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THE AQUARIAN PATH

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

EDITOR - - F. CLIVE-ROSS

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EDITORIAL

"Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable."

THE VOICE OF THE SILENCE.

FOR the last two weeks in June we spent a holiday near a remote little village in Dorset, by the sea. After almost a year of endurance in London, where noise, smoke and speed are well-known to rule supreme, it was something of a relief to visit a community where there is only one bus a week, and consisting of the same families as have lived and died there for generations: in some cases for over five hundred years. The little cottage on the cliff top, where we looked after ourselves, had few modern amenities. To be true there was running water, but all other "conveniences" were lacking, and we lived as we might have done a hundred, or even two hundred years ago.

There are many who would view such a holiday with horror; no cinemas, no shops, no wireless, no organised amusements, nothing except the sea, the hills and fields, and the untiring voice of nature. What a drastic change from a life of fevered activity in the heart of London. To those, however, who wish to re-attune themselves to the "Voice of the Silence" it would seem to be a good idea to retire for a short while to a place remote from the "improvements" of man. Here we may see more of reality and we may listen, to some extent, to those voices and forces which are silent or unheard in our large cities. We may also view ourselves and learn more of our true nature and how little, or how much, we depend upon the externalities of the twentieth century.

For ourselves we feel that we have received something that will carry us through the months that lie ahead. Our return to London was painful enough, even the atmosphere seemed charged with smoke, and the beauty and peace of the countryside was behind us, yet its essence remained.

While we were in Dorset we were able to make friends and speak with those who have spent years of their lives living in the closest contact with the sea and the land. One of our neighbours was married to a fisherman who sails far out to sea, dropping pots for crabs and lobsters. Both she and her husband and, as they grew up, her four daughters, know what it is to go out in all weathers at the mercy of an impersonal force; a force which may throw them up alive on the shore, or dash them to pieces on the rocks, yet cares not which, but merely follows a law.

In a village of this kind it is inevitable that the phenomena of birth and death should appear to be more vital than it does in town. On the morning we arrived one of the neighbours died and her body lay in its coffin in the church. In talking to the wife of the fisherman referred to above we discovered that she had lost several relatives of her own generation and had the faculty of being able to "smell" death before it actually took place. This she described as being like honeysuckle or

orange blossom. We had, of course, heard of this faculty before, although we had not found it developed to any marked degree. Yet here was someone living in a remote village who took it almost as a matter of course, even as she might see or hear. One could not help reflecting that such a claim would pass unnoticed or attract only ridicule in our large cities, where the "sophisticated" modern intellectual would either write it off as "superstition" or describe it as an hallucination; that is assuming, of course, that he had the time to stop and notice it at all.

Town and Country

There is no doubt that there is less crime in the country than in the towns and, one might almost say, the smaller the community the less do we find the many vices that arise wherever there is overcrowding and poverty. This is not to say that those living in the country are faultless. Too often we find a certain narrow-mindedness and intolerance, and an unfortunate tendency to gossip. These things, however, do largely exist without the crime and viciousness characterising many of the large towns. In this respect it is also, perhaps, significant that revolutions and violent social upheavals arise in cities, and that the country people are nearly always more or less in opposition. It may be that those congregated together suffer more, or it may be that those in the country are more content with what they have and demand very much less. Certain it is that he who lives and is happy without the diversions of the modern age, is better off than he who depends upon such facilities and would be lost without them.

The late Mahatma Gandhi advocated a system of decentralisation, in which the large cities would be broken up and countless village communities established. It would seem that many are reaching this conclusion to-day, unfortunately from a different, and negative, motive, i.e., fear of the effects of an atomic bomb. There is a great deal to be said in favour of dispersing the overcrowded areas of Britain and also for building larger houses further apart from each other.

It is regrettable that so many large housing estates have been built with every house like its neighbour, sometimes with small treeless gardens attached. Similarity in externals is likely to lead to a certain sameness in the inhabitants, when the development of the individual for the benefit of the whole should be the task in hand. Distribute our large towns and crime will decrease; so will vice. It is good to see gardens and open spaces being constructed on some of the bombed sites of London, and we hope this will continue and increase in frequency. With the population more spread out and able to breathe cleaner air, there are greater opportunities for the individual to turn away from artificiality, as well as, for the cynical materialist, greater protection from bombing.

A New Study Course

Miss Vera Stanley Alder, who spoke at our meeting last May and who is well-known to most readers of *The Aquarian Path* through her several books and articles on occult subjects, is worried at the delay in the publication of her next work, *Humanity Comes of Age*. She tells us that she is, therefore, preparing a Study Course "in which will be summarised the results of twenty years' research into the meaning and purpose of life."

In describing the course she says: "In considering the present transition from a dying age to a new epoch, we will outline the fundamental spiritual laws (always known) which would provide humanity with the only successful basis for progress and regeneration. These laws would establish a standard of living which we will call "The New Integrity," and which would be based upon man's right relationship to all the kingdoms in nature.

We believe that life must be understood as a whole. It is useless developing the mind whilst neglecting the body; or establishing right relationships between men whilst leaving wrong relationships between man and animal, and men and the soil. The complete mosaic of spiritual and physical life, as they interact everywhere, must be understood before right and progressive action, individual and international, is possible. The Study Course, therefore, which will be succeeded by others, will blue-print a world organisation as it would be if based upon the New Integrity."

Those who would like further particulars of this course are invited to write to Miss Alder at 70, Lowndes Square, London, S.W.1.

Theosophy in Germany

We have recently received the following letter from the Foreign Secretary of the Bund Freier Theosophen in Berlin:—

This is to send you fraternal greetings of the presidency and members of our organization (Association of Free Theosophists) which has been founded one year ago in this City of Berlin to spread knowledge of wisdom, religions, philosophy, occultism and arts, and to induce a spiritual practice of life to mankind.

According to our own statutes membership is open to everybody without consideration of race, nationality, religion or social level. From this special paragraph results necessity of international relations. So we request close co-operation with all theosophical, religious and scientific organizations.

Due to the fact that our people had been separated from all influences abroad since 1933, and Berlin people even until 1949, we would be happy to get into contact with your organization. We hope that it will be possible to introduce each other by means of correspondence.

We are replying to this letter and sending *The Aquarian Path*, as we think a movement of this kind should be given all the encouragement possible. If any readers feel inclined to enter into correspondence with this new society we think a great deal of good can be done by establishing friendly relations with organizations having similar aims to ourselves. As they also mention their lack of funds they would, no doubt, be glad to receive copies of other periodicals, if readers would care to send them on when they have finished with them.

Future Issues

Owing to the fact that the publication date of recent numbers of *The Aquarian Path* has been delayed, due to circumstances beyond our control, and our efforts to bring it back to the first of the month have not altogether succeeded, we have decided to issue an enlarged number, to cover the months August and September. The price of this issue will remain the same as usual and all annual subscriptions will be adjusted to include an extra month. The October number of *The Aquarian Path* will be on sale on October 1st, and later numbers on the 1st of each succeeding month.

Amongst a number of improvements we hope to produce in *The Aquarian Path* before very long are the introduction of illustrations and also a greater number of pages. This we are anxious to do without increasing the price to our readers. The cost of these improvements could be raised if all our present readers were to introduce *The Aquarian Path* to one other person, and that person were to become a subscriber.

We know, from the letters we receive, that a large number of people find *The Aquarian Path* of great interest and assistance. We extended our work last January, when we became monthly, and this did give us an extra eight issues per year. Nevertheless space is strictly limited and extra pages, meaning extra articles and other features, would be welcomed.

Although we dislike having to make suggestions of this kind we feel our readers would appreciate these improvements, and it is only by increasing our income that they can be affected. If, therefore, readers would like a larger, illustrated *Aquarian Path* and would care to put our suggestion into practice, we, in our turn, will be very grateful. If the response in sufficient *The Aquarian Path* will be enlarged at the earliest possible date.

THE EDITOR.

ADVANCE IX

The term *searcher* seems to imply a going out to seek for something and we turn over the leaves of our *Gita* or our *Crest Jewel* hoping to find what we are looking for. But in the great search extension of thought leads away from the Jewel of Wisdom which shines unnoticed till the method is reversed to *intension*, a letting go of outward seeking to turn attention inward where "*Agni* the soul's flame of transformation" should burn within as our portion of the *Divine*. The idea is of centrifugal and centripetal action from and to a centre of balance where Truth is delicately poised. It is true, however, that one may lead to the other and intuition be aroused by a correct use of intellectual approach and purified desire. In reading, a pause should be made when some phrase seems to strike fire, and attention directed to the flame enkindled without hurrying on to the next sentence in desire for extension of knowledge. As has been said "with eyes fixed upon the light of the soul within" the Path may open before us.

The value of the unit must never desert us in the search. A constant recognition of its place in the whole, its tremendous importance if harmony *there* is to be obtained gives a steadying influence to all our worldly reactions. A speck of sand in a delicate machine may lead to disaster, and our responsibility for the smooth running of that of which we are a part cannot be over-rated. This should be looked upon as a privilege, raising the conception of values to a high point with love for all the units in submergence with the *whole*.

Is the idea too high for every day use? It does not matter. For the very *thought* may help us to laugh at difficulties put like lions in our path by our lower mentality, and give us a truer perspective on life with a joyous heart in a certainty of companionship on our journey to ultimate harmony in Unity.

Devotion alone will bring fulfilment beyond our desires in a realisation that "Smaller than small yet greater than great on the heart of this creature the Self doth repose". (Kathopanishad 1,2,20)

ANUVACA

WORLD DIAGNOSIS

AND A PRESCRIPTION

By L. FURZE MORRISH

(Author of *The Ritual of Higher Magic*, etc.)

