderstanding. There is a chapter on the "Occult Significance of Theosophy" in the course of which the author refers to the "narrow-minded, puritanical, gloomy and frightening condition of religious thought" in the Victorian Age, and the *reductio ad absurdum* of the idea of a God who was supposed to love the creatures he had created, yet created them "sinners" subject to his wrath if he was not acknowledged their Creator.

Madame Blavatsky was chosen partly as the agent to destroy this unnatural conception of Deity. This naturally brought down on her and her work the anger of Christian missionaries who easily deceived an already prejudiced agent of the Society for Psychical Research with forged letters, etc. that Madame Blavatsky was a fraud. His report given to the S.P.R. was described by a listener conversant with all Madame Blavatsky's doings as "monstrously untrue," yet is still believed by the uninstructed.

As to the writing of her work *The Secret Doctrine*, Col. Olcott had nothing to do with it, the truest account being in a book by the Countess Wachtmeister, *Reminiscences of H.P.B. and the Secret Doctrine*, who lived with Mme. Blavatsky for a long time during its production. But has the author's point of view of Christianity changed with the times and the evidence of its catastrophic inability to bring peace to the world and does he now range himself alongside the Adventists? To take one point. There appears confusion in his mind between "the Christ" and "Jesus" which is called "Christ," the latter a "metaphysical abstraction" of the churches, the former the indweller in "the temple of the living god" of each individual.

"Though Christ a thousand times in Bethlehem be born  
If he's not born in thee then art thou all forlorn."

as the German poet says.

Therefore his assurance in great detail that the "Christ" of the Gospels will certainly appear very shortly "perhaps in an aeroplane from Tibet" is simply astounding. It seems a misunderstanding of the fact, so often put before us, that, in the last quarter of each century a minor Messenger has been sent to help seekers for truth, but has rarely been recognised as such in his own time. The dogmatic tone of some of the author's statements is disconcerting, and when he gives what he believes are facts they are not infrequently at odds with "facts" from other sources, so that the reader naturally looks for references as to his authority.

Especially is this the case in his chapter headed "The Three Great Officials of the Hierarchy." So we are relieved somewhat when in conclusion he admits his book "can only serve as a prelude to the study of a vast subject," though this might more modestly be stated as a warning in the preface.

Perhaps the author's "occult" bias may be discerned by a glance at the authors he most prefers, if we judge from their numbers in his bibliography.

A.A.M.

**Ancient Egyptian Religion**, by H. Frankfort, Research Professor of Oriental Archaeology in the University of Chicago (Columbia University Press, \$3).

Professor Frankfort's extensive knowledge of Ancient Egypt and his refusal to accept blindly conclusions reached by earlier writers on the subject, have combined to present us with an original and striking account of Ancient Egyptian religious and ethical conceptions.

The author holds that Egyptian philosophy was rooted in the apparently essential permanence and changelessness of the universe. It was therefore the concern of the Ancient Egyptian to conform to this unchanging rhythm. Action and thought that conformed were considered "good" and all that in any way opposed it were equally "bad."

In support of his argument the author has quoted freely from ancient writings. In some cases the reader may be disappointed to find that some poem or story which interests him for its intrinsic worth is incomplete.

This is a fascinating book for those who respond to the magic evoked by the ancient land of Egypt. The facts the author brings forward and the conclusions he draws from them are strictly rational and if the reader will not find here any reference to the wealth of esoteric knowledge said to have been in the possession of the Initiate priests of Ancient Egypt he will instead have a vivid concrete picture of an extremely ancient religion.

D.S.

**Sex and its Mysteries**, by George Ryley Scott (Torchstream Books, 12s. 6d.).

It would be hard to find a more fitting subject for the old adage—a little knowledge is a dangerous thing—than that of sex. Our lives are intimately affected by it and yet to most people, sex still remains largely an unknown quantity, rarely a blessing and frequently a curse.

This strange situation in a so-called age of emancipation has been ably developed through distortion from numerous sources. Principal among these is the entertainment industry supported by a voluminous literature calculated to sell on its ability to gratify the lusts of its readers. Much of this literature pretends to be scientific and suggestively dwells on popular psychology, lurid psychiatric case histories or the more sordid details of sexual physiology. As, unfortunately, considerable numbers of those who read such books are highly impressionable adolescents, the attendant dangers become obvious. Books which deal sanely with sex are an urgent necessity and the author of *Sex and its Mysteries* has accomplished a difficult task with distinction. The work was first published in 1929 and this new edition, revised up to date, is a brilliant compendium of sex knowledge past and present. Each chapter provides a mine of information, and those dealing with birth control and venereal diseases are of first class importance, for they give scientific facts on questions which have too long been obscured by a murky aura of superstition and old wives' tales.

