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EDITOR - - F. CLIVE-ROSS

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EDITORIAL

"The words are only the shadow. Look for
the substance behind."
THOMAS LACKENBY

ON Saturday, May 27th, at the Denison Hall, the Aquarian Association held its first public meeting in an endeavour to present the teachings of the Aquarian Age to the general public. Although the hall was not full (the meeting unfortunately coincided with Derby Day and the Whitsun holiday) the audience was enthusiastic and a number of interesting questions were asked at the finish. The speakers were Mr. Lawrence Hyde, Miss Vera Stanley Alder and Mr. Thomas Maughan, and the Chairman was the Editor of *The Aquarian Path*.

After welcoming those present the Chairman said a few words as to the meaning of the Aquarian Age and explained how we knew there was such an age. Referring to the three movements of the earth, axial, orbital and precessional, he showed how the sun appeared in the last named, to pass through the signs of the zodiac in an opposite direction to that of the year. At the present time it is passing out of the sign of Pisces and will enter Aquarius in the year 2160. In the meantime the influence of Aquarius is already making itself felt. In the Greek text of the Bible we find the words "When the Sign of Man cometh He will enlighten you in all things." This might well be summed up by the injunction "Man—Know Thyself" and already we are noticing the collapse and removal of those external authorities upon which man has learnt to lean over the last two thousand years. This tendency will continue and it behoves the individual to study these conditions and to adapt himself to the new ways, if he is not to suffer later. After referring briefly to the ages of the past, the Chairman explained that it was the policy of the Association to present the views of different organisations and individuals on the Aquarian Age, while not necessarily agreeing with those views. It was felt that the truth could be discovered sooner by examining different aspects of the same thing and so the ideas of three speakers, each of whom had written about the Aquarian Age and were the leaders of groups studying the coming philosophy, should be presented at this meeting. At the end there would be the opportunity to ask questions.

Space precludes the reporting of the meeting in full so the questions and answers at the end, and the remarks of the Chairman between each talk, have been omitted. The talks follow, under the name of the speaker, in the order in which they were given.

* * *

LAWRENCE HYDE

MY views about the nature of the Aquarian Age reduce themselves to saying that it entails a fusion between the inspiration of the past and that of the present epoch. There are certain elements in the spiritual and religious life which have found expression in all the great traditional

religions and philosophies. They are maintained, but certain further features are finding manifestation as a result of the particular cycle, the technicalities of which have been so well described to you by our Chairman.

To begin with fundamentals, whether we are primarily interested in healing, cosmic science, etc., we are unable to achieve anything of any substance unless our basis is Mysticism. A dangerous word—call it instead metaphysics. You have a mind and a soul. You live and develop by exercising mind and soul, but whatever you do will fail ultimately in terms of harmony and effectiveness unless your being is consciously rooted in something that lies far deeper. Behind everything is a Supreme Mystery. Infinity cannot be apprehended by the human mind. We are compelled always to live in association with something which is too vast and overpowering for us to grasp—and yet it is the very source and nerve of our innermost being. This has been the basis of the work and life of all teachers throughout history and the centre of all religions. You may approach it in certain ways, such as by mental concentration. But whatever path you follow it should bring you into touch with That which is the invisible and potent source of all spiritual activity.

In the Aquarian Age more and more are coming to understand and perceive that this central element in the religious life is the only important thing in every type of religion. Whereas the theologians are always fighting one another, the mystics of all schools and philosophies are at one. A remarkable measure of agreement is disclosed. It is one of the expressions of the Aquarian Age that men who are interested in religion are awakening to this realisation.

Relationship With Others.

Next in importance is your relationship individually with other souls, selves or egos. Relationship expresses itself in two dimensions. Horizontally we have the love of the neighbour; vertically the love of God. Love of God is the foundation for all else. Another aspect of this communion between souls which is immensely important and also a manifestation of the oncoming Aquarian Age is Spiritualism—but in its higher aspects only. The subjective universe consists of an infinity of souls or selves in unity with one another. Our task is to increase our love so that we can enter into and enjoy communion with all other beings, whether incarnate or discarnate. Assuming that you have risen to realising the significance of such association, the more you can enter into communion with those who have attained to a high degree of wisdom, love and power, the more will your spiritual life be enriched, and the more will you become an instrument for aiding your fellow men. But we must begin by becoming aware of and then rejecting the lower levels of Spiritualism. Overcome the desire to establish relationships with the newly dead. You can go as high as you like, but it takes time. If you have a true system of metaphysics as your foundation you will realise that souls do not go out of existence; they progress. Spiritualism in its higher aspects is of great importance in the coming Aquarian Age because it opens the door to spiritual power. I would emphasise the fact that I regard this coming into association with the wider human family as a factor of importance in our development.

Another factor of great significance is the opening up of spiritual levels of cosmic knowledge. We are becoming more and more conscious of our relation to unseen forces, of our relation to invisible planes of being and of the possibility of bringing subtle factors to bear upon our lives and activities. All this is due to, or connected with, the increasing influence of the planets Uranus and Neptune.

The Coming of Community.

To conclude, the last and certainly the most disturbing element in this Aquarian inspiration is what we can briefly describe as the coming of community, that is the passage beyond a form of culture which was based on individualism and expressed typically in the capitalism of the last century. This system is obviously collapsing all around us. A process of very rapid transition is at work which makes for a great deal of discomfort and personal anxiety but which is also immensely interesting because it is opening the door to a completely new basis for social life. The mark of this new form is a shift of emphasis from the individual to the Group of which he is a part. We see this expressed in a mild and harmless form in councils and study circles, but behind it all there is something very important. For if the individual is capable of making this very painful transition from individualism to membership of a group, he will enter into a situation of very great significance and with great possibilities for the future. The emergence of the group heralds the beginning of a new form of culture.

Properly understood a group consists of a collection of individuals who are all responding to the same thing, but in such a way that each becomes part of the group without his individuality being diminished. On the contrary it is enhanced. This means that a true group is one in which the group has a real existence as such and yet at the same time those people who constitute its members are living in a more full and intense way than they would be if they were still isolated. We are only at the beginning of this development, but people will find as a result of patient experiment that they can within a group unfold high spiritual possibilities denied them as individuals. The days of the outstanding personal genius are behind us. The concerted action of minds with a common purpose will release powers of a high order, transform society and bring about the coming of the Kingdom of Heaven on Earth. The foundation of the matter is your mystical relation to the Absolute. Then comes your spiritual relationship to other people generally and particularly to those in the Unseen, the extension of transcendental knowledge, and lastly the characteristic experiment of the Age in terms of community.

* * *

VERA STANLEY ALDER

THE Aquarian Age is a vast subject. Mr. Hyde has expressed the personal approach, so I think I will touch on the more exoteric aspects; the more concrete aspects. How do we know that there is an Aquarian Age? How long is it since people have been talking about the Aquarian Age? The Ancient Egyptians in their *Book of the Dead* showed they had enormous knowledge. They mapped out the Greater Zodiac

and believed that every time the world came under the influence of a new sign, a new age, great help was given to humanity; another step was put before it by the "Ever Coming One," the Egyptian equivalent of Jesus, which was Horus. The "Ever Coming One" came every two thousand years. Under Leo he was worshipped as the young lion and they raised the sphinx. Under Taurus they worshipped the Golden Calf and Apis the bull. There is an enormous amount of knowledge about these great ages during which those who know the meaning of the influences at work in the world know what to expect. Now we are looking forward to the great Aquarian Age when the waters of life will be poured upon humanity, and the great teacher will come again and we are looking to the re-appearance of the Christ this century. What he will teach, what will be the next step in human evolution, are speculations which engross the mystics and the occultists.

What do we know and what can we accept of the Aquarian Age. To begin with the Ray Teaching—the next Ray that is coming into force at the present time. The First Ray is the Will aspect of Divinity. Literally we are coming into the occult sign of the human intellect which has produced the scientific age. Mankind ceases from being emotionally ruled and applies the concrete mind to discovering truth. Materialism has been one of the necessary ingredients of the scientific achievement.

The First Ray.

What can we expect from this enormous new force known as the First Ray? Power—we have the example of Hitler and Stalin, etc., who responded rapidly to the influence of the Power Ray. The First Ray is supposed to be bringing the principle of synthesis. The "One World" aspect is an example. Forty years ago this talk would have been regarded as anti-patriotic. One world, one family—this principle can be seen working out in our spiritual attitude. Spiritual students have been divided into two groups, the Occultists and the Mystics. The Mystics are ruled by the heart and by love and worship of the unseen through faith. The Occultist approaches the Divine through his mind and wishes to study the Laws of Creation in a scientific way. Up till now these two types have looked askance at each other. Synthesis will draw these two together and the new student hopes to be a blend of the two, thus producing something more perfect than we have had already.

The world is a living entity with the positive and negative channels on each side. Without this reaction no coherent life is possible. The feminine side is the orient and the positive action side is the occident. The latter produces scientific achievement.

We are interested in the conclusion that the ultimate form of government must become world government, which will mean that the orient and the occident must come together and share their contribution. Thus the human family will have become a complete entity. This is real government and should avoid the ghastly mistakes of the part. The East will insist on man's complete relationship to all the kingdoms, and the scientists of the West will work that out in terms of practical living.