The author of this article is well-known as a writer and lecturer on Theosophy and has written a number of books on occult subjects.

Here he discusses the present state of the world and its divergent political groups, and proffers his own solution to prevent disintegration.

IT is an accusation made against the old gentlemen of each era that they can only see disaster in each new generation's departure from the existing conditions. "The country is always going to the dogs," it is said, "but it never seems to get there." It all depends on how one looks at the matter. It is a question of the individual bias to Right or Left, as to whether one accepts this accusation or not.

There is quite a lot of truth in both points of view. It seems to be true that the world does in the long run evolve and improve, but there is also much truth in the statement that each generation has been degenerating in certain respects.

Here is a poser which it would be interesting for any enthusiastic supporter of progress to answer. If he claims that the world is not going to the dogs, but is getting better and better, how does he explain what he means by "better and better," or "improving," or by the word "progress"? If humanity is improving, there must be some goal to which such improvement is referred. If we are progressing, we must have some goal in mind, otherwise how do we know we are not going backwards? If one were walking on the street and a friend said "Where are you going?" it would take courage for us to answer, "I'm not going anywhere. I'm just going." There are public analysts to treat people who say things like that, or there ought to be. Obviously "better and better" means that there is at least some relative "best," towards which the comparative is leading. This seems to require some answer from those who claim that there is no purpose in life, that the universe is a purely chance phenomenon and that no such thing as any universal moral purpose or goal exists. One suspects that this favourite negation is no more ultimately true than any other assertions of prejudiced generations, religious, or anti-religious; and that it is a piece of wishful thinking designed to bolster the framework of a beloved materialism, with its credo, "I do not believe . . ."

Defeated on the score of a universal goal, the materialist generally falls back on a temporary economic goal for humanity alone. "Progress," he claims, means only progress towards economic satisfaction. In fact that is the basis of one substitute-religion which developed in the last century after the popular discrediting of orthodox Christianity.

With the growth of intense individualism during the last three centuries or more, subjectivity has progressively weakened to allow objectivity to develop, until reliance on any universal moral factor has practically disappeared, religions based on such a factor have lost support and substitute-religions of various kinds have appeared, seeing that man must have some religion. Man must have some goal, if life is to have meaning at all, and if he cannot accept a universal goal with his extremely individualistic outlook, he must substitute local and temporary ones.

Substitute Religions

Three substitute religions seem to have developed in comparatively recent times. In the last century Karl Marx developed one on the basis of economic materialism. Enraged at the failure of Christianity to carry out its promises, he and his followers repudiated all spiritual origins and goals, and proclaimed a new religion based on economics. That this has been taken as a religion is obvious, from the devotion which it has evoked and still appears to evoke among many. The goal of Communism is an economic one, at least in the original Communism, and the modern English-speaking Communist must either admit that, or admit that the official changes in Russian Communism prove that the original programme was inadequate and erroneous.

Another substitute-religion developed in Britain under the name of "liberal-economic-nationalism." The Flag, symbolising individual liberty and the right to seek happiness in independence, was the object of worship. In America this same economic liberty took the more extreme form of human equalitarianism. "We affirm that all men are born equal" a statement which subsequent history, if not all past historical eras have proved to be false. All men are obviously unequal. Such is the second substitute-religion, a materialistic one in its basis.

As an attempt to halt the natural disintegration of Western Democracy, certain dictators in Europe provided a third substitute-religion, a racial one. "One Race, One Leader"—and one goal, the supremacy of the race in question. A gospel of physical fitness, without the debilitating effects of thought, doubt and questioning, was given the youth of Germany, together with certain slave-populations to kick, in order to demonstrate their superiority.

All these substitute religions have failed, or will fail. Liberal democracy with its "go-as-you-please" and its "too little and too late" is largely discredited. It was too obviously a tug-of-war between opposing political parties, with no progress. When a wagon is bogged in a ditch, two teams of horses, one at each end, will not move it an inch.

Nazi-Fascism has also failed. Whatever good it had in theory (and it had much good as a temporary means of restoring national life in Germany and Italy), it proved its weakness by lending itself to gangster rule on an enormous scale.

Communism has failed. Communism's main weaknesses are (1) that it rests on regimentation and suppression of individual liberties in the interests of a privileged inner group, and (2) the fundamental fallacy that man's goal is economic. Man's destiny is not economic, but spiritual. By repudiating this goal, Communism of the Marx variety has put itself out of court. Communism, as it was originally designed and preached as a gospel, mistook means for ends. Means may be economic, but ends are spiritual. One might predict that when, and if, Russia restores the right of individual criticism and dispenses with rule by the Secret Police, she will be able to make a really important and lasting contribution to human progress. BUT she will first have to admit that a goal exists, beyond economics, before she can logically speak of "progress."

The fundamental fallacy of all religions or philosophies based on materialism and economics is that once the desired economic goal has been reached—when the economic kingdom of heaven has been manifested on earth—what happens then? Where does mankind go from there? The obvious answer is that, without a further spiritual goal of infinite extent, man must outgrow his acquired and digested heaven on earth and will proceed once more to disintegrate, to become flabby and die. *No finite goal of any kind is ultimately satisfactory*, because all finite goals must sooner or later become platitudes and fully consumed and obtained. Only a spiritual goal offers the necessary infinity to qualify for any kind of universal application. This is Communism's basic fallacy—its revelation of its own temporary and local nature.

The Problem of Integration and Disintegration.

Gerald Heard, known to some as a psychologist, and to others as a modern Seer, has pointed out that there are two factors at work in human development—the factor of growth and the factor of cohesion during growth. Excessive growth may lead to disintegration unless there is some integrating factor. He gives illustrations of this during the evolution of humanity from primitive times. In different terms one might say that human development depends on various astrologic factors which mean that very thing, namely Saturn-Jupiter, Sun, Mars and Venus. Saturn represents the universal principle of contraction and crystallisation. Saturn is the Ego-complex, both of the Solar Logos and of individual man. Saturn marks the orbit of the Ring-pass-not of Logos and humanity. Saturn is the Exclusive Self of man, the cage of personality which he builds round himself to keep out intruders. Saturn represents the defence-mechanisms of man as an individual. Thus development of self-consciousness and individuality tends to separate individuals and harden them into ego-complexes. Social systems based on compulsion are Saturnine systems and patterns.

Jupiter represents the compensating factor of expansion. It comes to mean the religions with which man compensates for this hardening process, and which "bind man back" to the "otherworldly state."

Mars represents individualistic disintegration, or centrifugal force. Mars is the ruthless aggression of individualism which disintegrates communities and federations into ever more analytical bodies.

Venus is the unifying factor of family and attachment to loyalties.

The Sun is the Integrating factor of the solar system and of man. It represents the capacity to become what Jung calls "individuated."

It represents the Inclusive Self, or the Common Factor of Spirituality. It is the Universal Moral Cohesion. Social systems based on voluntary consent are Solar.

How has the modern world reached its present state? In very primitive times man was not self-conscious, nor was he objectively conscious. His nervous system was the autonomic system, and he was negatively aware of life-forces passing through him and obedient to them as an animal to-day obeys the group-instinct without question. Man was negatively group-conscious in a psychic way. His consciousness was "otherworldly," but not in self-awareness or in knowledge.

Cerebro-Spinal System.

As man developed his cerebro-spinal system and the optic nerve, which is the main organ of cerebro-spinal activity, he became partly conscious in the inner and partly in the outer world—partly aware of "this world" and partly of the "otherworld." In time men lost most of their inner psychic awareness and retained contact with the otherworld by means of priests, witchdoctors, Sybils, oracles, etc. It was by this means that men retained their "cohesion," and remained in touch with a moral purpose behind the objective world. Man's progressive development towards objectivity and analytical science has been at the expense of his sense of otherworldliness and its link with moral purposes. Thus his development in an analytical direction has meant successive jettisoning of the inner moral sanctions and vision of universal purpose. His purposes have become more and more local and temporary. In Greece the philosophers brought discredit on the mythological religion of the Mediterranean world and this brought a disintegrated state of unmorality. The Peloponnesian War hastened the collapse of Greece. Rome restored a vision of purpose in the Stoic philosophy and nationalistic worship, but this did not last, and then Christianity introduced a new spiritual motif, which brought back the sense of otherworldliness with its moral purposes and goal. This goal was later distorted into Personal Salvation. The Holy Roman Empire was one result and that provided the cohesive factor of moral authority which held Europe together for many centuries.

With the Renaissance men's minds began to awaken further and the weaknesses of Empire and Church became apparent. The Reformation resulted. This brought more individual liberty, but, as it has been said, in throwing away abuses, it "threw away the baby with the dirty bath-water." One more step towards analytical objectivity was taken, and the "ancient magic" was still further discredited and lost. The Pulpit took the place of the Altar, and argument usurped the place formerly held by invocation of otherworld entities. Soon such entities became repudiated and it was taboo to mention them in the Reformed Church.

Materialism.