Mr. Scott has some thought-provoking ideas of his own and the inquirer has much to gain from his thesis, for in truth-searching there are many mirages and it is unwise to take anything for granted.

L.B.W.

**The Alabaster Hand and Other Ghost Stories**, by A. N. L. Munby (Dobson, 8s. 6d.).

The author has succeeded more than once in this collection of giving the reader the authentic thrill. The stories are intelligently written and some of them are distinctly unusual. It is a pity that writers of ghost stories so seldom seem to realise that the laws governing the psychic world are just as rigid in their own terms, as those governing the material world. Several stories are rendered entirely unconvincing and even ridiculous because their author seems to be relying rather on a vivid imagination than on real understanding. How, one wonders, does the ghost hermit in *An Encounter in the Mist* manage to materialise not one, but a series of perfectly solid and convincing parchment maps? Even in the seance room this would need that rare thing, a very powerful physical medium. Those who set out to write ghost stories would do well, in these days of psychic knowledge, to study their subject thoroughly before venturing into this mysterious territory.

H.K.C.

**Bright Morrow**, by Derek Neville (John Crowther, 8s. 6d.).

There are many fantasies written about the future. Usually they fail to convince. Either the author conceives of an age in which, for some curious reason, mankind is pictured as returning to the alleged simplicity of a "golden age"; or we are seen moving on into a kind of mechanical robot hell. This is no doubt because such fantasies arise either from a sentimentalised concept projected by wishful thinking and escapism; or from purely materialistic minds without hope or spiritual understanding.

Mr. Neville's novel is of a very different nature. His world of 1980 is very similar to our own: a world full of frightened, well-meaning people or frightened unthinking ones, sheep without a shepherd or with shepherds as blind as themselves, cowering under a threat of horrible war. His enemy is a nation—the Desserpo—which has been born from the unwanted millions, refugees, outcasts, D.P.'s, who have been brought up to hate; who worship ugliness; who have become a nation of ants living underground, preparing destruction for the rest of the world, which united now under a President, prepares feverishly to defend itself. William Landon appears. A highly spiritually developed individual who, through love, has become united with the Cosmic energy, he can, by this power, work miracles of healing and at will, raise such a barrier of invisible force that it is absolutely impenetrable. No enemy could approach through this but he refuses to use it even to save civilisation unless the peoples of the world are ready to co-operate and genuinely desire him to do so (which is, of course, in accordance with spiritual law).

The story is concerned with the growth, against tremendous opposition, of the organization of which he becomes the centre and the spiritual awakening of the nations of the world to their own predominant need—leadership based upon love, not hate. The book leads up to a tremendous climax when the forces of good and evil face each other, armed, on the one side with love, on the other with hate; and how, without weapons, aggressive only in the determination to help their enemies, to bring healing to them and happiness, those under the leadership of Landon conquer and triumph.

The story may by some be looked upon as pure phantasy or as symbolical, but in fact it is pregnant with truth. Reading the book one feels convinced that only through some such emergence of a genuine spiritual leader will the world even be saved from the present *impasse* brought about by hate, fear and self-interest. It is not easy to make the figure of a modern Christ convincing; but the author succeeds in doing so while at the same time keeping up the tension of a novel which is, at times, in the thriller class. This is the book both of a poet and a man of uncommon sense. A certain amount of repetition makes it rather longer than it need have been, but this is a minor blemish.

I strongly recommend it to everyone who dreams of a solution other than war for the problems of our day. I only wish I could believe that by 1980 the peoples of the world will be ready to accept such a leader if he comes. Yet unless they are he most surely will not appear as a saviour, for his message would not find adequate response, and this is the crux of the whole matter.

H. K. CHALLONER.

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**Beyond Life's Sunset**, by the Revd. Drayton Thomas (Psychic Press, 4s. 0d.).

A book on the After-life by an author so versed in all its ways of thought and expression, must be eagerly sought after. *Beyond Life's Sunset* is a faithful record, through reputed mediumship, of conversations between the author and his father, sister, aunt and others on the Other Side. It follows the pattern of many such revelations in giving the experiences of people of both good and evil character who awake to find themselves no longer upon earth. Their records are interesting and instructive, and the story is told with sympathy and simplicity, dealing gently with man's weaknesses, but pointing out quite firmly that weaknesses and defects of character have to be commuted to strength. There are chapters on occupations, survival of animal life, mind and memory, and the added powers and wider opportunities that await man as he advances upon the path of spiritual unfoldment.