To conclude, I would like to say a few words about the scientific angle. So much of wonder is being discovered and worked out that it is difficult even to know about it. Considering the Aquarian Age, however,

as the age of the waters of life, I was very interested, when attending a Men of the Trees lunch recently, to learn of a new principle about water. What constitutes "living" water? We have so far used water only in the destructive way, only from the electrical side. A river when it flows naturally flows in a circular fashion; and this generates magnetism, which filters under the ground and thus forms a "water table" which comes alive for the plants. Man-made canals, etc., upset that flow and we get stagnant waters. There is no doubt that when we learn more of these things and understand how to use them, there is a great deal of potential force operating merely in the flow of a natural river.

* * *

THOMAS MAUGHAN

EACH time the world enters a particular age there is a specific flow of force that has its limitations and its general directions. You may say that life takes on a particular activity. If you want to live in harmony it pays us to know the general trend of that life force, so that we may follow those occupations that will be assisted by the currents, and not fall into the error of trying to battle against them. For that reason it is wise to make some study of the trend of events in the world at large, in nature, in scripture and in man, and from that study try to understand the direction in which we are heading; if we have the direction right we have the whole power of nature flowing with us. When everything goes against us it is time for us to look at our own activities and check the direction and method. Our direction may be wrong or our methods may be wrong.

It has been written with regard to Scripture that "The Scripture of the future is that which will best interpret the Scripture of the past." That involves you. You have been instilled with the Scripture of the past and it is you who will have to live it in the future. If you endeavour to hold fast to the old ways, to the old beliefs and to the old conventions you will find a steadily increasing pressure opposing you and you will find your best efforts being wasted, misinterpreted or, to put it mildly, ungratefully received.

So then, all you have to do is to make a beginning at the understanding of the Scripture of the past. You have listened to it for long enough, you have preached about it long enough; try living it, now, and you will find that you require to interpret it rather differently. When you listen to the preacher, when you read the book, learn it by rote and quote it, you can take a comfortable view of it, you can retain a conventional understanding of it, but when you try to live it it is rather different. You will find that it does not seem to work. Your past faith applied according to the orthodox teaching of the past seems to bring you only into trouble. You have to modify it, you have to alter it, you have in fact to interpret it. If you persist in this interpretation you will achieve an understanding of the Scripture of the past which will be individual to you according to the lines along which your immortal soul has led you and you will then have become one of the interpreters of the Scripture of the past and the whole trend of nature will be behind you, helping you. That is not to say that it will be easy. When you are working

along these lines, whether in the field of religion, medicine, metaphysics or indeed anything else, you will immediately come into conflict with established tradition, with established interests, and you will meet with violent, suppressive opposition. That is the price you pay for being a pioneer in a new age. Some consider the price not too high. I gather that some of the previous speakers did not approve of long-established medicine. Nor would the patients if they knew what it costs them. In that field the new idea, the new interpretation, meets with a very chilly reception but the forces of nature are behind such a man and while his preferment is conspicuous by its absence, his interior progress is great and his satisfaction in his work is beyond price. So it is in all walks of life.

Conflicting Schools of Thought.

You have your conflicting schools of thought, also, some trying to continue along the old lines and some, sensing the change, endeavouring to re-interpret their traditions and their teachings. We are all engaged in this work whether we know it or not. The thing is that those who know what is happening can at least cast around having some idea of what they are looking for and they stand a better chance of consciously getting on with the purpose in life.

One feature of this interpreting of the past is that you have to stand on your own feet, for the moment you interpret any teaching in terms of daily life it becomes your own by experience and if you are challenged you can only say "I am my own authority." It is a waste of time with the Aquarian trend to endeavour to justify your stand by referring to the Bible, to Plato or anything else. Texts have been so abused that anyone can quote a text to support both sides of an argument. Your business now, if you deal in texts, is to try them out in practice. Make them work. Try and live your teaching, try and live your beliefs. From your endeavours you will gain experience and knowledge and you will be able to speak from that experience. You will no longer have to say "thus have I heard." You will be able to say "I know." You will be your own authority for what you say and that should be sufficient. If you believe that we are made in the image of God or that his Divine spark is in us, then is that God not sufficient authority? Try it and see. There will always be those who will endeavour to quote authorities against you and they will challenge you for your stand. They will ask you how you can prove what you say. The answer is simple. Here is the belief—try it out. If they try it out they will know. If they will not try it out do not waste your time in argument.

A Guiding Influence.

There is in every age a power and a guiding influence which flows through all channels that are open to it, which assists all who work with it and influences all who need it. If you can live the life of your faith it is of no moment now what that faith is; you will be steadily guided step by step to what it should be. By striving to live by whatever faith you have now your experiences will take you step by step along the right road and all you need in the way of experience and of knowledge will be given to you. It will come your way as you need it.

On a superficial view this aspect of the Aquarian Age makes one inclined to think that it would be an individualistic age. In the sense of personal experience and personal interpretation that is true. On the other hand it is essential that the varied experiences shall be grouped and synthesised so that out of past teaching there shall come a solid body of knowledge which will cover the needs of the age to come. You people have had your Scripture. It was left to you. But you are at an in-between stage; the Scripture of the future has yet to be provided and those of the Aquarian Age have to devise it and it has to be born of living experience.

The Group is the instrument of progress. The world is built up of groups on an ever ascending scale, from the atom through the cell to man. It takes a group of individual units on one level to form the unit on the level next above. The stage which we are at now requires a group of humans to achieve the next level. The power of the Group has been demonstrated. It was demonstrated a long time ago. You have the record of it in the Old Testament. You had a group of people, the Children of Israel, gathered around one leader with one Covenant. That is the first known experiment with the group at this level. It was unfortunate that they did not understand the purpose of their existence as a group. They slew the fruits of the group each time they appeared. The prophets of Israel were those fruits.

The Technique of the Group.

So that you may make some endeavour with the group yourselves I will briefly give you a few ideas on the subject. It has been said that "where two or three are gathered together in my name there am I in the midst of them." Gather two or three together, with any reasonable focussing point for your activity—religious, metaphysical or scientific. The system works in any of them. Have an acknowledged and undisputed leader; that is essential. Any challenge to the leadership breaks the power of the group. Consider your one subject always when you are together as a group. Pursue it—integrate your group round it. Get harmony of endeavour at least on that one line and watch your results. They will appear. After a sufficiently intensive effort harmonising, concentrating on your pursuit, there will appear amongst you a prophet. He will appear as a dissenter in some ways because in him has been vested the power of the group as a whole; the combined knowledge of the whole, plus that something extra—knowledge of the next step. That is when the testing time comes. The procedure is to dissolve your group completely; wait for seven months and have nothing to do with each other. The dissenter takes out from the company one or two to pursue his line of study. When he is ready, after the required interval, he recalls the group and he is the new leader and he will carry on the work from that stage. Remember to dissolve willingly and to reform around the new leader. When such a group has worked for long enough it will produce its own Messiah according to the level of the activity that they have been indulging in.

Individual Responsibility.

So then you have in this age your individual responsibility. You must live whatever you believe and you must interpret it according

to your own experience and your own conscience, being your own authority and bowing to no name or institution. At the same time you must be capable of blending harmoniously into the group, for man must form his group, or nature will force him to. You can see that in the world very plainly to-day with the growth of economic groups, social groups, political groups, even national groups.

The time has come to take stock of your established faiths and superstitions. Anything that you think worth keeping put to the test of experience and see if it works, and all that you need will be given unto you.

And may your lives be sweet like the good earth after rain and fruitful with the blossoms of virtue.

* * *

Further Meetings.

Following the last talk a number of questions were asked and answered by the Chairman and the different speakers. The Chairman then said a few words about the policy of the Association and *The Aquarian Path* and stated that further meetings would be held in due course. It was thought better, however, to wait until after the summer, and so the next meeting will probably be in September or October. Full particulars will appear in plenty of time in *The Aquarian Path*.

THE EDITOR.

Illusion and Reality

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape.

Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyān-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities.

As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

H. P. BLAVATSKY.
The Secret Doctrine.

ANTHROPOSOPHY :

The Science of the Spirit II

By MYRRDHIN

Continuing his series on the work and teaching of Rudolf Steiner, the author of this article discusses the questions of reincarnation and education in relation to Anthroposophy, and shows how Spiritual Science is a Path of Knowledge, by means of which the spiritual element in man is led out to the spiritual in the universe.

The series will be continued in the next number of *The Aquarian Path*.

IT is no easy task to speak of Spiritual Science, its aims, its methods, and its fields of activity. It is not merely the immensity, the magnitude of the whole anthroposophical field, or body of knowledge, embracing as this does, man's activities and life on earth and in the spiritual worlds, the kingdoms of nature, and the evolution of the earth through its seven great planetary "incarnations" of Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan conditions. It lies also in finding the right point of departure, in this modern age, from which man can rise into spiritual knowledge. This has to be in full waking consciousness.

In addition to his many books, the most fundamental of which will receive more detailed consideration at a later stage of this introduction, Rudolf Steiner gave at different times and in different places what really add up to hundreds of lectures. These are on almost every conceivable subject, treated, of course, from a spiritual-scientific point of view. Many of these lectures form "sets" or cycles; a considerable number are single; but all of them are full of a wealth of information and detail which is quite astonishing.