Three centuries of scientific analysis have now repudiated the last remnants of the original magic in Christianity and its link with the "unseen." Materialism is dominant in the mass-mind and all pretence at accepting any universal moral purpose or goal has gone. Science officially teaches that this earth is a speck of matter in a Space which has no meaning or purpose, and any mention of astrological meanings automatically disqualifies the candidate for academic honours. There is no

goal, and therefore, logically, there can be no point in retaining morals any longer. Eat, drink and be merry, because we only live a few short years and are then extinguished. Only a thin utilitarianism remains to keep any kind of cohesion in the modern state. It is a case of "scratch my back and I will scratch yours,"—that is until something more profitable or interesting crops up and then you will have to scratch your own back. Hence the disintegration of modern civilisation. Even our music, at least the mass music which makes up the popular bulk of music, is disintegrative. The different players even play different tunes at the same time, to prove their final contemptuous repudiation of the very idea of cohesion. We have reached what Heard terms a state of "inorganic democracy." We shall have to get back very quickly to some kind or organic state, or civilisation will perish. Whether we are due for another world war of unimaginable destruction, is hard to say. The possibility is certainly present. That would presumably provide the last mechanical steps towards the final disintegration. There is a United Nations Organisation, it is true, but this is merely a thing of rags and patches, and has not said one word to indicate that its members recognise any common moral purpose or goal in life. It is so far merely a compromise between powerful nationalistic interests, like the League of Nations, and has religiously avoided any title which would suggest a "Commonwealth" of Nations. It has not given voice to any idea of a spiritual purpose underlying the universe to which humanity might give allegiance and derive its moral sanctions. It argues only in terms of force and potential force. Unless it hastens to amend its very basis and constitution, it will go the same way as the late and unlamented "League," and provide the basis for World War III.

We must get back to integrated living. We shall have to recognise the "solar" factor of integration and moral authority, but that seems to be impossible while materialism is the official basis of the academic curriculum, and turns out thousands of confirmed materialists every year. to spread their negative saturnine doctrines in defiance of logic and the now split atom.

The Prescription.

It was said at the time when Greece's disintegration had been followed by Rome's gradual failure, that when the "blind lead the blind," both "fall into the ditch." The position is worse to-day. So long as the blind leaders lead the blind masses there is some hope, because the cry of alarm from the leaders may halt the rest. When the blind masses are pushing the blind leaders, as to-day, however, there is little hope, because they will all fall in together. The leader to-day is one who is thrust far enough in front to take the brunt of whatever obstacle is met, but not too far to be out of range of brick-bats hurled at him by disgruntled followers in the ranks. The truth is that when a person is blind, he has to use his hands as eyes. This may be all right if he moves very slowly along a well-worn track, but if he has to move fast, say by motor-vehicle, he must have far-seeing eyes, or he will destroy himself. That is the position in the modern body-politic. The eyes being blind, the hands have to lead. With the increasing tempo of living that spells disaster.

Mankind will have to return to guidance by those who have eyes. There must be a hasty return to control by Sages and Seers. The state will have to be restored to right division of effort. The Sudras or routine-workers will have to pin their faith once more in leadership by Seers ; the Vasiyas will have to recognise a greater purpose than the economic one and follow the lead of knowledge. The Kshatriyas will have to administer justly under proper guidance, and will have to realise that their function is to administer, not to watch and see. The Seers must be free to do their work unhampered by economic and administrative tasks, and must prove their integrity and incidentally their "integration," by having no personal interests to serve. Only thus can they possess the confidence of the masses who have reached such a state of scepticism after centuries of mal-administration and political greed that they no longer believe in anyone or anything. In Britain politics may still retain some integrity, but in the younger democracies, America and the Dominions, the very name of "politician" stinks to the vault of the sky, until it must have become a stench in the nostrils of the Lord.

Spiritualism.

This desperate search for someone with vision is manifested to-day in the spread of spiritualism, in the development of psychic cults. Materialists who openly ridicule anything spiritual or subjective, and officially repudiate anything in the nature of otherworldliness, except in the materialistic and non-objective terms of psycho-analysis, surreptitiously seek fortune-tellers, rather ashamedly pretending that they only "do it for fun." Hitler had his astrologers to tell him what to do and when to do it ; and he succeeded just so long as he took the proffered advice. Table-turning, feverish chasing of "teachers" and other means of obtaining a glimpse of the future show clearly how anxious humanity is to find someone with even a pretence of vision, to point the way out of hopelessness, and give back some idea of a goal or purpose.

This pathetic search must be extended in a knowledgeable way. Psychology must be brought into line with the Ancient Wisdom, which underlies all religions, all philosophies and all universal purpose, and has provided the new statements of truth in each age. Materialism must be eradicated from the academic curriculum, as a public enemy. It is no longer in keeping with scientific discoveries in the field of atomic research and electronics, and no sentimental attachments to Victorianism should be allowed to preserve it any longer.

Groups of sincere individuals will have to get together and discuss and develop their own inner powers of spiritual vision knowledgeably and in line with the immediate needs for social progress. The idea of Discipleship will have to be accepted once more on a knowledgeable basis and the existence of saints and sages will have to be recognised. In the ancient world, there were gangsters, thugs and degraded humans, as to-day ; but in the ancient world the sage was recognised as the goal of humanity, even if his existence did not prevent thuggery. To-day, however, the gangster no longer admits the existence of the sage. There is no goal of humanity and therefore sages are just "dumb" folk who do not know enough to go out and get what every man wants, namely, more sensations and pleasures. The gangster and "lowbrow" is now

on the pedestal formerly occupied by the Sage. This condition must be reversed, and only those who have length and breadth of vision must be allowed to guide the destiny of mankind.

The only alternative, as Heard wisely points out, and as other persons with vision have said in different words, is dictatorship by a secret police force and the use of psychological conditioning and even drugs to preserve some kind of social cohesion, deprived of individual liberties—an inner group of powerful gangsters ruling slave-populations and human robots from whom all power to think or criticise has been withdrawn by skilful mental conditioning. H. G. Wells forecast something of this in his predictions in *The Time Machine*. Which will eventuate—a race of supermen, or a race of super-animals dominated by super-gangsters?



The Giver should be Thankful

While Sei-Setsu was the master of Engaku in Kamakura, he required large quarters, since those in which he was teaching were overcrowded. Umezu Sei-Bei, a merchant of Edo, decided to donate five hundred ryo toward the construction of a more commodious school.

Sei-Setsu said, "All right. I will take it."

Umezu gave Sei-Setsu the sack of gold, but he was dissatisfied with the attitude of the teacher. One might live a whole year on three ryo, and the merchant had not even been thanked for five hundred.

"In that sack is five hundred ryo," hinted Umezu.

"You told me that before," replied Sei-Setsu.

"Even if I am a wealthy merchant, five hundred ryo is a lot of money," said Umezu.

"Do you want me to thank you for it?" asked Sei-Setsu.

"You ought to," replied Umezu.

"Why should I?" inquired Sei-Setsu. "The giver should be thankful."



Learning to be Silent

The pupils of the Tendai school used to study meditation before Zen entered Japan. Four of them, who were intimate friends, promised one another to observe seven days of silence.

On the first day all were silent. Their meditation had begun auspiciously, but when night came and the oil lamps were growing dim one of the pupils could not help exclaiming to a servant, "Fix those lamps."

The second pupil was surprised to hear the first one talk. "We are not supposed to say a word," he remarked.

"You two are stupid. Why did you talk?" asked the third.

"I am the only one who has not talked," concluded the fourth pupil.

The Garden

In the garden where you wander there are many flowers, some are tall and flaunt their colours for all to see, but those of value grow close to earth and their shades are such that it needs a fine discerning eye to see their outlines against the natural shade which forms the foliage and constitutes that much more general conception held in the minds of men.

Pluck not then the flower of bright attention, but seek for that much finer one contained within the framework of existing knowledge.

In this garden walks my shadow by your side, and when the mind grows weary of diversity and discernment, grow still, and follow then my shadow to the fountain of refreshment, and having rested there awhile the sweet waters will show light to you again.

All things you do within that garden must by the law yield fruit. If then you should pluck a flower it is not allowed to you to throw it down again, but you must cherish it until the seed be scattered, and so do you learn to pick the flowers of value only. For those you pick have not been forced upon you and when taken represent a gift. It needs indeed a fine and balanced sense of personal responsibility to wander in the garden, but the privileges make the sacrifice involved of nothing.

“May your choice be guided by your will and may you never shift the burden which you lift, realising that your strength cometh from above.”

THOMAS LACKENBY.

WHERE IS GOD?

How To Find Out

By ARMONOTA

How many times, during the recent war, did we hear people say: "If there were really a god he'd stop this fighting and slaughter." Here is a direct and simple answer to this oft-repeated question, giving the view of the Esotericist. Even if many of our readers do already subscribe to this philosophy, we think they may find this article of value to show to those who do not.

YOU said to me just now when we were talking about the late war "Can there be a God in heaven to let such things happen? If he is all powerful can't he stop the fighting and slaughter? Does he realise the awful suffering that goes on, the terrible number of wounded with their bodily agony, worse than actual loss of life, the misery of uncertainty of the wives and relatives at home as to the safety of their beloved? If he does, and does nothing to stop it, then he is no god for me."

But stop a minute. What is your idea of "God"? What exactly have you in your mind when you use the word "God"? Is it a great monarch or king of the universe with power of life and death over the creatures he has made, one who metes out reward or punishment as he chooses? Well, your doubt is right, there is no such "God."

Is it then Jehovah, the god of the Jews, with his cruel law "an eye for an eye, a tooth for a tooth," allowing, even ordering, this kind of tit for tat? Look at your Bible; did not Jesus say that it was to be done away with, and the law of Brotherhood, of treating others as you would like them to treat you was to take its place?

Now, look again at the Bible, another part of the New Testament, and read "Ye are the temple of the living God." What does it mean? "Ye"—you, me, each one of us, our body and mind, is a shrine, a "temple" of the living "God." Think then where God is—all these "temples," millions of them, shrines or sanctuaries of "the living god," Can this be? Can "God" be so near to me as all that?

