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1950

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THE AQUARIAN PATH

**SPIRITUALISM
AND
OCCULTISM**

by
THE EDITOR



URANUS

THE AWAKENER

by
T. MAWBY COLE



..... Etc.

**ASTRAL
PROJECTION**

by
*MAURICE
PHILLIPS*



**WHAT IS
TRUTH?**

by
*H. K.
CHALLONER*



..... Etc.



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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

Published by The Aquarian Press, Staple House, 51, Chancery Lane,
London, W.C.2. Advertisements and Subscriptions to same address.
Subscription 13/- per annum, post free. Distributors to the Trade :
L. N. Fowler & Co., 29, Ludgate Hill, London, E.C.4

VOL. 3. No. 8.

AUG.-SEPT. 1950.

ONE SHILLING

CONTENTS

EDITORIAL	...	...	...	...	...	...	...	3
T. MAWBY COLE								
<i>Uranus the Awakener</i>	...	...	...	...	...	...	...	8
ARNOLD WYE								
<i>A Review: Richard Hodgson</i>	...	...	...	...	...	...	...	16
H. K. CHALLONER								
<i>What is Truth?</i>	...	...	...	...	...	...	...	17
THOMAS LACKENBY								
<i>The Work</i>	...	...	...	...	...	...	...	23
ALICE GILBERT								
<i>Through a Glass Darkly</i>	...	...	...	...	...	...	...	24
MAURICE PHILLIPS								
<i>Astral Projection</i>	...	...	...	...	...	...	...	29
T. MAWBY COLE								
<i>Objective and Subjective Worlds</i>	32
BOOK REVIEWS	35
LETTERS TO THE EDITOR	39
OCCULT GLOSSARY	42

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EDITORIAL

Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the power of things inferior and superior ; thus you will possess the light of the whole world, and all obscurity will fly away from you.

HERMES TRISMEGISTUS.

ONE of the most frequent questions we receive from our readers is that in which we are asked to state our attitude towards modern Spiritualism, and whether we approve, or disapprove, of it. It would, of course, be quite simple for us to say that we hold a neutral position, and neither advocate its extension nor suppression. We think, however, that a few words on this subject will not come amiss and may, indeed, do something to clear up the large amount of prejudice which nearly always obscures the true issues.

At the present time it is important that some of the practice of Spiritualism should be brought into alignment with some of the theory of Occultism. There are many who will claim that much of this practice is crude, and they are undoubtedly correct. On the other hand, an equal number will also claim that much of the theory is "wooly," and they are also right. What we have to do is to sort out that which is of use from both sides and bring them together.

Modern Spiritualism started in 1848, in U.S.A., and has continued to grow, until today it can claim over a million adherents. Based primarily on the hypothesis that it is possible to "prove" life after death, by means of mediums, there is a great deal of sound scientific evidence and hard fact to support this claim. It would not on the whole, however, seem that these facts are as common nor, in all cases, as conclusive, as most Spiritualists believe.

One of Spiritualism's principal drawbacks is that it cannot be said to have a philosophy of its own. Nearly everything under this heading has been borrowed from something else. Thus, we have Spiritualists who are Christians, those who are not, and others who do not look upon it as a religion at all. These three apparently irreconcilable sub-divisions are only in agreement on the one point—that it is possible to prove survival through a human medium. Other sharp differences also exist, including that of reincarnation, and even whether the "guides" are actually discarnate entities, secondary personalities of the medium, or manifestations of the Higher Self. We might add that if these "guides" are of any use at all, they are none the less useful whichever they might be.

It is an unfortunate fact that many Spiritualists are not drawn from the better-educated stratas of the population and many intelligent people who have found themselves attracted by the phenomena and possibility of contacting the "dead," afterwards pass on to something with a more satisfying philosophy. It is significant that this is nearly always some form of Occultism or Theosophy. The reason for this, we believe, is

because the latter do not demand the complete rejection of those conclusions and opinions which the individual has formed in the Spiritualist movement; they actually constitute a continuation. It is true that a different interpretation may be placed upon the various "facts," but, at other levels, this is unavoidable. For instance, both Spiritualists and Theosophists teach of the existence of the "Spirit World." Whereas many Spiritualists are inclined to regard this "summerland," as they call it, as almost a final stage, although they are careful to point out, there are opportunities for further "development," Theosophists know it as the Astral World, and teach that there are many stages beyond it. It would seem, therefore, that in this instance, the Theosophist is merely taking a rather wider view and that both are actually correct at their respective levels. Here there are opportunities for the closest co-operation between the two movements.

Mediums and Spiritualism

It has been claimed that if one were to remove the mediums there would be no more Spiritualism, and this is very probable. It is a great fault with many Spiritualists that they stick fast at the first step—proof of survival. Evidence of survival can be very useful at certain stages, specially when all faith in orthodox religion has gone. It teaches the enquirer, as probably nothing else will, that, no matter what causes the phenomena, there is something beyond the material life; that laws exist which permit, to him, seeming miracles, and that they function outside the range of his present knowledge and senses. Yet if all this is not going to act as a prelude to something more, he is as static as in the first place. Regrettably large numbers of Spiritualists do not move on from this initial point; they are quite happy so long as they receive a weekly message at their church, and will stay that way, sometimes resisting all suggestions that they might read or study a little, until they pass on. At this point we would like to make it clear that a display of learning, or an exceptional demonstration of mediumship, does not necessarily constitute what we should regard as a spiritually developed person. In our own experience in the Spiritualist movement we have visited lonely little churches in obscure villages, where the clairvoyance has been indifferent and the so-called address bad, yet we have received a warm welcome from the members, who have shown a rare kindness and consideration for the "stranger within their gates." There may have been little, if any, phenomena, proof or knowledge, yet certain qualities were there. A little guidance and encouragement would have strengthened and consolidated these qualities, resulting in actual spiritual progress for all concerned.

Whether many "advanced Occulists" like it or not, it is a fact that numbers of great teachers and founders of reputable occult groups and systems have, themselves, passed through the portals of Spiritualism. H. P. Blavatsky herself passed this way. In her case, and in others, it may have been nothing more than a period of recapitulation, yet that is no reason why it should be decried or looked down upon. It served its purpose and gives evidence that many remarkable people have arisen from, or passed through, the Spiritualist movement. Spiritualism might well be described as a great "transitional" movement. Large

numbers of people who are beginning to doubt orthodox dogma and belief are drawn into it, spurred on by its claim to prove survival and to give them something which will stand the test of their common sense. It provides the greatest known opening to the way of life that teaches that there are countless religions, but in essence they are one. When faith has gone, Spiritualism often gives hope, which leads to knowledge. If any doubt this, let them consider how many modern Occultists, Theosophists, Rosicrucians and mystics were once Spiritualists or interested in the movement. The percentage is a high one.