Rudolf Steiner shows in detail, in many different subjects of enquiry and research, the definite connections between spiritual and the physical; the interweaving and working of the spiritual within the physical. It is this realistic, even concrete manner of expression, which on the one hand is the reverse of abstractionist theorizing, and on the other the reverse of mechanistic "rationalism"—it is this *substantial* (using this word in its original and correct sense) method of dealing with spiritual questions, of indicating the spiritual-physical relationships and correspondences that is one of the specific characteristics of Rudolf Steiner's Spiritual Science.

For example, take the question of Reincarnation. Rudolf Steiner does not merely postulate this as a theory. He shows that one cannot even understand what makes up human individuality even from an

external standpoint without being brought face to face with the fact of repeated lives on earth. And what he says in this connection is something which, sooner or later, the earnest student must take into account.

Reincarnation

There is much talk of Reincarnation to-day. It is put forward in many quarters as the only explanation that "explains" the events and conditions and differences of human life. Many people have, in these days, the conviction of the truth of reincarnation, quite apart from any direct perception or knowledge (not by any means easily attainable) they may have of "earlier lives." But a conviction of this kind may only remain at an intellectual level. It may never become an *inspiration*, so that one feels obliged to act in a certain way with regard to this conviction. But, on the other hand, one may be so "taken hold of" by the truth of reincarnation, and what Spiritual Science has to say on this matter, that one will feel the obligation, the inner necessity, for example to educate one's children (where the possibility and the opportunity exist for this) according to principles which take into account the fact of reincarnation.

One will feel, for instance, *the absolute necessity* of a system of education based upon the quite definite knowledge which Spiritual Science gives concerning the *processes of incarnation*, how the growing child passes through the stages at approximate seven-year intervals of the *change of teeth* and later *puberty and adolescence*. For all such physiological processes are also the external manifestation of highly spiritual and profoundly occult processes connected with the gradual incarnation into the developing physical body of the psycho-spiritual individual, the innermost Ego of whom has come over from former earth-lives. Moreover, the diseases of childhood have to be considered from this aspect. They are ultimately due to the conflict between forces belonging to the individual incarnating being and the purely hereditary forces from the ancestral line, operating through the parents.

For certain reasons, which belong to the deeper levels of Spiritual Science; and which can only be understood properly when the foundations of Spiritual Science have been laid in conscious understanding, the incarnating Ego does not always "fit" the hereditary pattern. There then begins a battle. This comes to outward expression in the illnesses and disturbances of childhood.

The School Teacher

Accordingly, the school-teacher who knows and works in the light of spiritual-scientific principles (Rudolf Steiner gave courses of lectures on education, and there are to-day many schools which follow his methods; some in England) will confront his pupils and teach them in a totally different manner from one who knows nothing of such methods and principles. Only one who has had experience of such matters can possibly understand the real significance of them. And this is but one of many possible and actual applications of Spiritual Science.

Similarly, a physician who is also trained in spiritual-scientific principles in addition to what he has received in the way of academic

medical training, that is to say in what Spiritual Science can contribute in the way of therapeutic knowledge and practice, will understand that many diseases are in reality actual "karmic" manifestations, due to "weaknesses" in the soul-life. Such "weaknesses" can very well be the outcome of deeds in a previous incarnation; and these "weaknesses" can ultimately take on the form of illnesses in the physical body, which is bound to react to inharmonious dispositions in the soul-life. For the principle that works between successive incarnations is the principle that also works everywhere in outer nature . . . at varying rates of velocity, however; and that principle is *Metamorphosis*, a word which may also be expressed as Endless Becoming.

The spiritual-scientific physician will therefore see in an illness not merely the external physical manifestation of it, to be treated according to this or that method (usually a method based on the specific remedy or theory that is most fashionable at the time), but also something of a psychic, even "moral" nature. He will see it in its relation to the spiritual background. He will confront the patient in a different way from a doctor who perceives only what is external, and to whom the inner world of causes is not a factor to be considered. And moral weaknesses themselves, in one life, Rudolf Steiner tells us, transform themselves into diseases (or the tendencies for the appearance of such) of one kind or another, in the succeeding incarnations. Such matters will be more fully considered when a more detailed examination of the departments and teaching of Spiritual Science can be undertaken.

Practical Application

From these two examples of the application of spiritual-scientific principles to human life and activity, and it would be possible to give many others, it should be quite clear that such practical application of Spiritual Science is real "practical occultism" of the most valuable kind. Spiritual Science is not in the world for the purpose of being an intellectual "hobby," or luxury for the well-to-do; nor for the purpose of giving satisfaction to a "group" or circle of devotees; it is in the world for the purpose of laying the foundations of a new civilization; for the purpose of creating those new forms in which the scientific and artistic, the religious and the social strivings of man shall find adequate vehicles of expression. New wine requires new bottles. Spiritual Science illuminates the whole of human history, culture and activity. New forms have to be fashioned; and through these new forms human culture will be led back again to the Spirit out of which it was born. Our civilization, such as it is, is in the rapid process of disintegration. But the thoughts of mankind as a whole are still directed more to what is past, what is traditional, than to what ought to be evolved for the future.

Spiritual Science, says Rudolf Steiner, is a *path of knowledge* by means of which the spiritual element in man is led out to the spiritual in the universe. It is not a religion; but it can illumine and interpret the religious systems of the world on the basis of an exact science of the spiritual. The starting point for this spiritual knowledge is in a true evaluation of the sense-world. We have to realize, says Rudolf Steiner, that the *very first step* on the ascent into the higher worlds is the *acquisition of a feeling for FACT pure and simple in the world of the senses.*

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THE AQUARIAN BOOK SERVICE

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The Books of Rudolf Steiner

Rudolf Steiner's books are not written in an easy-going popular style ; they are purposely difficult. The student has to wrestle with their content, with the thoughts and ideas which they contain. He has to bring to them inner activity of thought. By so doing the student is working at the transformation of his power of thought ; he has to be " all there " ; fully present in conscious effort of thought, just as he has to be, for instance, in the solving of a mathematical problem, or when studying a proposition of Euclid. Such intense concentration of thought, such activity of thought as Rudolf Steiner's books require, is the foundation on which the higher powers of exact clairvoyance already mentioned are built. These higher powers are far removed from mysticism, psychism and mediumship. Whoever works in this way has already begun his training for the development of Higher Cognition. This takes place in three well-defined stages. To these three stages Rudolf Steiner gives a special technical spiritual-scientific nomenclature . . . *Imagination ; Inspiration ; Intuition*. As ordinarily used these words have something of an inexact, vague, " unscientific " quality about them. As used by Rudolf Steiner in the special spiritual-scientific sense mentioned, they take on an entirely different character which has no connection with the loose and inexact way in which these words are used in popular parlance and everyday speech. These three stages are fully described in his book *Knowledge of the Higher Worlds and its Attainment*.

Rudolf Steiner's style of writing has been described as difficult. This difficulty is not something due to translation from a different language. Native German-speakers have spoken of his " special " style. Those who have the ability to read in the original have considerable advantages ; for no translation, however exact, however excellent, has the force and power of an original. This applies to all languages. For languages possess a spiritual element ; they express something of the quality of the Folk-Spirit which is incarnated in a nation. English and German are certainly deeply connected in their foundations ; they belong to the same linguistic family ; but English has developed in a more analytical and abstract direction. It is not an exaggeration to say that the study of the German language is worth both the time and effort if only it be undertaken for the purpose of studying Rudolf Steiner's fundamental books. A good plan for those who have already acquired a working-knowledge of the grammar and a vocabulary of the most essential and frequently-recurring words, is to take a book like *Knowledge of the Higher Worlds* in the Original and English editions, reading each page side by side.

(To be continued.)

The Will of Man

" Man is a term of transition. He is conscious of his aim to rise from his animal ancestry to the divine ideal. The pressure of nature, heredity and environment can be overcome by the will of man."

RADHAKRISHNAN.

THE ATOM AND THE UPANISHAD

By A. A. MORTON

OF all languages crystallising thought into words, surely the most difficult to translate is Sanscrit. This was impressed upon me when reading what I think is the most up-to-date translation into our rather limited English of some *slokas* of the best known and loved of Indian scriptures "which among all the holy scriptures of the world display the most scientific spirit in connection with spiritual enquiry." I refer especially to the Kathopanishad, a translation I give later.

In a recent number of *The Aquarian Path* a certain sloka (II, 20) of this Upanishad is translated "Smaller than small, yet greater than great, in the heart of this creature the Self doth repose," a version of the Sanscrit which is a most concise and satisfying statement of man's relation to the Whole.

Perhaps it is because we are beginning to be aware of what the word "atom" contains, that I found the following still more intensive; "Subtler than the atom, yet greater than the greatest, the Atman resides in the heart of living beings." So gives Mr. C. Rajagopalachari, late Governor General of India, in his little book "Upanishads for the lay reader." With it in my hand I must quote further from his short introduction. Of the Upanishads he says, "The spacious imagination, the majestic sweep of thought, and the almost reckless spirit of exploration with which, urged by the compelling thirst for Truth, the Upanishad teaches and pupils dig into the Open Secret of the Universe, makes this most ancient among the world's holy books still the most modern and satisfying."

A translation which seems to come midway between these two is by Charles Johnston, C.I.E., a learned member of the Indian Civil Service, in his book *The Great Upanishad*; "More subtile than the subtile, mightier than the mighty, the Self is hidden in the inmost heart of the creature here. Him he beholds who is without desire his sorrow gone through the grace of the divine Disposer beholding the mightiness of the divine Self."