After all, we might ask first "what is *man*" before we ask what is God. Man, we are told, consists of body and soul; but the real man is a trinity, incomplete without spirit. There he is, body, soul and spirit. Do we ever stop to think what that "spirit" may be? Body of course we know perishes in time, leaving no trace that there has ever been such a man. It is often a tiresome taskmaster, difficult to keep in order, paying us out if we disobey its rules, or ignore its warnings. SOUL is the part that thinks, the part that loves, the part that is kind, that will help a blind man over a crossing, that plans a happy day for children, that

instinctively rushes to pull a drowning dog out of the water. Is there a man who would deny that he would do all this? And it is "soul" that asks if God can be less kind than himself, asks what manner of creature "He" can be to allow the carnage and misery of war. The very revolt of your mind, the shying-away-from such an idea, shows that it *cannot* be.

But we have been brought up from childhood to believe in some such "person," and if the belief is knocked out of us won't it leave a blank we cannot fill? NOT AT ALL.

Listen here. Open your mind to new things, look away for a moment from SELF, from your own self and all the other "selves" round about you. Think of Nature, think of all the world around you, the round world and all its creatures, its vast lands, its huge oceans. Then think of its place in the sky, as merely one of those stars you see at night, and ever so much smaller than many of them. Think of the sun and the moon always in their proper place, making night and day and the seasons, the regular coming of summer after winter—the regularity of it all, year in year out. What does it mean if not Law and Order working in harmony?

Now come back to self and all the other "selves," those we know and the millions we do not know. Is there *harmony* there? If not, why not? Why is there envy and discontent instead of friendship and Brotherliness? Is it because of the inequalities of wealth and position, and because of a wondering why Mr. A. can have three or four courses to his dinner and I can only have bread and "marge"? Why are things so, why must I sleep on a hard bed with scant covering while Mr. A. snuggles in down? Why must I pawn my wedding ring while Mrs. A. wears diamonds? Why has B. abounding health while I have barely strength to get through my day's work?

Well, believe me, there is an answer to all these questions, and if it is not given by the churches—though some of its preachers know it—it *can* be found in the Bible. And the answer is so reasonable that no one who thinks, no one who will stop to listen and set his mind on the question can upset it. Don't be hasty about it. Take in the idea as I shall try to set it out and turn to it when things and events puzzle you and see if it does not give you the key to all the puzzles in the world. It is a key we want. But remember a key only opens a door, and it is of no use if we don't use it and go through the door determined to find what is beyond.

Cause and Effect.

Now; if Mr. A. has abundance of this world's goods WHY has he more than I have? Why? In asking that, you are beginning to find the key, for it means that you are looking for the CAUSE from which these envied EFFECTS come. There MUST be a cause, mustn't there? Nothing happens, nothing can arrive without a cause. Why does the steam come out of the kettle? *Because* you have put heat below it. Why does the bell give out sounds? *Because* you have struck it. Why does wheat come up in that field? *Because* you have sown it. There we are! "As ye sow, so ye shall reap." If you set up causes, nothing can prevent them having their appropriate effects. If you throw a stone in the water, can you stop the ripples that come? If you send out a radio message,

can you recall the air waves, or vibrations, or whatever you like to call them, from reaching any tuned-in receiver? You know you can't.

And now you will say, "But what bad cause has that saintly mother of mine set up that she should suffer so horribly from cancer?" NOT IN THIS LIFE. Then when? Well, this thing you call your soul has a great deal to learn. Can it learn ALL there is to know, and to *which it has a right*, in one short period of 75 years or so? IT HAS BEEN HERE BEFORE! and will be here again to find out everything about itself, about what is called "god," about why it is here, why it suffers, why it enjoys, and in order to do this it has worn many bodies in many lands since it first began life as a conscious being. Well, you don't suppose it has had all this experience without making mistakes, without doing stupid, even wicked things, causing pain to others, perhaps even deliberately—in short, setting up CAUSES, or if you like it better, "sowing." Of course it sows good deeds as well as bad; kindnesses to others, which have often been met with ingratitude and *seem* to reap nothing. But the EFFECTS of either are only delayed, they *must* come somewhere, sometime, as surely as the bullet from a gun finds its mark.

Yet "the wicked prosper" the "good" fall on evil times, and to the end of life you see no justice for them. So, they come back to the field where they sowed and reap their reward, or their punishments according to their deserts. No other "field" will do. The wheat you sowed in that field last autumn won't come up beans or barley in a field in France. The unjust rich man may come again as a hungry beggar, the hungry beggar a rich man, the master come back as servant, the servant as master, and so on. For *absolute justice* rules their destiny. Law and justice rule the Universe. Until we come over on the side of the LAW we are rebels, and rebels always suffer.

The Golden Rule.

But you say what is this Law? Well, haven't we already spoken of it? Isn't it just that Golden Rule—that we do to others as we want them to treat us? Sounds easy, doesn't it? But is it? Think of all those "temples," and the "living gods" in them. You may not see this "god"—the people themselves may be unaware of the precious thing they are stifling all the time, literally crucifying it. It speaks to them in what we call the voice of conscience. But by constantly ignoring the divine prompting this voice may be forever stilled. It is up to you and *your* "god" in *your* "temple" to help them to find theirs, and there you will find your "brother," for the finding of these "gods" makes up the *Brotherhood of MAN*, and in the finding you will begin to know Spirit.

You were perhaps taught in early days that you owed a duty to God; you had to love him, to try and carry out his wishes, to seek for good and try to do away with evil. Well here is God. Think it out on these lines. You can't understand anything unless you THINK, and the bigger things of this life want more thinking about if they are to be understood. Isn't that obvious? In time we may rise on this great idea of the unity, the one-ness of humanity to still greater ideas of the one-ness of universes. But we shall never get there, *never*, unless we begin with the idea of service to our fellow-men. This cannot be done by carping and criticising them and their doings. When we do, we are hindering all the time instead of helping them to find their souls just as we are striving to find our own.

ARE we so striving? Service, without thought of reward, must be our watchword, and while we are helping all the lame dogs over stiles, we shall suddenly find a light beginning to glow in our hearts, a warmth which is the truest kind of happiness, a love of our fellow-men, our fellow sufferers, our fellow rejoicers which is truly Divine, God-like, and you are finding your "temple" filled with "God."

No External God.

There is no outside God like a huge man with passions like ours, love and hate, revenge or reward in his power. But there *are* Great Powers that rule the Universe, Higher Beings of which we may learn something when we have begun to learn about ourselves. And there *are* living men who *know*, who *have* followed the Golden Rule, who *have* lived life after life of service to their fellows till the truth has been unveiled to them, the truth about that "living god" they share with us all. They live but to help these "fellows" who *are* themselves and though you may be unaware of them they know when you desire to find your "living God" and help is given whenever the desire is honest and kept up. You will know it by a true happiness that will invade your soul, by a peace that follows after duty is done and your soul says "Well done good and faithful servant." So let us go on "sowing" *good* seed and trying not to sow tares among it by giving way to evil habits, but doing unkind things to any around us, and perhaps still more by unkind thoughts. For thought is dynamic, and a bad thought continued day by day gets a power we may not realise to do evil to our neighbour. And remember, we can no more recall a thought once sent out than we can stop the ripples from a stone thrown into water. Of course the opposite is as true—that kind thoughts go out to help all the time, and you can make yourself, by simply sending out kind or loving thoughts, *a little centre of good force* that will help neighbours, yourself, and the world. And this is "God"-like, is it not?

We began with your question and finish with mine. In between the two I hope there may be found some answer to the great questions bothering us just now. For, here is a very serious thought: while individuals, you and I, can "sow," can set up causes that are bound to have their effects, nations, *as* NATIONS, have also set up causes, and the effects are bound to follow. We saw some of these effects in the recent war, and we *MUST* try and discern the causes that set them going if we are to avoid setting them going again and so bring about another war. It is a stupendous task and can only be successfully tackled by right-thinking men who have really unselfish desires to see that great HARMONY of MANKIND which comes from a belief in the BROTHERHOOD OF MAN.



"Act because action is your duty and your Karma but be unattached to the action so as to generate no new Karma."

THOMAS LACKENBY.

ANTHROPOSOPHY :

The Science of the Spirit III

By *MYRRDHIN*

Continuing his series on the work and teaching of Rudolf Steiner, the author of this article shows how Steiner taught nothing which he had not personally proved and found to be true. Spiritual Science throws light on the wisdom of the past, he says, and provides the only adequate interpretation of the Christian Mysteries.

IF one compares Rudolf Steiner's books with a great deal of the literature which is put forward as "occult" literature, one cannot help noticing from the outset that they belong to an altogether different class or category. For no one who knows the circumstances and facts of Rudolf Steiner's life can possibly bring against him the charge of being a charlatan, a dilettante, or an ignoramus. Thoroughly trained in all branches of modern science and philosophy, and in the whole tradition of European culture and art, he stands unique in the spiritual sense. One can think, however, of two others somewhat like him in this respect: that they ascended indeed to a degree of spiritual perception from a firm foundation of factual knowledge of the sense-world, and both of them represented in their day a kind of "universal knowledge."