Spiritualism an Active Movement

Whatever faults one may find in the philosophy, or through the lack of philosophy, in Spiritualism, no one will deny that the active Spiritualist is very busy doing something; his condition is not stagnant and he is desperately trying to get at the truth. True, his motives are, more often than not, unwise ones, and it can easily be said that we make such poor use of the faculties already at our disposal that it were madness to attempt the development of others. This applies chiefly to those bent on the production of what they call "psychic gifts." Never mind, if the would-be medium cannot see the inadvisability of attempting to produce psychic faculties at his present stage, without first developing spiritually, when, in any case, the "gifts will be added," there is nothing like experience to teach him otherwise. And the lesson will have been all the more thoroughly learnt because of this. Again, we unfortunately find little assistance being given by those who do realise these things. Too often is Spiritualism spoken of in a derogatory manner by Occultists who ought to know better. We also have the very unpleasing spectacle of some ardent Theosophists talking authoritatively about "astral shells," while holding seances on the quiet.

The wisest attitude is one of understanding. Admittedly, much Spiritualist practice is nonsensical and some of the claims made quite ridiculous. In past editorials we have had occasion to comment on some occult theories equally nonsensical and ridiculous, such as the doctrine of soul-mates (at least as popularly understood), the exalted "past lives" of some well-known Occultists and voluntary reincarnation for the mass of humanity at its present stage. We are not, therefore, asking for more from one side than from the other, when we advocate a greater amount of tolerance and co-operation from both. We are pleased to see that a beginning has been made between parts of the Spiritualist movement and the Theosophical Society in England, who have, in the past, exchanged speakers. We are also pleased to note the increasing amount of what was once purely occult teaching now being given in many Spiritualist churches and societies, and we hope this process of synthesis will continue; the units of this group making up the unit of a group yet to be formed at a very much more advanced stage.

The Home Circle

By far the most valuable contribution made by Spiritualism, from the Aquarian point of view, is the creation of what has come to be known as the Home Circle. In these circles groups of Spiritualists gather, at regular intervals, for "development" or to sit with a medium. Some

of these circles work well, others do not, but the idea is a good one and in harmony with the coming age. An important aspect is that a circle can be started wherever "two or three are gathered together"; there is no necessity for special rooms, special furniture or anything else.

In the better type of circle the sitter is obviously taught to learn self-control and to still the mind before anything else. The development of some psychic gift is not the object in view, although it will not be suppressed or ignored should some such faculty suddenly emerge. Rather is it regarded as having manifested at the right time.

Circles vary in their purpose and many are formed only to develop some particular form of mediumship. Nevertheless, there is a lesson in harmony to be learnt, and many highly successful groups have produced nothing so far as externalities are concerned. Yet these same groups have served a greater and more useful purpose than if they had produced varied forms of physical phenomena. We have ourselves worked along these lines in the past, using ordinary Home Circles for esoteric teaching, and have also formed circles, sitting under strict conditions, for self-mastery and development, and for talks and instruction in Esoteric Philosophy. Some interesting results have been obtained and very real progress made by those taking part. Yet in none of these circles was there any phenomena. If any of our readers would like to learn more of this system, we should be glad to provide particulars.

Development of Mediumship

The majority of Home Circles, in the Spiritualist movement proper, sit, as we have already pointed out, for one purpose only, i.e., the development of mediumship. Sometimes the proceedings will be enlightened by a "trance address" given by a "guide." These, of course, vary in content, ranging from illiterate nonsense to interesting talks and teaching. Sometimes, but unhappily very rarely, an exceptional piece of literature or prose is recorded, such as *The Farewell Song of the Soul*, published in the January, 1948, number of *The Aquarian Path*, which was produced through the mediumship of the late Oliver Fox, although we do not know whether he was actually sitting in any form of circle at the time.

We do not intend to embark here on a discussion as to whether the "controlling entity" is really a "guide" or secondary personality of the medium, or, indeed, anything else. We will say, however, that if the circle is skilfully constructed and a degree of harmony and honest endeavour is attained, then such "trance addresses" as may be obtained will definitely be worth hearing. The work of the circle takes its standard from that of the group as a whole, so if the meetings are unsatisfactory, the members have only themselves to blame. The idea, incidentally, that "terribly high guides" can control "not so high" mediums can be discounted at once. No "guide" is very far ahead of his medium on the points that matter.

Greater Co-operation

To sum up, we would say that we advocate co-operation between Spiritualism and Occultism. Spiritualism, as already shown, is an opening, away from stale dogma and faith without works, towards truth. Nothing is accomplished at once, and so it retains many things

which will, in time, pass away. It is not an intellectual movement and does not attract the "intellectuals"; it is, however, one of the largest "gateways" for the "common man," and the Aquarian Age is the age of that same "common man." In this respect, it is highly significant and fulfils an important service. Spiritualism needs assistance on its philosophical side, and when it has attained something in this field the "practice" will improve all round. Occultism and Theosophy have become intellectual movements and can render that assistance providing it is offered in an acceptable way. Spiritualism, in its turn, can offer the Home Circle as an admirable system of self-development for the occultist and the training of his group of pupils. At the moment there is little difference, spiritually, between the members of the two movements. Spiritualists may talk of "guides" and the Theosophists of "masters," but the same human failings manifest on both sides, despite this knowledge, or lack of it.

It is no good being "superior" about a thing and wishing that it had this quality or that. We have to take things from where we find them and we can only do this if we speak a common language. Is it too much to ask Spiritualists to overlook the wild theories and, to them, incomprehensible jargon of Occultism, and Occultists to forget the metaphysical ignorance and crudities of the Spiritualists, so that each may co-operate with the other, and the "common man" may make his way through both movements from strength to strength?

The Aquarian Age is an age of synthesis, and here is an important field where a great task awaits accomplishment. Neither side should imagine that synthesis means the conversion of the other to the opinions of the first. Only tolerance and a genuine desire to understand the other's point of view can bring the close co-operation required into actuality. When two things combine they equal those two things, plus a little extra. People are already passing from Spiritualism to Occultism and *vice-versa* unofficially, or by leaving one and joining the other; very often to the chagrin of the one left. How much better if one could become the natural counterpart of the other, so that the progress of those individuals who will, in any case, pass that way, from "unthinking orthodoxy" to the threshold of Nirvana, could be continuous and harmonious without interruption or discord.

THE EDITOR.