This book ends upon a note of beauty. The whole is designed to lead the reader to the great moment desired by one of the communicators, and its final realisation—her meeting with the Lord Jesus Christ. This is not a frequent occurrence, but is regarded as a great joy and privilege, representing a crown of spiritual achievement. The scene of the meeting is simple and the episode is portrayed with delicate restraint, but leaves no doubt in the mind of the reader of its actuality. I strongly recommend this book to the earnest and sincere seeker.

D.C.W.

**I Remember Lemuria**, by Richard Shaver (Venture Books).

Mr. Shaver, who claims to remember his life on Atlantis, has written two short novels published together under the title of *I Remember Lemuria*, describing the life and events on that great continent before its destruction.

*I Remember Lemuria* gives a vivid account of events immediately preceding the evacuation of the Atlanteans from the earth to escape from the "evil emanations of a dying sun." We are told of the great war fought against an evil genius whose machinations had enslaved the "Children of Mu."

"The Return of Sathanas" presents the fall of Satan from heaven as historical fact—the arch-fiend appearing as a gigantic god-man who runs a universe wide "Vice Gang."

In both these stories the mind of the contemporary science-worshipping American is much in evidence. A multiplicity of complicated scientific apparatus makes anything possible in this forgotten world reconstructed for us by Mr. Shaver. Mass hypnosis at the turn of a switch, the splitting of skulls by television, exploration of the universe by super space ships are the commonplace events of everyday life.

Copious foot-notes explain certain amazing conceptions of the constitution and laws of the Cosmos which, however, are by no means always in accord with modern scientific thought.

Mr. Shaver contends that in underground caverns there exist to this day remnants of degenerate races who still have at their command knowledge and power far surpassing anything the rest of mankind has as yet attained. He suggests that much of the present-day confusion, strife and "bad luck" of humanity can be traced to this hidden source. He also suggests that the earth and other planets of the solar system are kept under observation by the "Elder Race" who inhabit outer space and that from time to time their space ships have been observed. In this connection current stories of "flying saucers" come to mind as do the ancient legends relating to underground cities connected all over the world by labyrinths of passages.

*I Remember Lemuria* is a book which cannot be lightly dismissed merely as an adventure story, though as such it is excellent. The sincerity of the author's belief in his racial memory breathes through its pages. A careful study of the argument might well reveal to the careful student much that is not at first evident.

This is a book which should be read by those who are interested in the subject of the lost continents of Atlantis and Lemuria. If the presence of Atlanteans on Lemuria proves to be confusing, the reader should remember that Mr. Shaver claims first-hand knowledge of this distant period and may therefore possibly be more correct in his assertions than existing legends which have undoubtedly gathered much moss during the centuries.

V.W.R.

**The Gift of Healing is Yours**, by Louis C. Henderson (Brixton Healing Centre, 6s. 0d.).

In this little book the author sets out to show how you too can be a successful healer, and raises one or two points worthy of note.

"Being active in mediumship is not necessarily being spiritual" is a point too often overlooked by many Spiritualists in the present day and will, of course, call forth protests from some. Again, "the writer knows nothing about anatomy, or diseases, but leaves such knowledge to his controls." This sounds very easy but is it wise? Let us hope that his controls are fully conversant with the laws of the land with regard to notifiable diseases, etc. It would be better perhaps if our healers, recognising their deficiency, were to make haste to remedy it rather than accept the belief that "it is better for the healer not to know much about the medical world."

There is a touch of gentle humour in his instructions to the would-be healer to learn "by first following the methods seen at healing centres, i.e., making sweeping movements or passes with the hands," assuring them that by these actions they will gain confidence and knowledge, following immediately with the statement that "the writer discovered that such gestures no doubt satisfied his patients that something was being done for them," but "he wondered if they were really necessary and gradually applied less and still less exertion . . . and thus appeared to bring equally satisfying results"!

I must commend the writer on some of his little hints, such as, for instance, where he says "there is no need to wear a white jacket but there is need to wear clean underclothing." T.M.

**Help Yourself**, by Edwin Bedford (Fowler, 3s. 0d.).

A small and compact book extending over many varying subjects. Each subject handled succinctly and simply, goes to the root of the matter. The subjects chosen relate to every aspect of mind, thought and behaviour, and are treated with insight and wisdom. The matter is presented in such a manner as to meet the needs and problems of the ordinary man, and at the same time to serve as a small compendium of spiritual knowledge for the thoughtful student of life. DORNER.