The first of these is Emmanuel Swedenborg (1688-1772), the Swedish seer, who died 89 years previous to Rudolf Steiner's birth. The second is Johann Wolfgang von Goethe (1749-1832). Of the latter's work, Spiritual Science is in certain respects a continuation. Swedenborg was no mystic; he was a natural scientist who, at a certain stage of his life, and by reason of certain factors which Rudolf Steiner himself described, "saw" into certain supersensible regions, but in such a manner that what he perceived therein clothed itself in images which were derived from the external natural world. That is why Swedenborg's description of the spiritual worlds seems so highly naturalistic. Had Swedenborg been able to reach a higher level of perception, to attain to the stages of Inspiration and Intuition, his naturalistic visions of the supersensible would have been transformed into a pure spiritual perception.

Goethe also attained a degree of Initiation. His works indicate this. His Faust poem contains the most profound occult secrets. Rudolf Steiner constantly made reference to them in several of his books and lectures.

Most of the present-day "occult" literature, however, for which there is indeed a good sale and a ready public, is either a re-hash of what is called the "Ancient Wisdom" (frequently misrepresented and misunderstood), or traditional symbolism, again quite often erroneously

interpreted. And in addition to this there is a vast ocean of vague, sentimental, mystical vapourings by persons who seem incapable of making a correct observation in the sense-world, let alone any other. This kind of thing can be quite sharply distinguished from the writings of the genuine mystics, such as Tauler, Eckhart, Boehme, St. Catherine, St. John of the Cross, Julian of Norwich, Traherne, Novalis and hosts of others. Their writings are vastly different in quality and scope from the pseudo-mystics and mediumistic writers who seem incapable of any discrimination. Then there is the so-called "magical" literature; this . . . when it is not quite absurd, which, fortunately, it mostly is, can lead into highly dangerous regions and along very undesirable paths.

The Ancient Wisdom.

From the spiritual-scientific point of view here under consideration, certain matters must be quite clearly grasped and understood. It must be clearly grasped that for the spiritual scientist there can be no question of merely going back to the "Ancient Wisdom" or Traditional Symbolism *as such*; nor even to the Mysticism of earlier centuries. And, of course, there can be no question of entering into "mediumistic" or "magical" paths. It is quite impossible to understand the position of Anthroposophical Spiritual Science amid the welter and confusion of modern occult movements unless it be clearly understood that spiritual-scientific training leads through the *fully-conscious intellectual principle and does not make use of methods that are intended to by-pass this principle and influence the sub-conscious direct*. The importance of this point cannot be over-estimated.

Further, *Rudolf Steiner gave out nothing in the way of spiritual-scientific teaching that he himself had not discovered by means of those methods which he describes again and again in his books and lectures to be spiritual fact*. These discoveries he constantly checked. And he expressly states that only when he had fully satisfied himself as to the truth of something which he had discovered by means of these methods did he consider it permissible to see if the "Ancient Wisdom" had anything to say on the matter under observation.

By such means he was able to confirm many things about which the "Ancient Wisdom" spoke; things which were, in a certain way, and often under symbolic and ceremonial forms, handed down in a kind of tradition, and preserved in certain circles whose *raison d'être* was the custodianship of such matters. He makes it clear that he gave out nothing as the content of Spiritual Science which was not the result of personal investigation. He owed nothing of this content either to the "Ancient Wisdom" or the "custodians" thereof. His researches and methods of research were quite independent. For this reason Anthroposophical Spiritual Science occupies a position that is really unique. And because of this many of Rudolf Steiner's pupils and students have really felt the necessity that under no circumstances should that which flows out of Anthroposophical Spiritual Science be mixed up in any way with what is given out by various occult movements, such as Theosophy, Neo-Buddhism, Spiritism and the like, particularly when it is a question of presenting Spiritual Science to the general public.

Such an attitude has often been regarded as being narrow, exclusive; and from a superficial consideration this may well seem to be the case.

But in actual fact it is not really so ; Rudolf Steiner's work was all-embracing in outlook and in practice. But in our day, confusion and misrepresentation easily arise and the safeguards which were formerly possible in connection with spiritual knowledge no longer obtain, nor are they valid. In view, therefore, of the possibility of all kinds of errors arising in the minds of those not sufficiently acquainted with the nature and methods of Spiritual Science, a more considered judgment will admit that such an attitude was, in a certain respect, inevitable and justifiable.

Spiritual Science and Theosophy.

The whole attitude of Spiritual Science is quite different from that of Theosophy, Neo-Buddhism and all movements of like calibre. These take no account of the fact that *man's whole consciousness, whole attitude to the world is quite different in different epochs* ; and there is moreover a considerable difference of psycho-physical relationship between the various races and peoples. Paths into the spiritual world have certainly been known in all epochs, and among all peoples, by the more highly-developed persons, known in Spiritual Science by the word "Initiates."

A great deal of the content of Spiritual Science was likewise known ; but the manner of the presentation of this content, and the methods for attaining knowledge and insight concerning it were quite different in earlier epochs. Mankind does not stand still. New epochs bring about a quite different configuration in the world, and also in the human soul and mind. Ancient methods were suited to the conditions of their respective times, to the outward and inward conditions of the various peoples, who possessed differing psycho-physical constitutions. Anyone, therefore, who imagines that such ancient methods can be revived and used by modern man, particularly by those of European descent, runs the risk of falling into grave errors of judgment. What is right and correct for one epoch is by no means necessarily right and correct for the succeeding epoch. Indeed, to carry over methods which were at one time correct into an epoch for which, strictly speaking, they are neither suitable, adequate, nor even possible, can only lead to failure, or possibly psychic disturbances of one kind or another.

To be more explicit: In ancient times, in the Chaldæan period for example, a method of attaining insight into certain spiritual regions was used which would be quite impossible for modern man without risk of the latter developing metabolic disturbances and illness. At that time it was possible for the suitably prepared pupil (his course of preparation was arduous and long) in addition to his specific soul-exercises, to take into his physical organism by means of the metabolic processes, specific high-potency dilutions of certain metallic substances, such as Copper, Silver, Gold, Iron, etc.

These potencies resembled closely the practice of the Homœopathic School of Medicine (Hahnemann "unconsciously" discovered certain spiritual-scientific truths). Only, of course, these potencies were not then used for the purpose of therapy, but as an aid to insight. (These metallic substances are the focal point for the working-out into physical substance of the spiritual forces of the Venus-sphere, the Moon-sphere, the Sun-sphere, the Mars-sphere, etc. Metallic substances are the condensation to the physical level of the spiritual forces of the planetary spheres). But

such methods of attaining to spiritual sight would no longer be possible to-day. Our physical bodies have become different . . . more hardened, less tractable ; consequently other methods, purely spiritual ones, have to be used. Rudolf Steiner explains all this in detail in a marvellous course of lectures, the English edition of which is published under the title *True and False Paths in Spiritual Investigation*.

Esoteric Knowledge.

It is therefore quite erroneous to suppose that there is a limited static body of wisdom, a sum-total to which nothing can be added, a "faith" once for all time delivered to the saints" so to speak. "Esoteric" knowledge does not remain static. Much that is ordinary general knowledge to-day was at one time highly esoteric ; and much that is now highly esoteric in character will one day become ordinary general knowledge. And the forms and methods by which Spiritual Science is taught and investigated to-day, will also, at a later epoch, be superseded by other forms and methods, when mankind will have attained to other and higher powers.

The whole of Spiritual Science cannot be contained in a book, nor in many books, for it is commensurate with the universe itself. Rudolf Steiner strives to awaken in us a sense of the active, dynamic, creative, shaping powers at work in the universe ; a sense of the world of formative forces, of mobility, of plasticity, of the eternal life-giving element of the Spirit.

Light on the Past.

Spiritual Science looks back on the past, and throws light on Eastern Wisdom, the Ancient Mysteries ; Yoga, Buddhism ; the religions of Ancient Egypt, Greece, Persia, Chaldæa, and of the Celtic and Northern peoples. It illumines with a wonderful clarity the entire Christian revelation ; the Incarnation of Christ, the Mystery of Golgotha, the Resurrection ; and it describes what these tremendous events have signified for the entire evolution of the Earth and Man. The Christian Mysteries are the most profound and most deeply occult mysteries of all. Their full significance is neither taught nor understood in the official and exoteric religious organisations, who rely upon and work with a tradition that has become largely corrupted. Their significance is only really adequately taught in the School of the Rose-Cross. This school is represented in the twentieth century by Spiritual Science or Anthroposophy.

From its penetration into the mystery of the Christ-Event, Spiritual Science can also illumine the future ; it indicates the spiritual impulses which have to flow into the outer life of mankind as well as into the inner life of soul and spirit. Its task is to prepare mankind for future conditions ; its aim, to paraphrase the old Rosicrucian saying, the transformation of the whole world.

"What has been mastered in one life is all that provides a foothold in the next."

THOMAS LACKENBY.

UNIVERSAL MIND

From *GODS IN THE MAKING*

By *T. MAWBY COLE* in collaboration with

VERA W. REID

THE words of the old Hermetic saying, "As above, so below," express simply and beautifully a great truth: that the phenomena on one plane correspond to the phenomena of all planes.

Man cannot do otherwise than follow the pattern of the Infinite: he cannot conceive of anything that has not already been conceived by the Infinite. A study therefore of physical plane phenomena will help us to comprehend a little of the phenomena of other planes of existence. From this we can infer that just as there are many states of awareness between us and the amoeba, so there must be many states of consciousness between us and the Infinite.

Thus, to take an example on the physical plane, we have in the Army, the Field-Marshal at the head in supreme command; his is the mind that understands the whole and plans the campaign. He gives orders to his generals, who thus become responsible for the part assigned to their regiments, and who, in their turn, delegate further details and responsibility to the numerous officers under them. The officers pass orders on to the non-commissioned officers, and the latter to the men, who, although they are so far removed from the directing spirit of the whole—the Field Marshal—yet each has his own particular part to carry out. Each individual unit depends upon the whole as the whole depends on the unit for the success of the campaign.