HUMAN BEINGS

A GREEK citizen, more than twenty-three hundred years ago, hastening to the games in the local Athenian arena, chanced to meet a philosopher.

"Come," exclaimed the sport's fan, "I have an extra seat. It will be a great exhibition, for you will see there men as strong as lions, as swift as deer, who can swim like fishes, and leap like birds."

The philosopher shook his head. "Not interested. I have no desire to see human beings competing with animals, but if you promise that there is someone else there inspired by the gods to the high and noble thoughts befitting a human being, I will accompany you gladly."

From *Horizon*,
Edited by MANLY P. HALL

URANUS THE AWAKENER

By T. Mawby Cole

THE following article consists of an address given to the Astrologers' Convention at Harrogate by the late T. Mawby Cole, an inspired astrologer who was killed in the air raid on London on May 10th-11th, 1941. His death was a great loss to astrology and to all who knew and loved him.

T. Mawby Cole was a truly great astrologer. He had not only an intuitive approach and a deep insight into astrological principles, but also a very considerable practical experience in delineation.

He devoted his life to the study of astrology and it would be true to say that he lived, thought and dreamed it. It came as naturally to him as the air he breathed. His knowledge of his subject was in every sense a part of himself which he delighted to share with others and to devote to their service.

This present article contains an exposition of the way in which planetary influences affect human evolution, together with some valuable data on the planets. T. Mawby Cole was a born teacher whose sincerity and singleness of purpose never failed to carry conviction and to give practical help to those who sought his advice. His method was to discuss the horoscope, explain its meaning and to indicate the purpose of events we are called upon to meet and deal with in the course of our lives.

The philosophy underlying these delineations was the subject of *Gods in the Making*, a book written in response to demands made by many people who had benefited through his teaching and were anxious to have an opportunity to study it more fully.

T. Mawby Cole planned to write a book on astrology "when he had time." Had he been able to do so he would undoubtedly have made a valuable contribution to astrology. As it was, his intention was not to be fulfilled. Instead, this present article is taken from his miscellaneous notes, further extracts from which will be published in later issues of *The Aquarian Path*.

VERA W. REID.

IN my lecture last year we linked Man with the Solar System and studied the unfoldment of the human life cycle, dealing with those planets whose orbits lie *within* that of Saturn.

A short resumé of how response to these planets within the boundary set by Saturn transformed Animal Man into Human Man will help us to understand the function of Uranus in connection with the next evolutionary step of the human race.

The function of Saturn is to bring Man from a state of unawareness to that of awareness and to define us out of the whole.

In those far-off days when man was little more than an animal, his body was coarse and heavy and his response to external stimulus slight. He was, as yet, functioning within the human group soul and so unaware of himself as a separate unit in the Universe.

At this time, Saturn played the leading role in human evolution and was the first planet to evoke human response and to direct the emergence of the first crude human forms.

The function of Saturn was not only to define man at the physical level but also to relate him to the earth—to reveal to him the nature of the planet on which he lived, to teach him that the earth sustained him and gave forth fruit in order that he himself might survive.

After long ages the human form became less heavy and as its vibratory rate increased men at last began to respond to the vibrations of Jupiter.

It is then that we can discern the beginnings of social life, the emergence of leaders, a form of elementary priestcraft—in short the dawn of response to something other than the earth.

Those who were responsive to the influence of Jupiter became the leaders of the herd ; the first religious conceptions grew from their efforts to teach others what they themselves had been able to apprehend.

When, still later, man became responsive to the influence of the next planet, Mars, war, strife and discord disrupted community life, for the impact of desire and aggression on primitive man must have caused a great upheaval.

For the first time man felt the lust for power and the desire to subjugate others weaker than himself. His increased strength stimulated his taste for adventure and urged him to explore his surroundings and seek to conquer other tribes. Weapons were invented, physical desires intensified as the body became warmer and the blood flowed more quickly.

The negative or destructive qualities of Mars were, no doubt, evident at this time so the greatest honour and highest place belonged by right to the strongest and most powerful.

The Dawn of Affection

In time as human response quickened man became responsive to the vibrations of Venus. Then he felt within himself strange stirrings and vague feelings whose nature he did not understand but which were intensified when he approached his mate. Through a growing tenderness and gentleness he realised at last the possibility of something more than physical passion, lust and sex. Men and women felt a growing attraction towards certain individuals. Instead of mating more or less indiscriminately within the tribe they selected their mates with greater care.

The search for ways and means to express a growing emotion and affection led to the evolution of art and music. Man began to decorate his dwellings and his body; to take an interest in sounds and their combinations. When, in course of time, the more progressive became responsive to the Mercurial vibrations the early forms of culture were already established.

Then evolution was speeded up. With the dawn of mental faculties man began to make comparisons and to discriminate between one idea and another. The faculty of reasoning was slowly developed together with a clearer expression in speech and perhaps a rude attempt to record past experiences and events in symbols.

At this stage the human physical body resembled that of present day man. Since then, through response to the combined influences of Saturn, Jupiter, Mars, Venus and Mercury, Man has established a link with the Solar System and so has developed into what he is to-day. For with those planets that lie within the orbit of Saturn we have the story of the unfoldment of human potentiality from Animal Man to Human Man. But life is subject to the law of continuity. Each goal attained reveals a further horizon.

Man has now to become responsive to those planets which lie *beyond* the orbit of Saturn—Uranus, Neptune, Pluto. We are now established as human beings but by the law of continuity we must make still greater progress. We must struggle from the state of Human Man to that of God Man.

Uranus, the Great Awakener, who now takes the place of Saturn as teacher and guide of mankind, urges us forward to states of greater awareness. The keyword of Uranus is altruism and it is altruism that Uranus will bring into creative function in the human race.

Not until the human mind had become sufficiently responsive to the vibrations of Mercury was man able to "tune in" to those of Uranus and to respond to those new impulses which fired him with a desire for freedom and independence. It is significant that the French and American Revolutions occurred almost immediately after the discovery of Uranus.

Riots, strikes, unrest and other disturbances followed for the old way of life had to be broken down to make way for the new.

The Machine Age

So, response to the influence of Uranus introduced the Machine Age and increased the speed of production. Men become so engrossed in production that they overlooked the fact that goods have a consumer's as well as a producer's value. This human misconception retarded progress and deprived the world of the benefits it should have received from Uranus. Many Uranian inventions are even now lying on the shelves of the Patent Office; others have been bought up by this or that company in order to maintain a high rate of interest.