I give the whole sloka here though this second half may be less simply set forth, than Mr. Rajagopalachari's version as follows:—"He who makes himself desireless and has cast off grief, beholds the greatness of the Spirit within him."

The first translation quoted is from a joint work by G. R. S. Mead and J. C. Chattopadhyaya, "That, free from desire he sees with his grief gone, the greatness of Self by favour of God." There may be more than one recension of the work—which dates from between three and four thousand B.C.—to account for the variety in translation. But it points to the great elasticity of the Sanscrit, and its adaptability to different types of approach.

Now the word "atom" is merely the Greek word *atomos*, meaning simply "not divisible." When a bomb bursts there is no more any "bomb." Now the atom has been split there is no more any atom as conceived a century ago. What remains is "subtler." Does our great pundit seem to hint at a twofold significance here, suggesting a meeting point, or a coalescence of spirit and matter? Is it possible that there is infinite divisibility of what we knew as the atom, complementary, or in opposition to imaginable expansion in Space? The astronomer never despairs of further exploration in the Empyrean. Is this what Hermes Trismegistus meant when he wrote "in a smaragdine tablet found between his two hands in an obscure vault where his body lay buried" by his statement: "it is true without leasing, certain and most true. That which is beneath is like that which is above, and that which is above is like that which is beneath to work the miracles of one thing."*

We "humans" of the Aquarian Age now stand at a vortical centre of gyrating activities and must advance very carefully whether centripetally or centrifugally lest we lose our mental balance. Only venturing poets, scientists and Sages dare to scale the heights and plumb the depths of Ever-Being and attempt to reduce their vision to words. We less favoured must listen to what they have to say seeing stars in the darkness of the materialistic type of thought which dominates so cruelly much of our popular "occult" literature-so-called; with the conviction that awareness of the Divine "beneath" and "above" will take us to the Adytum of Truth the goal of Union which is Yoga.

* From Friar Roger Bacon's "Mirror of Alchemy," 1587.

ADVANCE VIII

Do some of us feel as if we were floundering in the billowing waters of this Aquarian age losing the buoyancy of conviction in the struggle against the storm in the hurrying tempo. It is but a fantasy. We may ride on the waves, must indeed do so, and make use of the energy let loose as part of our human heritage to carry us forward. It is an age where various harbours of thought are opened to us so temptingly, to turn aside from the strenuous voyage, easily leading to shipwreck or stagnation, the former—since there may be salvage—even less to be dreaded than the latter where spiritual death awaits. The prevailing intellectual and psychic activities suggest to us many ways of escape from the prevailing uncertainty to still the heart's longing for a vision of Truth. Science and philosophy, reason and logic have much to offer by way of catching us in the intellectual trap. But, useful as these may be on their own plane of consciousness they give but heady *information* unless they are taken by the hand to lead us to look within where our true ego awaits our attention with answers to our doubts and questions.

Shall we change the metaphor and say that so we may emerge from long corridors of *information* into the cloisters of *knowledge* and come over from mere *observation* to the *Vision* and freedom for which we have longed into a great Light. Nor need we regret that such illumination is incommunicable in words. It is more as if a deaf man heard, or a blind man saw the stars. It will transform his being in such measure that he may become a light himself, an unconscious beacon to those whom he would help. It stills ambition and desire into a tranquil certainty with the humility that comes with *Wisdom*. This is the real Yoga.

ANUVACA

Thoughts

Watch your thoughts, they are creating an atmosphere round you every moment of the day. They are such a power for good or evil that you cannot afford to ignore the quality of them even for an instant.

Every moment they are building up something round you. See to it that the building is worthy as it stays with you always, and bear in mind, that it is visible and tangible to the inhabitants of its own world.

According to the atmosphere with which you surround yourself, so do you attract or repel people in both worlds, thus adding to the help or hindrance which you receive.

May your thoughts rise like stars to the Great Spirit and shed light upon the Path.

THOMAS LACKENBY.

THE AQUARIAN MAN

By *ROY M. PHILLIPS*

In this article Roy M. Phillips, founder of the Midland School of Self Knowledge and lecturer on Rosicrucian Christianity and Nutrition, outlines the technique of the Ego in forming the Aquarian man of the future

IT is self-evident that before we can employ any kind of force we must first build that which is to contain that force. Before we can hope to demonstrate Self-mastery we must know the Self which is the medium through which such mastery will issue. All people admire and would like mastery, but very few people indeed know what this entails when Self-mastery is the much-sought-for Kingdom to which all things are added.

A few pointers of Rosicrucian origin may prove helpful in establishing a technique of living that leads to Self-mastery, and which can be said to characterise the unfolding Aquarian man.

First, the word-term Rosicrucian means Rose-Cross, Rose meaning passionless purity, and Cross signifying apprenticeship and initiation, the international movement bearing this name being the Western Wisdom Teaching of mystic Christianity and esoteric discipleship in modern times.

Initiation means the use of powers or forces. Apprenticeship means the transformation of the learning principle into the teaching principle, or, in other words, the making of that thing which must obviously be formed before it can function.

To begin with, no one may expect to qualify for the original and wonderful powers that will characterise the Aquarian individual, who is already to be found striding through the debris of this collapsing Piscean Age, until there is evidence of that sweet impersonality which is born only of Self-knowledge. From this point emerges the next, that no one may hope to realise any useful degree of Self-knowledge whose mainspring desire in life is divided into "indulging" and "possessing" on the material levels of self-expression. And thirdly, the main branch, no one will ever succeed in gaining Aquarian initiation whose life-expression is not mainly centred upon the theme and performance of *altruistic* service. Egoism has served its vital need in forming the primitive and basic man, and altruism is for the purpose of universalising the basic separateness of individuals.

The man who realises that he is as yet fragmentally divine is not one who will vainly attempt to command spiritual and psychic forces in the

same way as he exploits material substances. Failure to know these initial pre-requisites in the attainment of Self-emancipation but adds to the welter of confusion, disillusionment and misery, which today besets the overwhelming majority of human spirits in flesh.

The human spirit in flesh is called the Ego, a learner-spirit in the college of evolution, and destined to become a teacher-spirit, a graduate of the present solarised system of development in the expanding fulness of experience when this has been transformed into wisdom and creativity. And to this glorious end every path is one (according to the people of the nation it represents) in its main characteristic—that of acquiring ever-increasing degrees of Self-mastership.

Mastery from Within

The Aquarian-man-in-the-making is one who realises that the master must be *formed within*, and not invoked from without; that he must assert his little understood faculty of Will and consciously impose it upon his rutted behaviourism. It comes as a joyful surprise to some to learn that they can actually do this by decision, and then as a shock to find how little they can keep it up. But many pupils have become masters on and from this point of experimental self-exertion. Indomitable effort based on resolutions that fall and rise undismayed before the initial monotony of defeats, give the sign and promise of inevitable success and fulfilment. The indwelling man must be awake and at work within, reforming that which is the maker of the circumstantial world that surrounds him. For this magic and would-be fascinating process is the nucleus of true world-mastership, which can issue only from the womb of Self-mastership.

The Will and the Desire are the two mighty agents that sway the destinies of men and of nations. The Will is positive. It moves from within outwards. Desire is negative. It would draw the outward inwards centripetally. The former is triumphantly expressive; the latter exultantly possessive. The Ego, the thinker, stands between the two great streams of Self-manifestation. He can indulge them or employ them, but he can do the latter only to the degree that Self-knowledge increases; for Self-knowledge is inside information connected with first hand experience, which must obviously lead to the sheer epigenesis of wisdom and creative emancipation. There is nothing so micro-cosmically sublime as a God-enroute Ego, ploughing through the diminishing depth of treacle that symbolises transit through the vales of sensuality and circumstance. The accent is on the Will, spiritually nourished by conscious service and deliberate Self-discipline, making an ordinary Piscean Age man an extraordinary Aquarian Age man. Circumstance challenges the Ego's Will to a duel, and whenever an Ego is able consciously to accept that challenge then the battle is on for liberation from material allurements and their fettering grip.

The Aquarianised Ego gives evidential performance of his spiral Will. He deliberately employs this great operational faculty-agent which gives direction, momentum, and consequence to his Self-expression. It must be borne in mind here, in accordance with the Rosicrucian teachings, that the Ego is a monadic God on its way back to the Macrocosmic fountain head. And in this journey it is behind the Will and every other faculty, as the driver is behind the controls of his vehicle, so that he may

observe the direction in which the vehicle is travelling, while at the same time having full observation of the controls. And this gradational Will, forming the spearhead of all action, takes possession of the major areas of Desire and becomes attached to things in order to achieve assimilative and digestive mastery of experience, for the purpose of overcoming the pull of the sensuous world. And how different from this centralised Self-expression is Desire which attaches things to it for possession and gratification.

Desire not Sinful

Desire, however, must not be looked upon as some sinful attribute of the Ego, but also as a gradational faculty-agent of the indwelling spirit *enroute* for a creative consciousness of deific magnitude, a creativity that will speak forth the creative fiat when it has learned how to select consciously the ingredients of mastery from sensuous existences in evolving matter and its lessons. And it is no argument against this broad and lofty conception that part of such lessons in matter include an almost unconscious attraction by the Ego, of all that for which it hungers and would selfishly possess.