Just as the private does not comprehend the thoughts of his officers, much less the general scheme which is being unfolded by the Field Marshal, so we, in the human state, can only comprehend the scheme of the Infinite as far as our own consciousness permits, and must depend for our direction upon those powers who have succeeded in unfolding their consciousness further than our own.

The Mind of the Infinite

Just as there is only one substance of which all bodies are composed, so likewise there is only one mind that contains all minds, whether it be mind of atom, man, planet, or Solar System. This one mind is the Universal Mind—the Mind of the Infinite.

Universal Mind includes all states of consciousness, the manifested and the unmanifested. The manifested are those which have been comprehended and differentiated out of the whole. They are the past.

The unmanifested are those which are waiting to be comprehended and differentiated out of the whole. They are the future. The more we come to comprehend that which is, as yet, unmanifested, the more will the creative force within us become objectified.

The creative force of man lies in the Abstract Mind, and it is through this mind that we are able to make contact with that which is still unmanifested. The Abstract Mind is linked with the Universal Mind, and in the Universal Mind lies unlimited potentiality seeking to manifest itself through those who can act as channels for its expression.

Only so far as men of creative genius have succeeded in establishing this link has the Universal Mind been able to function through them and to give to the world such things as Art, Literature, Science, Philosophy, Music.

Only so far as we ourselves succeed in establishing this link can the Universal Mind express through us those things which are as yet unmanifested.

Illusion of Separateness

The fact that we have been unconscious of our link with the Universal Mind has given rise to those fears, doubts and feelings of separateness with which we are all familiar. And although, at times, we sense its possibilities working through us in flashes of inspiration, intuition, ecstasy, or hopefulness, we do not fully grasp their significance, but allow ourselves to slip back into the Concrete Mind, with all its illusions and limitations.

The Abstract Mind is illumined by the Universal Mind, but, as this illumination from above sinks through the coarse vehicles of the personality, already preoccupied with its many activities in the Objective World, it becomes obscured and almost completely blotted out, bringing about an illusion of separateness from the whole.

This illusion of separateness may be compared to the statement that England and America are separated by water, without recognition of the land adjoining them under the sea. The bed of the ocean is the real link between the two countries, for without this link the water itself could not be there. In this comparison, the land represents our ever-present link with the Universal Mind, and the water the turmoil of the emotions of life with its constant ebb and flow, hiding from our consciousness the land beneath.

Fear

The greatest of the negative functions still to be overcome is fear. So great a hold has fear upon us that it has rightly been described as the arch-enemy of man. Fear came into existence with the Animal Kingdom, where it was an essential factor in establishing and building the Emotional Body. The trouble, however, is that the Abstract Mind, coming into existence with the Human Kingdom, is not yet as firmly established as the Concrete Mind; while the Concrete Mind containing the accumulated experiences of the Animal Kingdom has not yet succeeded in outliving many animal characteristics.

Fear, then, is an attribute of the Animal Mind now functioning as the Concrete Mind of man, and while we continue to function through this Mind to the exclusion of the Abstract Mind we remain at the mercy of

fear which has long outlived its virtue. Fear is lack of knowledge. We fear those things we do not understand—but wisdom and understanding are attributes of the Abstract Mind, and, as this Mind becomes more firmly established, the light of understanding will dissipate our fears.

We take fear to be an integral part of life, and in so doing we endow it with power to influence and to colour our lives in every direction. We have feared those in authority, our parents, even God Himself. One half of the world fears the other half, one country fears another, and man even fears man. We fear the past, the present and the future until at last we fear ourselves. We fear lest our business should fail, lest we should be unable to overcome difficulties; lest the impressions we make on others should be undesirable; and most of all, we fear the opinions of other people.

Fear clouds the vision and prevents our recognising the creative force of the Abstract Mind. Fear causes the body itself to shrink, to crouch and to become smaller, expelling the very life force of the air from our lungs. Courage, on the other hand, causes us to breathe deeply, to fill out our chests and to expand the body so that it seems larger. Fear can never conquer or overcome anything except, indeed, ourselves. Its presence, nevertheless, can and does weaken our bodies and so prepare the way for many illnesses, both physical and psychological. "Can disease attack a brave man?" asked Napoleon when his generals tried in vain to dissuade him from visiting a camp where his soldiers were suffering from cholera.

Fear is sustained by the illusion of separateness from the Universal Mind. A child fears the dark only when it is alone; as soon as its mother or nurse comes, fear disappears. In the same way, when once we succeed in establishing our link with the Universal Mind, fear falls from us and we begin to realise our relationship with the Whole; we come to know beyond a shadow of doubt that even the loss of the physical body gives us entry into a world containing greater freedom and possibilities than this one; that nothing can destroy the spiritual part of ourselves—the Ego; that, no matter what happens on the physical plane, the link with the Universal Mind cannot be broken, for it endures throughout Eternity. We know with certainty that it is but the illusions of the personality functioning through the Concrete Mind that are blinding us to a full realisation of the Omniscience, Omnipotence, and Omnipresence of the Universal Mind.

Consciousness and Awareness

The transmutation of consciousness may be compared to a chain in which link depends on those above and below itself. The links below the human represent the sub-human states of consciousness through which we have already passed; the links above represent the superhuman states towards which we are approaching.

Consciousness must fully grasp its present environment before passing on to a higher stage of development. And at each stage it carries with it the experiences already gained.

It is this unfoldment of consciousness which has caused men of all ages and all times to seek and to worship that which lies beyond their own horizon.

An atom in the human foot, relative to its own stage of development, is as conscious of itself in its environment, as man, relative to his stage of development, is conscious of himself in his environment. But, just as the atom is unaware of the existence of states of consciousness higher than its own, so there are states higher than the human, of which man is, as yet, equally unaware.

When we are not fully aware, we are only partly fulfilling the purpose of our lives.

Consciousness is unfolded by the functioning of awareness in time and space.

To be fully aware is to live fully.

Awareness functions at the moment, but consciousness is eternal.



Buds

Nature very often shows us the right way to do things—she tends and controls all under her care with infinite wisdom.

Everything in her vast scheme is given the opportunity to function and flourish in its own way according to its type and kind. When a tree grows and produces buds it does not speculate as to whether the buds are worth cultivating, the purpose they will serve, or into what size they will grow, but gives to each bud its share of life, allowing it to grow and expand according to its bent.

Man, on the other hand, would make all who follow him miniature editions of himself. Many have not yet learnt that by collecting together a little group and encouraging them to develop along their own lines, a far wider field will be spanned, catering as it grows, for all comers. A common tendency in man is to confine his followers to his own sometimes narrow dogma; to make them but echoes or imitations of himself, thereby limiting their growth. Many waste their energies trying to convert all whom they contact, not realising that man finds his own level and follows the religion and way of life best suited to himself, and which afford him the necessary lessons and experiences.

It is right that we should give fully of our knowledge to those who come seeking, planting the seeds of learning in fertile ground, being content that they shall grow naturally and expand according to the capacity of that ground. The wise teacher will instruct his pupils, guiding and correcting them, but always giving full opportunity for development and expansion along their own line.

A teacher must be the living example of all he teaches and train his pupils to be the same. Those who do not conform to his standards must be cast off, there is no compromise—a faulty branch will never bear sound fruit.

O.M.R.

BOOK REVIEWS

The White Light, by Charles J. Seymour (Dakers, 7s. 6d.).

In this helpful little book the author sets forth the spiritual teachings of an unnamed sage to whom he was indebted for counsel and direction at a critical period of his life. The exposition is clear and readable, and we meet in every chapter with a sensitive understanding of the deeper problems of the religious life.

It should be made plain, however, that the standpoint from which the essay is written is definitely eastern. Thus we are presented with the familiar, but by no means satisfying, doctrine that the universe is an "illusion." There is also what looks like an undervaluation of the function of the mind in its higher aspect. Both the author and his mentor accept quite uncritically the conventional theory of reincarnation. And finally one finds that there is an undue emphasis upon concentration upon the Absolute ("I am the Infinite," etc.) as the indicated path for liberation for an unregenerate humanity. This last implies an insufficient recognition of those possibilities of emancipation from the manifested world which are provided *by that world itself*—as for instance by the discerning use of sacramentalism and the higher aspect of communion with those in the Unseen. In a word the essential weakness of the work is revealed by its title. There is a White Light, but for all but a very few it is best approached principally in terms of the prismatic colours, into which it has been split up for us by the Creator.

L.H.

Christian Rosenkretz, by Rudolf Steiner (Rudolf Steiner Publishing Co., 12s. 6d.).

This book contains transcriptions and notes of lectures given by Rudolf Steiner in the years 1911 and 1912 in which he discusses the essential character of spiritual science in the post-Christian era and certain elements of the historical evolution of the ageless mystery wisdom.

In the development of this vast theme Dr. Steiner touches upon many subjects. There are, for instance, two lectures dealing in an original and stimulating manner with the question of personal Karma in which he describes how, by the cultivation of a certain attitude of mind, we may revive memories of past lives and so attain a fuller understanding of the significance of events we are called upon to face in the present.

The mysterious personality of Christian Rosenkretz, whose story runs like a golden thread through these pages is, however, the medium through which the main historical theme is developed. Since the thirteenth century, Dr. Steiner tells us, the Movement connected with the name Christian Rosenkretz has been an integral part of the spiritual life of mankind. At that time a college of twelve wise men came together to whom it was made known that a certain individuality, who had been a contemporary of the Mystery of Golgotha, was to be born again as a child. This child was Christian Rosenkretz in whom all current and past religious and scientific knowledge was synthesised and transformed. The Rosicrucian inspiration released at this period has been renewed from century to century and has thus continuously, if intermittently, affected the inner and outer life of mankind.