Uranus was discovered in 1781. Its first orbital journey round the sun, completed in 1865, can be considered as a transition period in which the ground was broken up and prepared for the second journey, when the seeds of altruism began to sprout and the action of Uranus was more thorough and far-reaching in its effects. The second orbital journey of Uranus will be completed in 1949, and in the last eighty years changes

of great magnitude have taken place in every field of human endeavour.

It would appear that Uranus has a greater influence on the other planets than they have on each other. If, for instance, we examine the influence of Uranus on Saturn we shall see how agriculture has been revolutionised. Look also at the effect on architecture—buildings designed to express their function, the labour-saving devices and improved constructional methods of modern building.

Now turn to the effect of the Uranian influence on Jupiter and see how it has broken down the old restricting ways of life, how the clergy have had to renounce their narrow teaching of brimstone and fire, how the vision of life has broadened, how we are now beginning to understand something of the creative power of thought and to know that within us is the power.

It is easy, too, to see the effect of this influence on Mars, for the present war differs greatly from any other. Perhaps here the altruism of Uranus is not so pleasant, for truly this is everybody's war. We know, however, that this great conflict is a part of the labour pangs which will bring new conditions to birth. Now that Uranus has taken over the reins from Saturn, life is speeded up, for Uranus can accomplish more in twenty years than Saturn in a hundred.

Modern Warfare

Modern warfare bears many characteristics of Uranus, who uses old things in new ways, is inventive, destructive, revolutionary, and has an entirely new set of values.

The effect of the Uranian influence on Venus is already evident in the arts. We now have jazz and swing music and what is known as the modern school of painting. We are living, however, in a transition period when the old and the new ideas of art are in conflict. In the coming Age of Aquarius all forms of artistic expression will be revolutionised, but those who will give full expression to the new forms and who will be the masters of the future in these subjects are not yet born.

The effect of the Uranian influence on Mercury has radically altered our ideas about education. State schools and compulsory education are now a feature common in many countries. In every part of the world there is a growing demand for increased educational facilities. In this country, scholarships and free libraries provide everyone with opportunity for self-development and the pursuit of literary tastes.

Uranus has the power to transfigure everything it touches. When this planet entered the sign of Aries some fourteen years ago significant events occurred which have been instrumental in breaking down the old order. Then new ideas of leadership emerged; the egotism and martial qualities of Aries were expressed in a new form of dictatorship.

But the impact of the Uranian power intoxicated the dictators and caused them to go to extremes which will prove to be their undoing. It will not be until children born with Uranus in Aries are old enough to take their place in the world that this form of Uranian influence will be fully expressed and appreciated by the world at large. It will be the children born between January 13th, 1928 and March 29th, 1935 who, having the true spirit of altruism in their make-up, will introduce the new forms of administration. They will be the pioneers of the new age and will establish a new order among men.

Uranus is at present (1941) in Taurus and it is evident that the old financial system in which altruism had no place, is now tottering. We get a shadow of things to come in the "Lease and Lend" Bill which, although the greatest financial transaction that has ever taken place, is not subject to the old laws. The aim of Uranus is security for all. But here again the new financial system will not be established until children born while Uranus is in Taurus are old enough to introduce it. These children will have a unique grasp of monetary problems and will surely solve them in a surprising and altruistic fashion.

Educational Reform

Uranus is now moving towards the sign of Gemini and in the seven years from 1942 to 1949 we shall see many educational reforms. In its first orbital journey, Uranus made it possible for everyone to learn how to read and write. This time facilities for the higher forms of education will be made available for all who can benefit from them, irrespective of their status of birth or their ability to pay. The "old school tie" has lost its power. Children born in the next seven years will revolutionise existing educational ideas and, when they are grown up, it is they who will have the vision to understand the true meaning of education and the right of every child to the best that can be provided.

Uranus will also give us new systems of communications—convert long into short journeys. Science will seek in the realm of metaphysics the solutions of problems which can no longer be related to physical phenomena. At the same time the mind of the average man will expand and begin to grasp something of the greater Cosmic laws.

If we had more time at our disposal we could follow the path of Uranus round the zodiac and trace with confidence the varying effects of the Great Awakener in all fields of human endeavour.

We have studied something of the effects of the Uranian influence at the physical level. We must not forget, however, that the main influence of Uranus is psychological and is destined to awaken faculties which will develop the God within each one of us.

Before the human race became responsive to the Uranian vibrations, man was content to follow the line of least resistance, and the majority were only too content to allow others to do their thinking for them.

But since the mission of Uranus is with the many and not the few this condition now has to cease. The desire for freedom and liberty grew apace and men everywhere began to awaken to the inner or subjective realities of life.

In recent years much has been written and published about individuality, the individual and the process of individuation. Many have taken great interest in the study of the mind and mental processes generally. The wider spread of esoteric knowledge has helped in many ways to release man's latent potentiality and to give him a more comprehensive and spiritual idea of the cosmos.

Indeed the consciousness of man has so greatly expanded that he is now beginning to think in terms of universal citizenship and world-government.

The Uranian influence has affected the governments of all countries. Even Germany will become subservient to the New Order of

Man which Uranus is now seeking to establish on the earth. No power on earth, no group or body of men can repress the great awakening which lies before the human race.

It has been the function of Saturn to bring man to a condition of awareness when Uranus could endow him with power to overcome all obstacles and to create necessities and even luxuries at the physical level. Much has already been accomplished. Man is now released from long hours of labour and has leisure to develop himself and to establish a new culture in which the development of beauty and art take first place.

The Next Step

Our next step is to further expand the mind and mental functions. for in no other way can the illusions, superstitions and out worn traditions be destroyed. Man has lived in bondage for long ages but now, through the influence of Uranus, men and women are seeing things in a new light.

It is Uranus who helps us to get out of the herd and to stand on our own feet. But when we do this we become exiles. The world of yesterday did not understand Uranians. The very people who poured their thought creations into the aura of this earth and so brought about better conditions for the herd were often condemned as cranks or unpractical visionaries. For he who gets out of the herd and begins to think for himself, becomes responsible for the herd, and has to serve it to the best of his ability.

At first these Uranian exiles were very few but every day their number increases and when exile joins hand with exile a new order of man is made.

If you study the lives of those who have the Sun in benefic aspect to Uranus at birth, you will find that they always attract people who will help them so that they are never alone and are frequently the centre of a group. When they are in difficulties, at the psychological moment, someone turns up who can give them the assistance or guidance they need.

The reverse is the case with those who have negative Sun-Uranus aspects. These people are learning how to find their own centre of gravity. They are thrown on their own resources and frequently suffer from loneliness and a sense of frustration. These conditions are necessary before they can become fully aware of themselves and capable of acting independently.