Likewise, Will must not be held to be some virtue-faculty of the Ego and its permeating and surrounding selfhood, for Will is as subject to error as is Desire. Will is a human attribute and like all other human attributes is gradational, that is to say it is in a state of continuous, creative becoming, and at all given levels of its existing status is only what the Ego had made it and is making it. Of all the faculty-attributes of the Ego the Will is the greatest in its creative and developmental journey through the microcosm. And—after first being formatted in structural capacities by the Ego working with phenomenal substances through the medium of sensation—it is the function of the Aquarianised Will to lead Desire via Self-restraint, and then, arriving at conscious and voluntary self-sacrifice, to be the midwife for the Ego's immaculate conception in the birth of passionless initiative. And with this great, *transformed* ambition the Ego can raise passion into compassion, the subconscious into the superconscious, and then the ideal Christianity, so far as white-skinned Westerners are concerned, will have become a *performance*.

Desire at Large

To conclude these few pointers re the Aquarian-man-in-the-making let us look at two instances of Will and Desire in and out of error: Desire at large in the Selfhood is not as good as Desire at large in the world-self. Desire at large in the Self means self-inflation, while at large in the world (the ever-enlarging Selfhood) it obviously means cultural improvement of the world-society. Will at large in the world means despotism and domination; at large in the Self it imports Self-dominion.

The Ego, unconsciously at first, and then with increasing voluntary action, builds its consciousness, fashions its mind and faculties, formats its circumstances, moulds its environment, and all this for good or ill according to the motive. But it should not be too difficult to accept that in all selfish motive one is punished by *one's Self*, the punisher. This

“punishment” is poetic in that it is nothing more than self-amputation from the cosmic anatomy and its dispensations. Greed isolates. Generosity unifies, the Ego being the sower and the reaper—to the uttermost farthing.

World-humanity now has Desire, at the close of the Piscean Age, far in excess of Will development. The accent, therefore, must be on the latter. But as all Aquarian origins are sublimated Piscean extracts, the emerging Aquarian Will may to-day be seen in men and women who are exponents of a technique of modern discipleship. Their love, e.g., altruism, has been for some time and still is, being shaped by the polishing frictions of everyday life met and dealt with voluntarily, and the great extract they reap from this they shed upon the trembling concavities, the aching receptivities, the love-wanting matrix of a confused humanity standing on the threshold of a New Dawn barely apprehended, if sensed at all. Yet this dawn is the Aquarian Age of Ego-wrought universal amity. Like a wondrous but highly complex seed planted in the world-garden of sensuous life and fertilised by the horticulture of Self-knowledge, the deliberate exercise of altruism polishes the diamond Will in the rub and irk of relationship’s mystery, wherein the Will graduates from the confines of hunger-forming circumstance. Then the Ego is hailed as a “first born” on the inner planes. This is its *consummatum est*.

And the method? Self-knowledge leading to Self-mastery and the Kingdom within where the soul informs with more divine authority the whole economy of the man who must perforce digest and then liberate all experience.

The Ego’s glory lies in the voluntary selectivity of experience through increasing knowledge of the mystery of Good.

A BOOK REVIEW

By *ARNOLD WYE*

Brahma Sutras, Part I, by Sri Swami Sivananda (The Sivananda Publication League, Rs. 7s. 0d.).

Those who earnestly tread the path toward spiritual enlightenment should find Sri Swami Sivananda a sure guide and helper. The degree to which he has attained can be evinced from his many works whose compass, already great, is now immeasurably greater through this profound commentary. It is being published by the Sivananda Publication League, in two parts of useful size, complete with Sanskrit characters and translations.

Since their first appearance, these aphorisms have exerted a far-reaching influence on later Indian philosophic thought and there have been many commentaries. As subjects for meditation they cannot be surpassed and all praise to Swamiji for not erring to longwindedness or evasion in dealing with them. Such deep understanding speaks of direct intuitive experience and should not be ignored by anyone striving for self-realization and then knowledge of Brahman.

DEATH AND REBIRTH

From *GODS IN THE MAKING*

By T. MAWBY COLE in collaboration with

VERA W. REID

COUNTLESS cycles of awareness and many varying forms of expression have determined the level on which our consciousness functions to-day. Likewise, the expansion of our present consciousness in this present cycle of awareness, and our attitude towards our present circumstances, will have an influence on our future embodiments.

Just as the experience of all past embodiments is retained by the Ego and utilised for the further unfoldment of potentiality, so the experience of any one embodiment is retained in the Subconscious Mind and utilised to enable the Conscious Mind to attain further states of awareness.

The fact that we are unable to recall the circumstances of past embodiments is not surprising when we remember that any one personality functions in one cycle of awareness only, and that when the cycle is completed each of its three vehicles of expression dies and disintegrates on its own plane, leaving only the seed atoms to be retained by the Ego and utilised in the further unfoldment of potentiality.

The physical brain we have to-day could have had no connection with the brain of past embodiments. Therefore, it is unlikely that incidents which took place in a previous life should have any effect upon it. It is unable to remember all the thousand and one happenings of this life ; it has to store the majority of them in the Subconscious Mind. For example, very few of us are able to recall clearly how we learnt to read and write, and many of us carry on our body scars whose origin has been completely forgotten by the Conscious Mind.

It is merciful indeed that Nature has devised this means to liberate the Conscious Mind from the burdens of detail no longer of use, for, if we had to recall every step we took in learning to read and write, we should find ourselves considerably hampered in dealing with our correspondence to-day. In the same way, if the full detail of our past lives—to say nothing of our past misdeeds—remained with us, we should find it extremely difficult, if not impossible, to function satisfactorily in the "now."

It is, however, possible that at a much more advanced stage of development, when the vehicles of the personality are in every sense also vehicles of expression for the Ego, conscious memory of past embodiments may be achieved by an effort of will.

Death

If individuality ceased with the death of the physical body, there could be no purpose in this life, with all its kaleidoscopic happenings. We should not struggle to preserve life nor to reach out towards greater states of awareness. There would be no purpose for the enormous sacrifice made by the lower Kingdoms to sustain human life. The span of this physical life of ours is at most very few years indeed, less than a split second when considered in terms of astronomical time or in relation to eternity.

As Nature herself does not know the meaning of the word "dead," we shall not consider the possibility of annihilation after death. Rather, we shall think of death as a point on the Continuum where consciousness, having completed its cycle of awareness, is liberated from matter in order that the experiences lived through may be assimilated by the Ego and built permanently into the pattern in order to enrich it.

Death is the end only for the organic structure through which consciousness functions in any one cycle of awareness, and it would appear that we intuitively recognise this to be the true state of affairs, for while the "I" can imagine the non-existence of the body, it cannot imagine itself as non-existent.

This thought has been admirably expressed by Ramacharaka in *Raja Yoga* as follows:—

While the majority accept on faith the belief in the immortality of the Soul, yet but few are aware that it may be demonstrated by the Soul itself. The Yogi masters teach the candidates this lesson, as follows. The Candidate places himself in a state of meditation, or at least in a thoughtful state of mind, and then endeavours to "imagine" himself as "dead"—that is, he tries to form a mental conception of himself as dead. This at first thought appears a very easy thing to imagine, but as a matter of fact it is impossible to do so, for the Ego refuses to entertain the proposition, and finds it impossible to imagine it. Try it for yourself! You will find that you may be able to imagine your *body* as lying still and lifeless, but the same thought finds that in so doing YOU are standing and looking at the body. So you see that YOU are not dead at all, even in imagination, although the body may be. Or, if you refuse to disentangle yourself from your body, in imagination, you may think of your body as dead, but YOU who refuse to leave it are still *alive*, and recognize the dead body as a thing apart from your Real Self. No matter how you may twist it, you *cannot* imagine yourself as dead. The Ego insists upon *alive* in any of these thoughts, and thus finds that it has within itself the sense and assurance of immortality. In the case of sleep or stupor arising from a blow, or from narcotics or anaesthetics, the mind is apparently blank, but the "I" is conscious of a continuity of existence. And so one may imagine himself as being in an unconscious state, or asleep, quite easily, but when it comes to imagining the "I" as dead, the mind utterly refuses to do the work.

In sleep, our focus of consciousness changes from the Physical to the Emotional Plane. This is a mild form of death which takes place every time we go to sleep. When we wake up, or are awakened, consciousness is once more focused on the Physical Plane. When, however, the allotted span of this life has run its course, or when the physical body is destroyed by accident or disease, the moment of death comes. Then, though consciousness leaves the body as in sleep, it cannot return and take possession of it again. At this moment the physical Seed Atom is withdrawn into the Emotional Body, where it unites with the Emotional seed atom. The physical body is left in a state of rigor

mortis, which persists until the Etheric Double has also withdrawn, a process which in our climate usually takes about three days. When the Etheric has completely withdrawn, then mortification sets in and the millions of body cells, each a separate life, are liberated to return to First Principle.

In the vast majority of cases there is no pain at the moment of natural death. This is clearly shown by the look of peace and serenity seen on the faces of dead people even when death comes at the end of a long and painful illness. The lines of suffering and age are smoothed away, and replaced by a dignity perhaps lacking in life.

There is no need whatever to fear death. It is a much simpler state to pass through than that of coming to birth, when we have to adapt ourselves to the coarse and heavy vibrations of the physical plane. Death is a passing from this coarseness to a region where we are able to express ourselves in ways unknown on the physical plane. Death is the door to greater possibilities, and should be welcomed rather than feared.