The way of attaining knowledge of the spiritual worlds differs according to the stage of racial development. Until the fourth century A.D. and, in a rudimentary way, even until the twelfth and thirteenth centuries, man was able to draw this knowledge from himself. After this time the way was closed and the Rosicrucians had to content themselves with entering into certain dream-like conditions. To-day conditions have changed again and now, according to Dr. Steiner, what we need is enhanced consciousness through which we may attain knowledge of the higher worlds. The Rosicrucian Movement thus served as a bridge between

one way of life and another. If we have not yet achieved the fuller states of consciousness promised to mankind in the coming Michael epoch, we have outlived the dream state of the Rosicrucians who tended the light and pointed the way in a time of darkness and spiritual sterility.

V.V.R.

The Initiate by His Pupil (Routledge, 10s. 6d.).

Since the foundation of the Theosophical Society and the publication of the Mahatma Letters, many fantastic and unreal claims have been made on behalf of the "Masters," who are said to dwell in the hidden fastnesses of the Himalayas, and other inaccessible places, whence they direct and control the affairs of mankind.

It is indeed refreshing to turn from these abstractions and to come across a book which brings us back to the solid earth and which speaks of a Master, who, though undoubtedly possessed of power and knowledge far beyond that of the average person, yet does not disdain to consort with "publicans and sinners."

In this book the author who remains anonymous describes his meeting and his ten years' association with the Initiate who is known as Justin Moreward Haig. From a description of the encounter of this remarkable man with ordinary people and his method of dealing with their problems, a philosophy emerges which finds a ready response in the heart and mind of his pupil.

In this unusual philosophy the author tells us, "There was no waste, no meaninglessness of the smallest emotion or action apparently. Through his example and tuition, life became something infinitely grand; all sense of futility vanished for ever; and even such a thing as the use of a swear word in his philosophy, had, in its ridiculousness, a flavour of the sublime."

The Initiate is a book which repays careful thought and study. It contains not only a deep and practical wisdom but to read it is to become aware of a quickening of the spirit, and to experience an added zest for life. For, if such a one as the Initiate lives in the every day world of ordinary men and women, there exists the exciting possibility that one day, in fact any day, his path may cross with our own. And for that possibility we must hold ourselves in readiness, in order that we may not miss the opportunity that knocks, it may be but once, at our door.

V.V.R.

Primal Healing, by A. George Hall (Pearson Foundation, 8s. 6d.).

In this book the author discusses the principles of Spiritual Healing and their practical application. "Primal Healing," he says, "is an evolution in healing. It draws from the great past experiences of all the different schools of healing and seeks to bring their teachings into a composite whole. Primal Healing is a system of healing the ills of the human body by the integration of that body and the mind controlling it with the Spiritual or Universal Forces. This integration is the key to the entire system."

The idea that man as a spiritual being had direct contact with spiritual power was generally accepted in the Ancient World but during the Christian era fell gradually into abeyance until, with the growth of specialisation, it was almost completely ignored. Recently however the necessity of treating the whole man is once more becoming generally recognised.

The aim of Primal Healing is to enable the individual to function in what the author describes as his "norm of perfection," a state determined by his age, evolution and understanding. The fact that this "norm of perfection" is more difficult for most people to reach than the author would seem to suggest need be no deterrent to those who genuinely desire to apply the principles he sets out to themselves and their own lives.

V.V.R.

The College of Spiritualism, by Harry Boddington (Spiritualist Press, 1s. 6d.).

In this small but comprehensive booklet the author surveys the ground covered in the development of psychical research since 1848 when, he says, intelligent methods of communication between embodied and disembodied human entities was first established. He also expounds lucidly the tenets of Spiritualism and ably describes some of its manifestations such as mediumship, trance states, obsessions, automatic writing, psychometry and other psychic phenomena.

V.V.R.

The Unfolding Universe, by Arthur Findlay (Psychic Press, 12s. 6d.).

Arthur Findlay's career as an author has led him far into the fields of History, Religion and Philosophy, but he is most well-known for his works on Spiritualism. The volume of literature which deals with this much maligned subject is large and we frequently find it associated with much ignorance and misunderstanding. Usually these books are too general or too specific in their matter and so the inquirer is faced by a gruelling course of study and research before he can attain a composite picture.

Mr. Findlay took upon himself the task of placing Spiritualism in universal perspective. He commenced with *On the Edge of the Etheric* and this was followed by *The Rock of Truth*, now relaxations in paper restrictions allow a 6th impression of *The Unfolding Universe* to appear, so completing the trilogy. All three books should be read in order of their appearance to appreciate the range of enquiry.

In *The Unfolding Universe*, the author has presented some of his most interesting views on the historical and religious aspects of Spiritualism. Without doubt, his fearless examination of man's religious and philosophic evolution will continue to provoke heated opposition from hide-bound orthodoxy; should it provoke thought from such quarters, a useful purpose will have been achieved.

Acceptance of survival cannot fail to have far-reaching implications on our lives. Many years devoted to Psychic Research convinced Mr. Findlay of the life hereafter and his account of the Spirit World, or Etheria as he would term it is, objectively speaking, a most satisfying working hypothesis. A universe seen concentrically as planes of varied vibrations is bound to act as an intellectual jolt from preconceived ideas, and the careful consideration which has led to these conclusions strengthens the author's view that as the mind develops, so the universe unfolds.

Mr. Findlay's candour of expression reveals a deep sincerity and he has presented his philosophy with characteristic ease of style. This, together with such an absorbing theme leaves proof of an aim finely accomplished.

L.B.W.

The Temple of the Mind, by Ernest V. Hayes (1s. 3d.).

In these fragments and parables collected from his writings the author has many wise things to say and says them in simple language which will appeal to the ordinary heart and mind. His search is for truth regardless of creed or dogma.

H.K.C.

The Scheme of Things, by Robert N. Kotze (Dakers, 10s. 6d.).

It is often difficult for the modern seeker after a reasonable theory of life to decide upon which of the many varied and often conflicting theories concerning God and the Universe he shall accept. In *The Scheme of Things* the author has sought to correlate the theories of the scientist, the psychologist and the most advanced religious and philosophic teachers of our our time and to give a rational and acceptable scheme which will appeal to reason as well as heart, and will have a basis, at least, of truth for the present stage in evolution of mankind of the West. His speculations on the nature of God may help to clarify much confused thought and his theories on the Problem of Evil



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should also help many who cannot reconcile their conception of the God of Love with the tragedies of life. I have seldom read a more clear and well considered exposition on the subject. He shows that all the apparent anomalies and confusions which confront the thinker can be resolved once a clear understanding of the scheme of evolution and reincarnation can be gained; and his belief that the goal of humanity is to be found in the creation of a new Being in Whose economy each individual will play a specific part as the cells, etc., play a specific part in the body of each one of us may appeal to the more mystically minded. Although none of the theories are original, their presentation is so clear and simple and consequently convincing that it will be of especial value to seekers and beginners and those who have become dissatisfied with the more conventional religious teachings. It is only a pity that the author inclines to repetitiousness. Certain phrases and observations are repeated again and again, sometimes in identical words so that one receives the impression that the chapters were at one time a series of uncorrelated lectures. This is liable to irritate the reader, but should be overlooked in the general excellence of the exposition.

H. K. CHALLONER.

An Introduction to Zen Buddhism, Essays in Zen Buddhism, The Zen Doctrine of No-Mind, by Daisetz Teitoku Suzuki, D.Litt. (Rider, 8s. 6d., 15s. 0d., 10s. 6d.).

The need for authoritative works on Zen Buddhism for the Western World is rapidly growing. A mere handful have already made their way here and our knowledge, such that it is, is largely due to the work of the Buddhist Society in London, ably led by Mr. Christmas Humphreys.

Mr. Humphreys was in Japan shortly after the close of hostilities and there he met Dr. Suzuki, who is recognised as the greatest living authority on Zen Buddhism. The London Buddhist Society, in conjunction with Rider and Company, are publishing Dr. Suzuki's collected works in groups of three and these books comprise the first.

No loss here through the errors of translation for the author is a master of English and it is a blessing that the profundity of his thought can reach us first-hand. His task is stern, for who could lightly set out to describe the formless. Rather, the author points the way, but woe betide he who mistakes the way for the goal. A broad vision is necessary and, therefore, Dr. Suzuki has presented many facets of this Sudden Path to Enlightenment.

The Introduction is mainly devoted to the history of Zen and its relation to orthodox Buddhism, both incorporated into a comprehensive survey of its aim, methods and practice. Similar material is provided in *The Essays*, but each is self-contained and the subject matter dealt with exhaustively. *The Zen Doctrine of No-Mind*, published for the first time, completes the trio and is devoted to a commentary on the famous Sutra of Wei Lang (Hui Neng) the Sixth Patriarch.

Throughout Dr. Suzuki's style will not detract from his scholastic eminence for he repeatedly gives proof of immense learning and phenomenal capacity of illustration. It is here that intellect is seen in its correct perspective; a fine instrument in the hands of one enlightened, but a useless tool forever turned against itself in the hands of a lesser man.