No doubt this is the reason why the negative aspects of Uranus to both Sun and Moon are known as "separative" aspects, which even break the marriage tie lest that person should lose himself in the life of another.

Uranus will not accept us until we have broken the bonds and learned the lessons that Saturn and the planets within its boundary have to teach us. Response to Uranus, the guardian of those planets which lie beyond Saturn, gives us the strength to get out of the herd and in time to become responsible for it. For, until we have learnt all there is to learn in the journey from Animal Man to Human Man, Uranus cannot awaken our response to states of awareness which lie beyond the three dimensional plane.

The more quickly we are able to "tune in" to the vibratory rate of Uranus and the superphysical planes, the more quickly shall we discover the secrets of nature's hidden forces and the way in which their power can be harnessed in the service of humanity. Electricity as a means of light and heat will soon be out-dated and it is probable that through a greater understanding of the laws of gravity new modes of travel and transport will be introduced. Added to this scientists are now rapidly approaching the time when they will have to explore the metaphysical realm in order to find a satisfactory solution to many of the problems which now confront them.

Uranus and Astrology

Let us consider Uranus in relation to the "language of the God's"—Astrology. In the past Saturn and Jupiter were the planets which indicated the more progressive men of the race who studied and tried to understand the working of natural law. To-day it is from Uranus that we seek enlightenment for it is Uranus alone who can rupture the bonds set by Saturn and lead us towards the new worlds we have to conquer.

I have been asked on many occasions how the old astrologers managed without Uranus. It is, however, easy to see that they had no need of this planet for the things represented by Uranus are those which response to Uranus has introduced. Before we were able to "tune in" to Uranus the things of Uranus did not exist.

But to-day the position is different. The majority of men are responsive to Uranus in greater or lesser degree and so are able to take part in the great procession that is moving towards Aquarius. Uranus is known as the Astrological planet and years ago I said that when Uranus entered the sign of Aries there would be a revival of Astrology.

It is not surprising that in its initial stages this revival has taken a popular and elementary form, for Uranus deals not with the few but with the many and seeks to bring astrology to the notice of the greatest number of people in the shortest possible time. Hence we have had newspaper predictions, magazine articles, and even talks on the American radio.

When in 1952, Uranus moves into Gemini the deeper and more scientific approach will come to the fore and many serious minded people will begin to take interest in the subject.

It is through response to the Uranian vibrations that we shall gain a deeper insight into astrological laws and a greater understanding not only of the Solar System itself but also of those great forces which influence it from without—the constellations of the Great Bear and the Pleiades, the great Star Sirius and the Seven Solar Systems of which our own is a member.

For Astrology, as all astrologers know, is still in its infancy. There is so much that is hidden from us, so much that we do not understand. We must look to the influence of Uranus, Neptune and Pluto to help us to "think through" this greater knowledge which we so earnestly desire to possess.

How little we know about the vibrations of our own planet, the earth. We are as ignorant of the way in which we are affected by them as we are of their effect on the Solar System as a whole.

We can see what extraordinary progress has been made in the world since the discovery of Uranus. A profound change has taken place on the earth and in the minds of men—a change which must surely be registered in the Solar system and so have an effect on the other planets. We can surmise, too, that Uranus has affected the other planets and stimulated their evolution. Such factors will have to be taken into account, for Astrology, like everything else is subject to the law of Continuity. Our understanding of its laws must progress year by year and age by age.

Ancient Text Books

If we examine the text books of Lilly, Gadbury and Ramesey published between 1647 and 1653 we shall find delineations of aspects to Mars and Saturn which to-day we are unable to accept.

Ramesey, in relation to people born under Mars, uses such terms as “murderous and cut-throat people”; James Wilson writing as recently as 1819 says that the real disposition of those born under Mars consists of these qualities—“anger, violence, and an eager wish to be in quarrels and mischief. The countenance is extremely vicious and unbending, rude, unkind, ferocious and bitter.”

There is no mention among these early astrological writers of the constructive aspect of the Martian energy. It is evident to-day, that Mars no longer exerts a negative influence on us. This is because Mars has also evolved and its force is becoming more constructive.

Similar conditions apply, of course, to all planets. So that from time to time Astrologers will have to revise their findings in accordance with changes taking place within the solar System.

Many other changes which provide evidence of evolution within the solar system can also be discerned. Astrologers of the fifteenth and sixteenth centuries, for instance, commonly used orbs of influence extending as far as fourteen and even fifteen degrees. To-day because of the increased sensitivity of the human soul we use orbs of only six to eight degrees.

Similarly, the modern astrologer finds that many of the systems and devices in vogue two or three hundred years ago are no longer valid. The reason is that we are no longer subject to them for they represent a phase which has been out-lived.

It would, I think, be as well for us to understand that the vibratory rate of the earth affects the whole solar system. Since at this time the earth is becoming responsive to the influence of Aquarius and the human vibratory rate being stepped up all the other planets will have a share in the new experiences that await us in the coming age of Aquarius.

If anyone should feel that the evolutionary process outlined in this lecture appears to contradict what is known about the development of the great civilisations of the past, the answer is as follows:—

In that far distant time when man was first beginning to become responsive to the Mercurial vibrations, the human mind existed in embryonic form only—its potentiality was latent, but not yet actual.

The Planetary Hierarchy was therefore unable to contact man on the mental plane and in order to stimulate the growth and establishment

of mental faculties, it was necessary for them to come to earth and live in physical contact with the human race.

The great civilisations of the past were, therefore, the result of Hierarchical activities and so cannot be considered as examples of independent human effort.

When, at last, after long ages, the human mind became sufficiently established to function independently on the mental plane the Hierarchy withdrew and left man to work out his own salvation. Had they not done so, their continued physical presence would have retarded, rather than accelerated, human progress.

During their sojourn on earth members of the Planetary Hierarchy taught men many things. After their withdrawal from the physical world much of their teaching faded from human memory and now has to be re-discovered through man's own endeavour and experiment.



A BOOK REVIEW

By *ARNOLD WYE*

The Life of Richard Hodgson, by Alex Baird (Psychic Press, 12s. 6d.).

Among the "giants" of the early days of Psychical Research, few are more revered than Dr. Richard Hodgson. This brilliant man of letters forsook a promising academic career to devote his whole attention to the question of "survival," and for the colossal amount of evidence he so painstakingly acquired we shall ever be in his debt.

Our debt is now considerably lessened by Alex Baird, whose fluent pen not only gives an embracing portrait of Dr. Hodgson, his times and associates, but also a valuable insight into Psychical Research methods.