In ancient Peru, birth was an occasion for mourning, and death for rejoicing. This is how it should be, for surely we grow greater and not less by dying.

Function of Consciousness after Death.

Life after death may be described as the return to the Ego of that which was projected from it. This process of return to the Ego involves the casting off one after another of the bodies in which the Personality functioned during each cycle of awareness.

As the function of consciousness after the death of the physical body responds to a finer set of vibrations, we may assume that embodiment on the Emotional Plane is even more real than on the physical. Personal identity, far from being lost, becomes more firmly established, making it possible for us to express ourselves much more freely than on the physical plane.

All life expressions have their origin in thought substance. The physical body exists for the purpose of materialising thoughts at the physical level. Thoughts, having to be manifested through coarse physical vibrations, lose much of their intrinsic value, and on the physical plane we can, as a rule, only become aware of thoughts and feelings of others when these have been translated into speech and action.

We all know how difficult it is for us to express our thoughts in such a way that they may have for others the significance we ourselves give to them. Our emotional and mental expression may well be as greatly hampered by the physical body as would be the expression of a pianist playing in gloves. But when consciousness is transferred from a coarser to a finer set of vibrations, as it is after death, our thoughts and emotions can find expression with little or no distortion.

The functioning of consciousness after death depends upon the quality of our thought creations. The Law of Attraction operates on all planes, and therefore, after death, according to the general trend of our thoughts to our individual state of development, we shall be drawn towards those environments best suited to our individual requirements. Those whose physical lives have been passed at a low level are drawn naturally towards the lower levels, and those who are more developed towards the higher levels of the Emotional Plane.

Consciousness functions on the Emotional Plane until all the experiences of the last embodiment have been fully assimilated. Then the Emotional Body dies and disintegrates, and consciousness is transferred to the Mental Plane, where the Emotional seed atom unites with the Mental seed atom, and all the experiences of the personality are finally assimilated by the Ego. It is here that all the negative qualities acquired by the Personality are incorporated in the seed atoms, for only positive qualities can endure in eternity and be utilised by the Ego in the unfoldment of potentiality on the higher mental plans.

The Mental Bodies of the great majority of mankind are still in a primitive state of development, and thus very few of us as yet reach the higher Mental Planes.

The period of life after death spent on the Mental Plane varies in duration and intensity according to individual development, but at whatever level this takes place, it is always a period of bliss. Life on this plane is the Heaven world described by many religions—the “happy hunting grounds” of the Red Indians, the “streets paved with gold” of the Christians, the “Valhalla” of Northern Mythology, the “Paradise” of the Mohammedans.

Period between Birth and Death.

The duration of the periods between the successive embodiments of the Ego cannot be measured in terms of years, but it can be inferred that these periods are usually much longer than that of a single span of physical life, and that they vary considerably according to individual development. In certain exceptional cases, immediate return to physical life may occur.

The duration of these intermediate periods will therefore be longer for those on the lower emotional levels of awareness than for those who have reached the higher.

On the Mental Plane the same thing takes place. Those whose Mental Bodies are less developed spending a longer period on the lower levels than is necessary for those whose Mental Bodies are more evolved.

A New Personality.

The projection of a Personality, overshadowing its function on the lower planes, and the final absorption of the experience gained, involve, for the Ego, an output of energy necessitating long periods of repose between one projection and another.

Sooner or later, however, the Ego thirsts for further unfoldment, which can only be attained by the projection of yet another personality into the lower worlds. When this happens, the Seed Atoms are stirred to activity and by their vibrations draw to themselves the matter of their own planes corresponding in quality and density to their inherent individual qualities.

From the substance thus attracted, the bodies of the new personality are formed. First the mental, then the Emotional, and finally, the Physical Seed Atom, uniting with the seed of the parents, draws to itself the material of the physical plane of which the new physical body will be composed, and through which the Personality will function when it comes once more to birth.

BOOK REVIEWS

In Search of the Miraculous, by P. D. Ouspensky (Routledge, 30s.).

In Search of the Miraculous, by P. D. Ouspensky, is most appropriately sub-titled "Fragments of an Unknown Teaching." Because of these fragments the book is a most valuable contribution to the occult literature of the present day.

The reader, however, would be well advised to differentiate between these fragments and the commentary, the wealth of opinion, feeling and speculation that goes to make up the remainder of the book.

Ouspensky gives us a fascinating picture of two outstanding men. G, who is striving with the fragments, endeavouring to give them coherent expression in a form that will be acceptable to men, sometimes succeeding brilliantly and other times failing dismally. His effort on "Kundalini" showed an abysmal ignorance of the whole subject of the "Serpent Coil."

While it is true that much nonsense has been written on this subject and G's effort may have been a reaction to it, one cannot help but think that G was trying to "kill" a subject on which he was not well enough informed to answer questions. If his object was to discourage the subject among his pupils he would have been better to follow the method of one who wrote :—

Many have worn the Serpent on their head but few have seen it live.

The power of the Serpent is given to those whose eyes can see more deeply than his brother. It is but an emblem on the way and not perfection in all parts. But those who choose the Serpent must carry him until, imparted with life, it departs.

We have no children that carry this sign but leave them to a brother for they are slow of understanding. Do you likewise.

Again, when speaking of knowledge as being limited in quantity and therefore rationed in order to ensure unequal distribution, one feels he wanders once more into the realms of imagination. What does the flame lose of its bulk when the taper is lit from it ?

The picture Ouspensky gives of himself in relation to G. is instructive. He was drawn by something he recognised but couldn't place, a teaching with a familiar ring yet not recalled and at the same time there was within him a resistance to it, a conflict, mainly undefined, and never resolved.

He had not heard :—

Dwell not in past ability but strive to function with your power consciously controlled, for that which is past has served its purpose . . .

(*The Aquarian Path*, Jan., 1950, p. 6)

Gurdjieff was gathering in fourth centre people. Ouspensky had outgrown it. The Teaching is still unknown.

A book well worth the 30/- asked for it.

T. M.

The New Man, by Maurice Nicoll, M.B. (Stuart and Richards, 15/-).

This is a book by a veteran student of analytical psychology and one who has gone beyond just the study of this subject. It tells us that the Parables and Miracles described in the Christian Gospels have more than an outer meaning but contain a hidden interpretation from which we can, if we are sufficiently intuitive, find a method for self-realisation. This is no new idea to one who is well versed in such matters. But Dr. Nicoll points out that if the implicit teaching had been baldly stated, it would lose its force in that the student would not be obliged to do the mental exercise which leads from mere knowledge to intuitive understanding—in short, the reason is akin to that of the Zen Master when he asks questions to which there is no sensible answer, and leave his disciples to make sense out of his nonsense.

We have here a rather repetitive text which seems to consist of a series of fragments of talks pieced together. It would have been better for being edited and made into a whole instead of remaining a patchwork. But the careful study of the symbolism, and the way in which it is pointed out that, all through, such things as water, wine, stone, sand, etc., are as consistent in their meaning as the symbols used by alchemists, makes it a useful book, if only as an eye-opener to the person who has not hitherto perceived the esotericism of the Christian Bible.

L. J. B.

The Bugbear of Literacy, Ananda K. Coomaraswamy (Dennis Dobson, 7/6).

Ananda Coomaraswamy has long been recognised as one of the most distinguished scholars and most original thinkers of modern times. The seven essays written in the last years of his life between 1943 and 1946 and now published under the title of *The Bugbear of Literacy* are an excellent example of his work. In each of them he challenges our preconceived ideas and stimulates us to examine present day problems from an altogether fresh angle.

From this examination our machine-made Western civilisation does not emerge victorious. Under the guidance of Coomaraswamy's penetrating thought, we begin to wonder whether after all we have much to be proud of and to speculate towards what goal the road we are travelling on can lead us. Most of us would agree wholeheartedly with the author when he says: "Modern civilisation, by its divorce from any principle, can be likened to a headless corpse of which the last motions are convulsive and insignificant."

Coomaraswamy however, does more than diagnose disease. He also offers a remedy. "A philosophy identical with Plato's is still a living force in the East. We called the modern world a headless body: in the Eastern books there is a teaching, how to put heads on bodies again. It is one of sacrifice and of preoccupation with realities: outwardly a rite and inwardly a being born again."

This theme of the regeneration of man is the under-current and inspiration of Coomaraswamy's work, for he is *par excellence* a true exponent of the age-old and perennial philosophy.

V. W. R.

The Inner Experience of a Psychoanalyst, by Theodor Reik (Allen & Unwin, 21/-)

"This book," says the author in his introduction, "tells the story of the strange adventure which is the most important work of the psychoanalyst: the story of an expedition into the last dark continent on earth." This last dark continent is of course the soul of man into whose depths those who seek self-knowledge must plunge.

Techniques for the exploration of this hidden world have been known and practiced by men of all ages and climes. The end and object of each is identical, but the means differ according to the spiritual and evolutionary stages of the race who devise and practice them. The student of the Yoga sutras of Patanjali, for instance, under the guidance of his guru covers in his preliminary stages much the same ground as his western brother in his study of psychoanalytical methods.

The Inner Experiences of a Psychoanalyst covers an immense amount of ground. "It is," as the author says, "an introduction to psychoanalysis from a new angle; from the point of view of self-observation and self-analysis. It attempts thus to introduce the reader to a strange, new field by starting where other investigators stop."