A search for Zen shatters intellect and thus paves the way to an understanding of that which is beyond—picturesquely an opening of the third eye to experience a new view of life—this is Satori without which there would be no entry into the truth of Zen. This goal is not won easily and a desperately hard discipline must govern our path, in fact, Dr. C. G. Jung, the famous psychologist, in his excellent forward to *The Introduction*, casts grave doubts on a European's power of appreciating this Eastern way of enlightenment. It is a mighty leap indeed to break out of the dualistic rut of Western thought, and the precarious journey towards intellectual suicide through the "koan" and "mondo" system is mildly expressed by a Zen master in terms of boiling oil over a blazing fire.

No path for the half-hearted. But nothing worth while was ever attained without a struggle, and Dr. Suzuki lends a steady hand to help us on our way.

A. W.

Letters to the Editor

“Anarchy and the Individual”

Dear Sir,—I think that Mr. Claude Houghton's finely worded diatribe *Anarchy* strikes a much needed chord in present day reaction to the almost unbelievable world condition in which we barely survive. It is all very well to stretch out our imaginative knowledge in recognition of the fact of cyclic inevitability, and resurrection in a new Manvantara, seeing there is evidence that some of our advanced Occultists are failures from a past one. But these are not facts to give to the bewildered inquirer into the significance of present happenings.

In his last paragraph on self examination does not Mr. Houghton leave out the “Christian” masses who have been brought up with the idea that they are *born* “miserable” sinners in need of a substitute to appease an angry God, a most inhibiting doctrine. If such an inquirer is *sincere* and asks me how I would define the idea of a Supreme Being, I would say *not* “being,” which can be coupled with any particle or pronoun such as “a,” “the,” “he” or “him,” but a *BENESS*, beyond circumscription in a phrase or reducible to any intellectual conception, since “the mind is the great slayer of the Real.” *But*, the way to knowledge has been shown and exemplified by all the world's great teachers, who only profess to *point* but not to lead since each individual has the Path “in his own right hand” as said a Japanese Buddhist professor showing the necessity of an individual approach by the road—the only one—of Intuition, which may come unexpectedly like a fleeting fire-flash from Eternity; leaving established certainty in its wake.

Our author stresses the need for introspection in a unique way, urging all searchers to draw out and face themselves without flinching at what such digging up may reveal, overcoming cowardice till he can discriminate wisely between the Self and the not-self.

A. A. MORTON.

Ockley. 26.6.50.

War and Peace

Dear Sir,—It was a real pleasure to read the May editorial. So many journals are full of war propaganda, etc.

Personally, as a member of the Social Credit Party I believe that the present economic system breeds war. C. H. Douglas demonstrated with his A plus B theorem the deficiency of purchasing power. The present set-up tries to overcome this with full employment, more and more exports, and finally war—which is a great consumer of men and materials.

Such a change as you mention would therefore have to be accompanied by a changed economic system to make it effective.

Incidentally, I once read a book on prophecy, whose author prophesied the last wars correctly, which stated that the Russians would occupy Britain, perhaps owing to the Crimean War and the raids, etc., of 1917. Is this our Karma?

D. O. FRENCH.

Norwich. 21.5.50.

A Reader Lost

Dear Sir,—I am afraid I can no longer subscribe to *The Aquarian Path*, interesting as it is, but I cannot believe in your continual peace propaganda.

No one could possibly believe that England or the U.S.A. would ever initiate a war; to put us on the same war basis as Germany and Russia seems to me utterly indefensible. All offensive war is criminal beyond words, as everyone

agrees, all wars for material aggrandisement and power, but surely a war must be right when it is to save the innocent woman and children from massacre and torture, from the gas chambers, Belsen and the horrors of the concentration camps. Our Lord never rebuked the centurion or the Roman soldiers; He Himself scourged the sellers in the temple. He also said "greater love hath no man than this, that a man lay down his life for his friend." Surely our men laid down their lives to save the innocent from horrors unparalleled, and to say they were wrong cannot be what the Bible has ever taught.

Marlborough. 27.5.50.

D. C. BUTLER.

(We very much regret losing Mr. Butler as a reader of "The Aquarian Path" especially when he so obviously takes a keen interest in all that it contains, even though he does not agree with some of the views expressed. We would suggest that he examines our ideas on war and the causes of war rather more fully, so that he will see why we have come to these conclusions.

"The Aquarian Path" is not a narrow journal and has room for varying points of view. We seek the truth and if Mr. Butler can prove us wrong on any opinion we hold then we owe him our heartfelt thanks. Better, therefore, that we should continue to discuss these things quietly together than to depart from each other.

To give one or two points which perhaps Mr. Butler has not considered arising from his letter, we make the following observations. Were we saving the "innocent women and children from massacre and torture" when we were indiscriminately raining bombs upon their largest cities. If the Russians are to-day guilty of all sorts of "atrocities" and "crimes against humanity," were they not equally guilty four or five years ago, when in the eyes of the general public they could do no wrong. Or were these things conveniently "glossed over" for the sake of expediency while Germans were judged and executed for "war crimes" in bombing cities, etc., by the very men who are now accused of keeping 20,000,000 people in concentration camps and, to look elsewhere, those who very definitely did unload an atomic bomb on a large city full of "defenceless women and children." Even if these things are all true surely hypocrisy could not go farther.

Jesus is credited with saying the words quoted above but they nowhere state that the man "who lays down his life for his friend" should do so while attempting to deprive as many others of their lives as possible. Jesus also exhorted his followers to "resist not evil" and to "forgive a man until seventy times seven" declaring that he who kills with the sword shall himself be killed. The Christian teaching as shown by the Sermon on the Mount repudiates all forms of violence. "Vengeance is Mine I will repay, saith the Lord." Jesus was styled the Prince of Peace, not of war.

The belief that one side is right and the other wrong is a popular fallacy. When two people quarrel both are in the wrong. When two major quarrels flare up through one side declaring war on the other, the instigator of the organised violence (i.e. she who actually declares war no matter what the alleged "provocation"; usually the refusal on the part of another country to obey "ultimatums" which no one has the right to give) should be the last to claim that there is anything right in her action. There is no horror to compare with war in all its hideousness and it is useless trying to justify it. War begets war and will continue to do so until we have sufficient sense to settle our disputes in some other way. A decision of this sort incidentally can only be taken for ourselves—we can reform now; we have no way of truly reforming others except by example.—EDITOR.

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OCCULT GLOSSARY

- NADI :** (Sans.) A tube or a line along which something flows, applied indiscriminately to nerves, arteries, and veins.
- NAGA :** (Sans.) Literally "Serpent." Wise men, adepts.
- NARADA :** (Sans.) A Son of Brahma; one of the Seven great Rishis or adepts.
- NAZARENES :** (Heb.) The same as the St. John Christians; called the Mendæans, or Sabæans. Those Nazarenes who left Galilee several hundred years ago and settled in Syria, east of Mount Lebanon, call themselves also Galileans; though they designate Christ "a false Messiah" and recognise only St. John the Baptist, whom they call the "Great Nazar." (H.P.B.)
- NECROMANCY :** The raising of the images of the dead for purposes of divination. Black Magic.
- NEITH :** (Eg.) The "Weaver" or "Shooter," also a Mother-goddess of Ancient Egypt, was a counterpart of the goddess Mut, and was also identified with Hathor.
- NEOPHYTE :** (Gr.) A beginner or candidate for the Mysteries.
- NEOPLATONISM :** An eclectic pantheistic school of philosophy founded in Alexandria by Ammonius Saccas, of which his disciple Plotinus was the head.
- NEPESH :** (Heb.) The Animal Soul in the Qabalah.
- NEPHTHYS :** (Eg.) Egyptian goddess, the daughter of Geb and Nut, who married her brother Set.
- NESHAMAH :** (Heb.) In the Qabalah the three highest essences of the Human Soul.
- NETZACH :** (Heb.) The seventh Sefirah of the Qabalistic Tree of Life representing "Victory."
- NIRMANAKAYA :** (Sans.) A state chosen by one who has attained, in preference to Nirvana. He does this in order to remain in contact with the world, although he has no Physical Body or Etheric Double. He remains until the end of the life cycle inspiring and helping mankind.
- NIRVANA :** (Sans.) The state of absolute consciousness and absolute existence, into which the Ego of a man who has reached the highest degree of perfection during life goes, after the body dies. Occasionally Nirvana is entered during life as in the case of Gautama the Buddha.
- NIRVANI :** (Sans.) One who has attained Nirvana.
- NORNS :** (Scand.) The three sister goddesses in Norse Mythology who make known to man the decrees of Fate.
- NOUMENON :** (Gr.) Object of intellectual intuition; the true essential nature of being as distinguished from the illusive objects of sense.
- NOUS :** (Gr.) Higher Mind, Higher Manas or Spiritual Soul. A Platonic term meaning Spirit as distinct from the Animal Soul.
- NUNS :** "Virgin Brides" of the Solar Gods, whether in Egypt, Peru or Rome.
- OKA :** The sacred tree of the Druids and the Greeks "in whose luxuriant branches a serpent (i.e. wisdom) dwelleth, and cannot be dislodged" (Pherecydes).
- OANNES :** (Gr.) The "Fish Man" who came to the Babylonians out of the Erythræan Sea, as a teacher and reformer. Esoterically one of the group of ancient adepts who were called "marine" or "water dragons"—*Nagas*.
- OBEAH :** Magicians and Sorcerers of Africa and the West Indies.
- OCCULTISM :** The study of that which is as yet hidden, or not known to the majority of mankind. A general term for the Occult Sciences.
- OCCULT SCIENCES :** The science of the secrets of nature — physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the West the Qabalah may be named; in the East mysticism, magic, and Yoga philosophy. (H.P.B.)

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