There are many pitfalls and diversions to waylay the enquirer, but these did not distract Dr. Hodgson from his aim. He commenced a sceptic, and the careful steps which led him finally to accept the Spiritistic hypothesis provide much of the material in this fascinating biography. Acceptance of "survival" did not come early, for in his first investigations he claimed to detect fraud rather than supernormal phenomena. This was in connection with his sensational examination of Madame H. P. Blavatsky and negative results with the materialisation medium, William Eglinton.

However, recommendations by the eminent American professor, William James, concerning a certain Mrs. Leonore Piper led Dr. Hodgson across the Atlantic. His subsequent impartial investigation of this medium will remain for all time a classic in the annals of Psychical Research. The author romantically terms her "the medium who put survival on the map"; certainly the weight of evidence which accumulated mainly from sittings with Mrs. Piper finally convinced Dr. Hodgson.

The high spiritual teaching of "Imperator," one of her controls, had a profound effect on the Doctor, and Mr. Baird leaves a vivid impression of him, during the closing years of his life, first developing mediumistic powers himself and then communicating directly with "Imperator" and the group of helpers on the other side.

Example by doing is one of the most powerful teaching forces known, and all of us can profit by studying the lives of the great. As a biographer, Alex Baird has paid a distinguished tribute to one such life, and his narrative should repay a handsome dividend to all who read it. The general production of this book is excellent, and the cover shows considerable taste in design.

WHAT IS TRUTH?

By H. K. CHALLONER

(Author of *The Wheel of Re-birth*, etc.)

The theme of this thought-provoking article, by a well-known Occult writer, is that many Occultists are too inclined to take certain allegedly esoteric facts for granted, without pausing to consider whether something that appears to be true at one level is necessarily so at another. Eager students are only too ready to seize upon such statements of fact and to repeat them parrot-like, without making any real effort to understand them.

"Seek," she writes, "and let us remember that it is the seeking that matters; not the finding; for while we seek we develop."

HAS any man ever discovered the final and absolute truth about anything? And supposing he could, would he be able to reveal it to his fellows? Is such a state even discoverable, at any rate by the human mind? To postulate this would surely be to postulate finality—the end of the search, of endeavour, even of evolution itself. It has been said that it is better to travel than to arrive. In the esoteric Wisdom Schools this is always being stressed. "Walk On" is indeed the maxim of eternity. For in the Ever-becoming how can there possibly be any arrival?

Yet it is an inevitable and very disheartening fact, that no sooner has a man been given a signpost for the journey than he tends to turn it into a rest-house, and more often than not spends the remainder of his life sitting happily therein believing that this single step upon the way is his ultimate goal. We see this attitude more particularly exemplified by those who have become converted to some religion or philosophy. They eagerly devour every scrap of information they can obtain in their chosen realm of belief; they ask for more and more, usually without having either thoroughly examined or digested what they have been given, nor (what is far worse) having put it into practice; and all too soon they have helped to create a body of dogma which they proceed eagerly to pass on to others as proven "facts." Yet such beginners seldom realize that these "facts" cannot be more than faint shadows of truth, reflections of some far-off reflection of a yet further reflection (and so on *ad infinitum*) stepped down through innumerable grades or phases of realization to the level of the "learner."

Of recent years we have seen this process taking place in connection with those ideas which began to emerge towards the end of last century. Needless to say none of them was new; but they were re-clothed in forms which rendered them more acceptable to the present generation with its increasing mental capacities.

What has happened? In the first place numbers of words very imperfectly understood have entered into the language of those who became interested in these teachings, in much the same way as words connected with psychotherapy (and also largely misunderstood) have entered into the language of the ordinary man of to-day. But many of the words connected with the "new metaphysics" came from the East, and were adopted because, it was said, Western languages did not possess their exact equivalent. Maybe; but does the average Westerner who uses them really know what they originally meant? As a matter of fact it has been said that the adoption of these words, extremely subtle in their expression of unusual concepts or states of consciousness and never fully grasped, even by their translators, has been the source of much misunderstanding of Eastern teachings, particularly as regards Buddhism. For people are very liable to use an Eastern imported word dogmatically as if it alone explained everything. ("That is your *Karma!*") But it explains nothing unless you have fully understood its inner, esoteric significance as well as its specific meaning *at the level upon which you temporarily stand*. One thing is becoming increasingly clear: those who flung aside the rigid dogmas of the Christian churches and hailed the various "religions" of the New Age with relief and rejoicing, are in real danger of falling into the very error which not only stultified Christianity but came well on the way to petrifying it altogether. It is, in fact, a danger to which nearly every religion succumbs, to some extent at least, in time.

So, in order to avoid this trend it is well to overhaul our beliefs occasionally and re-examine them and our attitude to them.

Reincarnation

There exists at the present moment, a lively interest in the more generally accepted theory (for it is still not much more than that) of reincarnation. By some of the statements made about it one might be inclined to imagine that this particular approach to the question of rebirth and Karma was the only valid one; was, in fact, a proven and absolute truth. Yet possibly the only sure thing that can be said about it—or any other dogma for that matter—is that it cannot be absolute truth. It may well be true relative to certain conditions and viewed from a necessarily restricted level; but may it not also be the shadow of a much deeper, more complex and interior pattern of "becoming" with even vaster implications than the development of the single being with which it is always connected? Or again, it could be a symbolic representation of a process quite different from what we, by our human standards, judge it to be, although, as a theory it certainly would appear to reflect clearly and logically (to our thinking) a facet of the outworkings of a complex of movements which come to us in terms which our human minds can comprehend. What we must take into consideration before we pronounce any final judgment, is the fact that there exist theories other than this specific one regarding the working out of cause and effect, theories which, if not arbitrarily dismissed before they have been examined in an unbiassed manner would be found to throw a different, yet to some types of mind a perhaps equally acceptable light upon the whole question. One such theory is that set forth by

“*Questor Vitae*” (Oswald Murray), in his *Spiritual Universe* which, when properly understood, provides an alternative explanation of the whole mystery of the continuity of development in man and the working-out of “Karma.” There are also hints of an esoteric interpretation in the curious document called the *Urga Manuscript*, although the commentator appears not entirely to have perceived them.