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**Evidence of Divine Purpose**, by Barbara Waylen (Edward Hamilton, 6s. 0d.).

The author claims to "show the reality of a Spiritual World pervading the Universe . . . and influencing our daily lives." This she indirectly accomplishes, she interpreting the Holy Grail and the fulfilment of prophecies relating to the current Age of Hope and Danger. "The Return of Joan of Arc" is touching and has a certain power of verisimilitude, with her three angels under the "Beau Mai" beech tree, around which the fairies used to dance. The lines on the *Resurrexi* of Edgar Allan Poe have beauty in them—they are in the mode of *The Raven*.

The writer is still meshed perhaps in the bonds of Orthodoxy, but she is very much "on the Path" and is aware of her mission, and her stories draw their strength from her own genuineness. The jacket is a Tintoretto of singular appeal.

Altogether a little book worth while writing and reading.

SHAW DESMOND.

**Colour Meditations**, by S. G. J. Ouseley (Fowler, 3s. 6d.).

The author of this original little book has given us a comprehensive colour chart covering the whole range of colour in its application and relation to the physical, mental and spiritual life of man. The analysis and classification of Major and Minor Colours, with their corresponding characteristics and affinities to the colour chakras, is very interesting and instructive. The beautiful "Colour Meditations" have been painted by the mind of an artist, and should prove of inestimable value to those whose minds wander during meditation.

The chapters on Colour Healing, Colour Therapy and Colour Breathing should prove invaluable, not only for personal self-healing, but to the healer who wishes to use the projection of colour rays to absent patients whom he may be treating.

A book for all healers!

DORNER.

**Gods and Heroes of the Celts**, by Marie-Louise Sjoestedt (Methuen, 8s. 6d.).

This book, written by the French scholar, Marie-Louise Sjoestedt, should be widely read by all students and lovers of Celtic Mythology.

It is a translation from the French of *Dieux et Heros Des Celtes* and was first published in Paris in 1940. It is the last work of the Author who died during the occupation.

The author approaches the subject from a new angle, and departs from other works on Celtic religion in that here there is no Celtic Other World, but Gods and men share the world between them. This approach calls for a certain amount of criticism, but all interested in Celtic Mythology should read the book in order to meet this new conception of the subject.

The translation has been excellently and painstakingly done by Myles Dillon and the whole work is presented in a manner which is extremely readable and easy to comprehend.

E.H.

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## Letters to the Editor

### Healing and Healers

Dear Sir,—I have not Dr. Bendit's original article by me, but, if memory serves me aright, he did not confine himself merely to those healings generally termed "spiritual" but purported to consider in a single class ALL healers NOT duly certificated.

I gather from subsequent letters :—

- (a) that there are some undoubted healers who do actually heal their patients, but who do not advertise, or in any way publicise their work, and,
- (b) that many of the show-boys and advertisers are, in fact, correctly named as "quacks" of whom we ought to be shy since he (Dr. Bendit) was unable to find any credible evidence of actual cures by them.

His article left the impression upon me that, though he had not discovered any of the real (unadvertised) healers, and since he had unmasked the claims of

the show-boys, he was in fact, condemning ALL non-certificated healers as worthless. Indeed, in the following issue of your magazine, he retracted some of his previous statements by briefly acknowledging his discovery of some properly authenticated claims.

Following upon this comes Charles J. Seymour with a letter that suggests a piece of very ancient smuggerly: " 'Tis thy karma brother, therefore, thou must suffer, for 'tis good for thy soul that thy body suffer."

What a prospect for a drowning man if we first had to ascertain why and how he fell in before we try to pull him out.

When a patient is ill, whether the illness be psychologically-based, physically-based, or based upon inter-planetary conditions, his forces (vitality) are flowing incorrectly, that is, they are damned-up in places and flowing too freely in others. This results in an unbalanced metabolism which is reflected in his living-chemistry.

So long as his chemistry is "out of shape" so long also must his thinking and desiring be "out of shape." (That's one to ponder). No matter by whom, or by what agency this unbalance be corrected, such correction is always reflected by a corrected chemistry, one restored to "good shape," whereupon the thoughts, desires, and outlook are also healed—so far as that is possible in the current state of development of the patient.

No one expects a man to walk with smashed legs.

Should we then expect one who is ill to *think* and *desire* correctly without aid?

A broken leg requires well-made and skilfully fitted splints.

A distorted chemistry (metabolism) requires well-ried remedies, even more skilfully applied.

Or, shall we pass by on the other side and leave him in splendid isolation to carry his cross unaided?