Dr. Reik shows clearly how in order to understand another person we must first understand ourselves. He carries his dictum of "Physician Heal Thyself" into his consulting room, and in his endeavour to help his patients makes startling discoveries about himself and his own hidden motives, desires and reactions.

"This book should come into the hands of a wide circle of readers who have a genuine love for the science of depth psychology and a passionate curiosity about what goes on in the netherworld of the human soul. Like an after-tremor that follows an intense earthquake, these pages bear testimony emotional and intellectual, to the experience connected with the name of Freud."

V. W. R.

In Mortal Bondage, by Colin Roderick (Angus and Robertson, 12s. 6d.).

This is the life story of Rosa Praed, a novelist of the late Victorian and Edwardian eras; best known nowadays by her novel *The Soul of Nyria*, purporting to be a true story of the past incarnation of her friend, Nancy Harward, as a slave girl in Imperial Rome.

The early part of *In Mortal Bondage* tells of Mrs. Praed's youth in the Australian Bush in the early pioneering days; and is lively and interesting since it touches on a phase of life not often described. After her marriage she came to England and moved in literary circles, meeting Oscar Wilde, Meredith and all the literary lights of that time. Later she separated from her husband and lived with Nancy Harward with whom she had a passionate and romantic friendship. Nancy was a medium and from that time until her death Mrs. Praed interested herself increasingly in psychic phenomena and the various branches of "occultism."

The book, although interesting, is over-long; it is full of rather dull extracts from her earlier over-romantic novels, and long conversations which, one presumes, must in part emanate from the author's imagination, even if they are to some extent based upon diaries. This brings a sense of unreality. He has no gift of selection and the semi-novel form always presents many difficulties, particularly to the writer who has no novelistic sense. Mrs. Praed herself never really comes alive. But those interested in this particular period or who have read her now almost forgotten novels will certainly find a very complete account of her life and times.

H.K.C.

The Manhood of Jesus, by Geraldine Cummins (Dakers, 10s. 6d.).

The gaps in the biblical accounts of Christ's life and activities have long stimulated the imagination of theologians, students of Christianity, mystics and the like. Many volumes, some of them inexpressibly ponderous, have been written in an effort to solve the mysteries.

This book, written by the famous automatist Geraldine Cummins, succeeds I think, where most of its predecessors failed. It neither troubles itself with interminable theorisings and suppositions, nor endeavours to depict Christ in terms of modern psychology.

It merely relates in simple and often beautiful prose a story of a great man who lived amidst plain, hard-working people, a man who, whilst never once claiming to be the Son of God in the accepted sense of the term, was deeply conscious of his divine mission as a teacher and demonstrator of Truth.

Here in this book the figure of Christ is divested of all the superstitious trappings wrapped about him in the past by sincere but bemused theologians and historians, and he emerges as a human being whose purity and perfection, we feel, were as much derived from personal suffering and conflict as they were especially endowed upon him, in some measure, by God.

There are passages of haunting beauty in the first part of the book which describes Christ's life at Nazareth amongst his family and his labour amidst the fields. Here one is sharply aware of Christ's happiness, its wistfulness and transiency.

From the time that Christ takes leave of his mother and sets out to discover his mission, to his sojourn in the mountains in the company of the mystic and his ultimate meeting with John the Baptist and the disciples, the book increases in dramatic power.



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But there is no enlarging of the canvas merely to create an awe-inspiring picture of Christ's eventual trial and crucifixion. Indeed, certain events made familiar in the bible are referred to rather than detailed, and when at the last we read of Christ's martyrdom we are made more poignantly aware of his pain through the straightforward description than we might have been had the writer plunged herself into theatricalities.

It is a book that will give extraordinary pleasure to the discerning reader; a book that grips one to the last word and haunts the mind and heart afterwards.
G.E.

The Quest of Enlightenment and The Road to Nirvana, by E. J. Thomas, M.A., D.Litt. (Wisdom of the East Series. John Murray, 4s. each).

A sound knowledge of the scriptures is a necessary qualification for anyone making a study of religions. For this purpose these little books are admirable and Dr. E. J. Thomas has combined wisdom of selection with a rare gift of translation. *The Road to Nirvana* deals with a collection from the Pali, while *The Quest of Enlightenment* consists of translations from the Sanscrit.

In an editorial note J. L. Cranmer-Byng extends the hope that these books shall be ambassadors of goodwill between East and West. Their exceptional worth should assure him of this aim and they go far to heighten the prestige of a valuable series.

A. W.

The Unobstructed Universe, by Stewart Edward White (Robert Hale. 8s. 6d.).

This book is of unusual interest in that it is not only a careful and exact record of communications from the Beyond, but one in which the investigator becomes communicator. For many years Mr. White and his wife, Betty, had explored the frontiers of the Beyond, but after her death in April, 1939, she assumed the role of communicator. In her first seance she gave convincing and fool-proof evidence to her husband of her identity, but said her mission was not a personal one, she was commissioned to bring to mankind "the sense of spiritual stability, and the 'hereness' of immortality." Her theme adhered to throughout the entire book, is that consciousness, although itself evolving, is the only reality and that there is only one universe, of which the obstructed, or so-called material aspect, is but a segment.

Betty analyses the fundamental principles of the universe, reducing them to their relative essences and frequencies, employing words in new connections and associations to carry her exact meaning. She explains that the difference between time, space and motion in the obstructed and unobstructed concepts of the universe, is a purely relative one. Betty insists that she lives in both worlds, but admits that man in a physical body is subject to the frequencies which constitute matter, except in the case of light, sound, radiation waves, etc., which link him with the unobstructed aspects of the universe. The creative and eternal nature of thought is explained, and a pathway indicated whereby man, despite his limitation, may escape at times to the freedom of the larger universe.

The main purpose of this book is to erect, by the process of exact analysis, an unassailable platform of truth, but side-lights are thrown on many of man's problems and deeply-rooted beliefs. Purgatory is rejected whole-heartedly, "But," says Betty, "Man can and does suffer for his sins and must atone for them by his own efforts." She upholds the quantitative life of effort and experience lived to a ripe old age as "one most likely to qualify the entrant to the unobstructed universe to take his place happily in his new surroundings." In rounding off one of her talks she remarks, "It is only the emotional things that count . . . because nothing that happens to an individual is as important as what the individual thinks about it."

A careful, thoughtful book and one that should inspire seekers to pursue their search still further.

D.C.W.

Letters to the Editor

Healing and Healers

Dear Sir,—Mr. Ralph Edmonds refers to my quotation of Mr. Gerald Heard's adverse comment on spiritual healing and says that the comment suggests to him "a piece of very ancient smuggling"—in a word, he thinks it means that if a person is ill he should be told that his state is due to his karma, and that he will have to put up with it.

This interpretation of Mr. Heard's views suggests to me, I am afraid, a piece of very ancient superficiality.

Each one of us must try to alleviate other persons' sufferings; if possible, cure their ailments. The contrary was never suggested. The sole question at issue is the means that are employed.

Mr. Edmonds points out, truly enough, that when a person is sick his chemistry is "out of shape." But he goes on to make the fundamental mistake of supposing that mere correction of this shapelessness, *no matter by whom or by what agency*, heals the patient by "healing his thoughts, desires and outlook."

Mr. Heard urges, and so do I, that "by whom or by what agency" matters a great deal. The argument (if Mr. Edmonds likes to consider it an argument) is that "you must know why a person fell ill before you can safely cure him." In respect to spiritual healing, only the most spiritually-advanced persons can know this truly, by insight, intuition (or howsoever one may prefer to term the power or faculty) when confronted with the individual case. This is not in the least to say, however, that healing should not be attempted by ordinary medical means—that is to say, by all persons with ordinary medical (and psychiatric, etc.) knowledge and training. Their attempt would be to deal with the illness, whatever form it might take, on the ordinary level of cause and effect as far as they were able to trace and judge cause and effect in the patient before them. In such a case the patient is helped to correct both his chemistry and perhaps also (according to the degree of understanding and experience of the practitioner) his "thoughts, desires and outlook." This is the valid procedure, and it can be (and should be) practised, to the extent possible to him, by the ordinary layman who has insight into the causes, in a given case, of a person's unhealthy condition.

What has already been clearly indicated by this correspondence is the danger of "spiritual healing" which indiscriminately evokes a force or agency for the "cure" of a person (perhaps a large body of persons in a public hall). Deep insight into the spiritual (and therefore mental, psychological and physical) state of the patient is needed, unless his last state (which certainly may be, and undeniably often is, preceded as a result of the healer's efforts by an apparent present cure) is to be worse than his first state.

CHARLES J. SEYMOUR.

London, S.E.4. 5.6.50.

The Middle Way

Dear Sir,—I note that your correspondent, D. Maddock expresses the opinion that the "Middle Way" advocated by Dr. Jung (and incidentally by a greater than he, the Buddha) is "static and undeveloped" since, argues Mr. Maddock, the "true way must be positive to be creative."

Surely there is a misunderstanding here of what is meant by the Middle Way. He who walks the true Middle Way combines thereon both the positive and negative powers, and by doing this in a balanced manner acts creatively but without falling into excess either to the right hand or to the left. This right use of the dual aspects of what is, in essence ONE power, is the secret of the Middle Way. Both positive and negative are good in their right proportion and place, but each when developed to excess can become evil. We know only too well that an excess of "positive" power can be destructive through violence, just as an excess of "negative" power can destroy by inertia. But it has been truly said that "there can be no consciousness of light without a consciousness of darkness."