But of one thing there seems very little doubt; the further one advances the less one is ever inclined to dogmatise or to say “This is so” or “That is not so.” It is noteworthy that the truly wise of this world never make dogmatic statements and it is always said of them that they are the first to declare that they know that they know nothing. The Buddha himself advised his disciples never to say more when teaching than *Thus have I heard!* So it is increasingly clear that to insist on certain knowledge or to make categorical statements upon such questions (or for that matter upon any question!) is but to reveal one’s own ignorance. For when we stop to think, do we not soon realize that we know virtually nothing about any of the mysterious processes which make us what we are and which produce what we think of as “our world?” Is it likely, then, that we are in any way competent to pronounce final judgements upon worlds or states other than these physical conditions with which we are at present associated in consciousness and which we consider to be “real?” We may, of course, state with confidence that the great sages have propounded certain theories and philosophies and that we would do well, therefore, to accept them as a working basis, carry out the advice given and so proceed until we have outstripped them in wisdom and can prove them to have been right or wrong from personal experience. But we must also make certain that we have really understood the hidden implications in these teachings and are not attaching ourselves to their exoteric forms alone. We must remember that Jesus himself taught the multitude “in parables.” All such great teachers repeatedly declared that they did but “point the way.” And it is for mankind to walk in that way in order to reach those levels of consciousness where the “facts” of one level are seen to be but the symbols of the level above it.

The True and the False

The student is indeed wise who keeps always in mind the saying: *Nothing is false, nothing is true: all things are but masks of truth.* And although it has also been said that no idea can come into a human mind which is not a reflection—however distorted—of something more real behind or within the material manifestation, to make a dogma out of such ideas is obviously to prevent oneself from penetrating behind this *façade* and moving on to higher and wider levels of realization.

Those who study the Wisdom Teaching from books are inclined to talk rather airily of Universal Laws as if they were something fixed and abiding, and operated identically at whatsoever level. But what do we really know about these reflections in our time and space content of mysterious movements in the universe, which may only appear to us to be “Laws?” Are they “Laws” to those Beings who can perceive the whole Pattern as one supernal process? To throw out an idea at hazard: might these Laws not be the reflection in our world of some characteristic

of a mighty Being, or even several such Beings, these reflections manifesting temporarily (even if for aeons of our time) within the framework of a projection of *Their* thought? It is well that we should keep on reminding ourselves that everything that we touch or see or know comes to us first through the medium of the earth-aura, then downward through the medium of the human mind and physical senses; quite enough one might say to create any amount of distortion. But if one allows oneself to speculate in this manner it soon becomes obvious that all our interpretations of phenomena, of metaphysical conceptions, indeed of the Cosmos as a whole, must be but partial and imperfect while the instrument of observation—that is to say our understanding—of LIFE ITSELF as a WHOLE remains partial and imperfect. And indeed, while we remain almost entirely ignorant of *what we are* (remembering that we are one with LIFE), how can it be otherwise?

What is God?

To take another instance, we are taught—and we have reason to trust the teaching—that God is Love. But (a) do we really know what we mean by God? And (b) do we know very much about *real* love? We know, of course, of the many forms in which we see this mysterious force operating on earth, and when trying to imagine the love of God—or for that matter of a Master or an angel—the best we can do is to stretch our imagination and to enlarge or exaggerate our own conception—which is essentially a human one. But it has been said that the nature of the Powers manifested at higher levels, of which all powers on earth are but shadows, is not merely different in degree, but different in *kind*. And if we think it out we must see that this is inevitable.

Another point for our consideration: If we cannot make any categorical statement as to what we are—that is to say in what consist and whence derive those innumerable threads woven together to form this fabric we think of as “*ourself*” how can we be so positive that we know what we mean when we talk—rather glibly perhaps—of the “*I*” which reincarnates? Many will reply without hesitation, “*Why it is the ego which reincarnates, of course.*” But are they certain that they know what they mean by this word? Personally I am of the opinion that it is used far too loosely and casually. Do even the most careful explanations reveal enough of its nature to enable us to pin it down, so to speak, and declare: “*Here it is,*” “*This is it!*”

Indeed I know of some people who, when driven into a corner, will admit that they think of the Ego as a kind of ectoplasmic blob existing somewhere in space and doling out mainly unpleasant “*Karmic*” experiences to its unfortunate personality here below. Others visualize it more admirably as a guardian angel, or a mentor or guide, but always in essentially “*human*” terms; for what other terms can they use? You can not “*imagine*” something absolutely outside experience. Only intuition can be used in such circumstances, and true, that is to say reliable, intuition (and again what is this?) has been developed by very few.

A very careful and exact explanation of the nature of the Ego, according to the teachings of the Theosophical Society, was given in a recent number of *The Aquarian Path*. Maybe it was the best that human

language could achieve, but how can that which is human explain, classify or hope to reveal a state of being or consciousness which belongs to other dimensions and is definitely non-human? The moment one is forced to enclose such conceptions in a net of words, one limits, confines and distorts them. It is inevitable. For instance, the "Ego" is in this article said to be a "self-contained unit differentiated out of the whole." But so is everything in appearance—and so is nothing in fact. Words involve one instantly in paradox. For how can any unit be accurately described as "self-contained?" In what "self" is anything contained? Surely, in the final count everything can only be contained in the ONE. But this word "contained" again gives a wrong impression. In the ONE LIFE nothing can be "contained," for everything is a manifestation of IT—in short IS IT. Consequently it would seem that it is this ONE SELF, LIFE, which must be the true reincarnating Principle. But that has not told us what the Ego is in *itself*. Is it a (relatively permanent) state of consciousness? Is it a being in its own right evolving on its own plane? But if it evolves, that is to say is not permanent (and how can it be, since the only permanence must be the Absolute—the Everexisting?) then can it strictly be said to reincarnate, since, like all manifested things, it is in a continuous state of change and flux?

The Search for Truth

But we must not think that these "explanations" of "Laws," of states of being and so forth are not useful, valuable and "good." They are exceedingly so, as long as they are used to make the student seek truth, strive and strain after the inner significance of the concept, in short if they evoke intuition. The error lies in the attempts to give a hard and fast definition of such terms, and making categorical statements concerning these aspects of the Mystery teachings; for this creates the idea in the mind of the student that he is in full possession of all the facts. If these teachers said: "We do not really know the ultimate truth about these matters, but this symbolic explanation is the best we can give you at the moment. Do not take it too literally; think it out; meditate on it, strive to unveil the image in this part of the Temple of Knowledge to which you have access, so that you will be allowed to penetrate further into the Mysteries": then all would be well. But authoritative statements, dangerous enough in any field of knowledge (as our scientists and doctors are beginning to discover), are positively pernicious in this one. For eager students are only too ready to seize upon such statements and repeat them parrot-like without making any real effort to understand, not so much the mental concept, but rather that for which words at best are but ciphers.

It is often not so much the fault of the teacher as that of the pupil when this happens; yet if the teacher does not explain and repeat tirelessly that his aim is to awaken intuition rather than to impart information, the fault is his also.