RALPH EDMONDS.

Bradford. 24.3.50.

### Appreciation

Dear Sir,—First of all, I would like to thank you for the Editorial in this month's *Aquarian Path*; it seems to me to be a very important statement — I would be glad if you could send me another copy of the magazine, so that I may have a spare to lend without risking the loss of my own copy.

*The Aquarian Path* does supply exactly what very many people need; I was dubious, when I asked you to send it to me first, because I thought it would be another of the pseudo-"occult" publications which are depressing—often shocking—always false and misleading; or else, I thought, it would be an inflated piece of intellectual pride, preaching always "the hard way," with the implication, "Only a very few people can hope to manage this—and I am one of them," which is, I am sure, completely false. Sri Ramakrishna, Nicholas Herman (Brother Lawrence) and Kabir, with a thousand others, including Eckhart and Lady Julian of Norwich, give the lie to this, and so, for that matter, does Jesus. It is beyond words encouraging to have found a paper which is serious, informed and beautifully intent on the point to be reached.

But I am bad at writing commendatory letters! I have no qualifications that make me a judge, and can only say that for me at any rate, your paper fills a need that had not before been met.

VALENTINE ACKLAND.

Maiden Newton. 13.3.50.



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# OCCULT GLOSSARY

- MANU :** (Sans.) The great Indian legislator and alleged author of the Manara-dharma-sastra. Esoterically those entities collectively which appear first at the beginning of manifestation.
- MANVANTARA :** (Sans.) A period of manifestation as opposed to Pralaya (dissolution or rest), applied to various cycles especially to a Day of Brahma and to the reign of one Manu—308,448,000 Solar years.
- MARA :** (Sans.) The god of temptation who tried to turn away Buddha from his Path.
- MATERIALIZATIONS :** To Spiritualists the objective appearance of the so-called "spirits" of the dead clothed in "ectoplasm." H. P. Blavatsky wrote "Theosophists hold that when the phenomenon is genuine—and it is a fact of rarer occurrence than is generally believed—it is produced by the *larvæ*, the *eidola* or Kamalokic "ghosts" of the dead personalities."
- MAYA :** (Sans.) Illusion; all that is subject to change through decay and differentiation.
- MEDIUM :** In Spiritualism one who acts as a link between the physical and astral worlds.
- MENDES :** (Gre.) "The name of the *demon goat*, alleged by the Church of Rome to have been worshipped by the Templars and other Masons. But this goat was a myth created by the evil fancy of the *odium theologicum*. There never was such a creature, nor was its worship known among Templars or their predecessors, the Gnostics. The god of Mendes, or the Greek Mendesius, a name given to Lower Egypt in pre-Christian days, was the ram-headed god Ammon, the living and holy spirit of *Ra*, the life-giving sun; and this led certain Greek authors into the error of affirming that the Egyptians called the "goat" (or the *ram-headed god*) himself, Mendes. Ammon was for ages the chief deity of Egypt, the supreme god; *Amoun-Ra* the "hidden god," or *Amen* (the concealed), the *self-engendered* who is "his own father and his own son." Esoterically, he was *Pan*, the god of nature or nature personified, and probably the cloven foot of Pan the *goat-footed*, helped to produce the error of this god being a goat. As Ammon's shrine was at *Pa-bi-neb-tat*, "the dwelling of *Tat* or Spirit, Lord of *Tat*" (*Bindedi* in the Assyrian inscriptions) the Greeks first corrupted the name into *Bendes* and then into *Mendes* from "Mendesius." The "error" served ecclesiastical purposes too well to be made away with, even when recognized."—H.P.B.
- MERU :** (Sans.) The mountain in the centre of the earth where Swarga, the Indian "abode of the gods" is placed.
- METATRON :** (Heb.) The Prince of Countenances; the Intelligence of the First Sephirah, Kether, of the Qabalistical Tree of Life.
- METEMPSYCHOSIS :** (Gr.) Popularly supposed to be a synonym for reincarnation, but in actual fact should apply to animals alone.
- MICROCOSM :** (Gr.) The Macrocosm in miniature. Man as a copy of the Universe.
- MIDGARD :** (Scand.) The Mundane Snake of Evil in Norse mythology which grows at the roots of the Yggdrasil, the Tree of Life.
- MITHRA :** (Pers.) The Persian lion-headed Sun God.
- MNEVIS :** (Eg.) The bull, son of Ptah and symbol of Ra. Same as Apis.
- MONAD :** An indestructible unit. The one indivisible spirit in mankind manifesting itself in each person; also the one indivisible spirit in nature.

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