Manifestation proceeds by this inherent duality of Life, by the interplay of positive-negative; male-female; light-darkness; action-inaction; and to become "at one" with God implies not only understanding, but mastery of the Dual Poles of Being through which the Divine has chosen to manifest.

A study of the Eightfold Noble Path taught by the Buddha, and also that excellent book, *The Dual Poles*, by Claude Bragdon would clarify this issue. The Middle Way is also exemplified by the Qabalistic Tree of Life. The Middle Pillar rises between the pairs of opposites through Tiphareth (the Redeemer). All the Powers on the Tree are used in this advance, but are merged and blended to attain an ultimate synthesis and perfection in Kether. The wisdom of Dr. Jung is based on very sure and very ancient foundations.

H. K. CHALLONER.

Beckley. 1.5.50.

Ape-Men Slaves

Dear Sir,—In case you have not seen it, may I call your attention to a rather conspicuous paragraph in a leading daily paper of April 26. It tells of a speech made to the National Academy of Sciences by a Dr. Stanley Britton, Professor of Physiology at the University of Virginia. I feel that there could be no more damning proposition or lower degradation of "science" than his proposition to cultivate a race of slave-ape-men by artificial insemination. It should give a shock to all decent people; how much more to those who are giving time, thought and energy to save humanity in its struggle in the webs of materialism towards a higher conception of man's true value and possible destiny.

Readers of *The Aquarian Path* are well aware of the part sex crimes had in the overthrow of great Atlantis. Are we again approaching such a disaster? Maybe the sooner it comes the better. But, what of those who set science on the wrong track? National Karma is involved, and though this vile suggestion comes from across the Atlantic, are we here immune from blame? Has not a leading prelate condoned the use of artificial insemination in certain cases? How this churchman has helped to lower ideals of what "human" means! The unnatural mode of life to which industrial "civilisation" has brought us has almost ruled out the words chastity and purity from the generally accepted vocabulary as "old-fashioned, anachronisma." This tends to bring unthinking man to a lower level in his daily life than the undomesticated animals. So many drift along careless of results in a chaos of nescience. Does one's heart and head not ache to help him out of the darkness of ignorance; to open his eyes to the splendour of his own birthright? We must, however, irrevocably cast despair aside and ceaselessly work, each in his own individual capacity to bring the revelation to the ignorant, the dissatisfied, the unhappy.

VIGILANT.

30.4.50.

Reincarnation and Sex

Dear Sir,—I am very sorry to see your journal supporting reincarnation, it spoils an otherwise good journal.

Reincarnation is a technical impossibility, apart from reincarnation by means of obsession—the cause no doubt of overful asylums.

It is also an insult to God—might as well believe in the butterfly returning to the chrysalis stage.

Reincarnation is one of a number of false beliefs being foisted on the West by the East for long-term political reasons (see C. Moore's *The Unknown*).

The reason reincarnation is supported by so many otherwise sane people is easily explained either by reading Freud, or for a short time listening to conversation in any army barrack-room—namely, the chief be-all and end-all of life with the mass of people, of sex and its pleasures. The economic system of the day does not enable people to marry until well after the sexual peak (at 17 years of age—*International Journal of Sexology*), even if at all. Hence any belief which promises another material life with possibilities of sex

pleasure is bound to find supporters. What the psychologists term rationalisations are of course used by people to explain the reasons for their belief in reincarnation. Any student of psychology can see through them, of course. It is interesting to start a vocal argument with a supporter of reincarnation—watch the way he flies into a temper as soon as any telling argument against reincarnation is trotted out, such a temper can have only one base—the sexual instinct.

All other reasons for reincarnation except the sexual one are nothing but rationalisations pure and simple, some of them very plausible, but none having the ring of truth about them.

Further interesting data on the false belief can be found in Oahspe the Kosmon Bible. I was pleased with your view re Mrs. Besant and Mr. Leadbeater.

DAVID OWEN FRENCH

[Judging by reader French's letter, we would say that he has released sufficient sex preoccupation to be free of the fear of reincarnation for a little while to come!—EDITOR.]

Euthanasia

Dear Sir,—There is one aspect that you omitted to mention in your recent Editorial on Euthanasia and that is the sustaining of a so-called incurably diseased life.

The Medical practitioner's code of ethics requires him to keep life going at all costs and he will use the latest drugs, etc., towards this end. If he were to modify his attitude however, and be prepared to withhold these drugs in cases which were beyond his professional powers, would not this constitute a form of negative Euthanasia that would be acceptable to the occultist?

S.E.6, 1.5.50]

C. HARPER.

(By withholding the drug would the practitioner be administering Euthanasia or not?—Editor).

Reincarnation

Dear Sir,—The theory of Reincarnation cuts at the very basis of my philosophy of life, viz., that each individual is formed for the purpose of expressing one distinct degree of the Divine Love thereby, in service, giving satisfaction to the creative desire that sent forth the energy for that life.

Under the reincarnation theory an unpleasantly large section of those now living is without a soul, or ego, of its own. Reincarnation has been described as a wheel with one and even two spokes spreading into matter at the same time. Obviously neither person at the physical end of the hub has an ego.

I am faced with the doubt that I may not exist. I may be one of the unfortunate whose earthly existence is but the experiment of some other ego who has found God's creation so lacking that matter is the only degree of substance in which effort can be made.

It seems that we go on improving the family strain only in the hope of housing some higher entity. Evolution has worked to produce individuality. Are we to lose that in Reincarnation?

TUDOR A. MORGAN.

Pontypridd. 28.4.50.

(What makes this reader think that there are now many people living without an Ego of their own we cannot imagine. Such an idea forms no part of the doctrine of reincarnation which teaches that each one of us is an Ego projecting a Personality on to the Physical Plane. The Personality is mortal; the Ego immortal. Each Ego projects only one Personality at a time, and a period of several hundred years elapses before it projects another. In any case the Ego manifests to a greater or lesser extent through the Personality it has projected, as it is "overshadowing" it and is part of the man as a whole.)

We suggest Mr. Morgan reads some book setting out the doctrine of rebirth, such as Gods in the Making, when he will doubtless discover that he has a false idea of the whole subject.—Editor.)

OCCULT GLOSSARY

- MOON :** H.P.B. says : "The earth's satellite has figured very largely as an emblem in the religions of antiquity ; and most commonly has been represented as Female, but this is not universal, for in the myths of the Teutons and Arabs, as well as in the conception of the Rajpoots of India, and in Tartary the moon was male. Latin authors speak of Luna, and also of Lunus, but with extreme rarity. The Greek name is Selene, the Hebrew Labanah and also Yarcah. In Egypt the moon was associated with Isis, in Phenicia with Astarte, and in Babylon with Ishtar. From certain points of view the ancients regarded the moon also as Androgyne. The astrologers allot an influence to the moon over the several parts of a man, according to the several Zodiacal signs she traverses ; as well as a spacial influence produced by the house she occupies in a figure.
- The division of the Zodiac into the 28 mansions of the moon appears to be older than that into 12 signs : the Copts, Egyptians, Arabs, Persians and Hindoos used the division into 28 parts centuries ago, and the Chinese use it still.
- The Hermetists said the moon gave man an astral form, while Theosophy teaches that the Lunar Pitris were the creators of our human bodies and lower principles."
- MU :** (Senzar) Part of the mystic word of Mahayana Buddhism meaning the "destruction of temptation" during the course of Yoga practice.
- MUDRA :** (Sans.) Certain positions of the fingers of the two hands, having an esoteric significance.
- MUKTA AND MUKTI :** (Sans.) Release from the bonds of material life ; one liberated or beatified.
- MULAPRAKRITI :** (Sans.) Lit. "The Root of Nature." Undifferentiated primordial substance.
- MYSTERIES :** "In every country a series of dramatic performances, in which the mysteries of Cosmogony and nature in general were personified by the priests and neophytes, who enacted the parts of the various gods and goddesses, repeating supposed scenes (allegories) from their respective lives. These were explained in their hidden meaning to the candidates for initiation and incorporated into philosophical doctrines." H. P. B. G. de Purucker wrote : "The Mysteries were divided into two general parts, the Less Mysteries and the Greater.
- The Less Mysteries were largely composed of dramatic rites or ceremonies, with some teaching ; the Greater Mysteries were composed of, or conducted almost entirely on the ground of study ; and the doctrines taught in them later were proved by personal experience in initiation. In the Greater Mysteries was explained—among other things—the secret meaning of the mythologies of the old religions, as, for instance, the Greek."
- MYSTERY LANGUAGE :** The secret language used only by the initiated priests when discussing sacred things.
- MYSTIC :** One who has inner convictions often based on inner vision and knowledge of the existence of spiritual and ethereal Universes of which our outer physical Universe is but the shell ; and who has some inner knowledge that these Universes, or worlds, or planes, or spheres, with their hosts of inhabitants, are intimately connected with the origin, destiny, and even present nature, of the world which surrounds us (G. de P.).

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WANTED, *Sayings of the Ancient One*, by P. G. Bowen; *Gods' in the Making*, by Mawby Cole; Tarot Cards. Particulars to Box 11, *The Aquarian Path*.

WANTED. Any books by Dr. J. J. Garth Wilkinson. Particulars and prices required to Box 13, *The Aquarian Path*.

Miscellaneous

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