So let us take all the "information" given us by whatsoever School to which we may attach ourselves and try to find out what it really means. Let us seek and seek, but let us not expect clear-cut, easily assimilable answers to our questions. Let us remember that it is the

seeking that matters, not the finding; for while we seek we develop. To find—unless one goes on from that point, is to atrophy. Indeed as we seek, entering ever more deeply into that Arcana, our goal will recede and recede, and the vistas before us will deepen and expand until but there is no limit to that “until.”

To advocate this kind of attitude which accepts nothing on authority, but probes, analyses and tries to penetrate every concept, may be considered by some to be dangerous and even nihilistic. But it need not be so, is not so, when properly understood. It does not mean that we necessarily “throw away the baby with the bathwater.”

Doctrines such as reincarnation are almost universal, therefore we can be sure that they contain some large measure of truth. But there is a difference between recognizing them to be aspects or fragments of interior and infinitely more complex movements in the eternal Becoming, and believing them to be the final and complete picture of definite and concrete facts. This is the crux of the matter. Let us not think we know everything about anything, because we do not. All wise travellers reach the stage when they state with the utmost humility that the more they learn the less they know. This constitutes surely the real adventure and romance and excitement of life. For as we move on we find our so-called knowledge melting in a greater light which ever gives place to a greater yet; we discover esoteric hints hidden in exoteric theories and begin to realize that these are a secret code which must be deciphered. We begin to read “facts” symbolically, receive flashes like supernal lightning illuminating the darkness of the material world. It is then only that we become true “learners” in an occult sense. A great and wise teacher once said: “Don’t think that a complete and watertight scheme of this Universe is a requisite (for advancement in wisdom) *because any scheme graspable by the ordinary mentality is wrong.*”

These are words which should give us pause. This passage in italics is a key sentence and one nearly all beginners ignore. Let us by all means take up study on any lines that appeal to us, use any set of words which help us to move on from where we stand; accept any theories, if we feel that these theories cover and explain facts as we, *at present*, see them. Undoubtedly truth is there, behind theories, philosophies, religions, in some more than others; but not ALL TRUTH. Let us never permit belief to crystallize into dogma, into an unalterable set of dictums; for dogma will chain us hand and foot and prevent us breaking free. Indeed the most perfect advice we can follow in this respect was given us by St. Paul when he wrote: *The Letter killeth, but the spirit giveth life.*

THE “SELF”

WHENEVER sleep overtakes us, both body and personality cease to exist as far as our consciousness is concerned. Shall we then make a god of this twelve hours potentate who only requires the approach of night to banish him from existence. The essential quality of self-hood which our consciousness demands is absolute and inviolable permanence.

The Work

We are all workers of the one Spirit, and it is only through His grace, power and infinite mercy, that we are permitted to transmit some portion of truth to men. In that service there can be no hesitation in the performance of the many calls that may be made, and in so much as every call of yours is heard, understood and worked upon, so are you expected to ease the load upon your fellows.

The Great Spirit calls us all in different ways, but for each contact there must be some value given on both sides and it is by the little understanding of the people that this achievement is rare instead of continual. So I would entreat you to hold up your light and to direct it on to the path, for many walk in darkness, but it is God's will that they should go forward with courage, seeing before them that which needs their endeavour.

Leave each man to his path for those people whose path is by the side of your own, will, in some way, come into the circle.

“ We would bring to you assurance of the power behind you and of the work in front, for we see the welding of your influences and their possibilities, and so we pray that the Spirit, which is all powerful, may be your guide through all the days.”

THOMAS LACKENBY.

THROUGH A GLASS DARKLY

An Adventure

By Alice Gilbert

Alice Gilbert will be known to many readers of *The Aquarian Path* as the author of the book *Philip of Two Worlds*. How she came to establish communication with her son, who died in 1945, and the messages she has since received from him are described in the following article.

ON a May morning in mid-war, seven years ago, I turned by chance into a crowded café in a strange town and thereby crossed the barrier between two worlds!

At that time I was what might be called "educated average." I had led a rather adventurous and difficult life and was then making use of a degree in languages by strenuous teaching in large schools, as my war work, whilst my only son Philip was at sea in the Merchant Navy.

I had no conscious knowledge of paranormal cognition, parapsychology, occultism, mediums or clairvoyance. But for three years previously I had been reading psychology, interested yet with a feeling that there was something missing, some fundamental fallacy on which I could not put my finger. I was, in fact, studying the workings of an engine without taking stock of the steam which powered it.

When I was eighteen I had quarrelled with "the Vicar" because I could not accept the limitations of his dogma, and had been from that time a hopeful agnostic, crying out into the dark for guidance. But without putting it into words, I was deeply attuned to nature in all her aspects and had learned to turn to her for comfort in all the vicissitudes of my life.

In that café, a strange woman spoke to me, shivered, went pale, and dumbfounded me by giving me a message from my father, a man of lofty and altruistic character who had died a year previously. The message convinced—though I am very much a doubting Thomas—as it mentioned two intimate matters on which my father and I had not seen eye to eye, in which he displayed a complete change of viewpoint.

During the next few weeks (which happened to be a time of exceptional stress), though the stranger and I had not exchanged names or addresses, I again met her in various places, always at a moment of crisis, and received further instruction, purporting to be from my father.

"Great Forces are stirring to combat the mass of evil in the world today, and you have a job to do for them, *but you have a hurdle to get over first.*"

On one occasion she returned with me to my room and was there entranced and possessed for a brief flash by a Being of dynamic force and lofty benevolence, who spoke only a few short words of blessing with finger upraised like a priest, yet the "feel" of him has never ceased to permeate my room.

Eventually, she suggested to me that I should have a notebook at my side at night, tune in before sleep and write down anything which might come.

After that I saw her no more, for I had discovered her to be very unbalanced, with a phantasy that she was reincarnated Egyptian queen and that I was to be the acolyte in her temple! Her "messages" became more and more confused and I had much difficulty deciding what was true and what was false in them. She was an object lesson for me in how *not* to do it! Completely negative.

And then my real adventure began. It is hard to express in words my experiences during that first fortnight of my training. "Tuning in" by aspiring and holding the image of a rose in my mind, I found myself, having no previous knowledge, in this incarnation, of Yoga, performing breathing so deep and potent that I seemed like a gigantic bellows, and from my sleep, night after night, I brought back mystic experience, a feeling of transcendental beauty expressed in no visual memory except impressions of being shown vast circles ever expanding outwards, and of intricate instructions on the nature of Eternity. I remembered clearly on one occasion, saying to those teaching me: 'But isn't this easy!' and my bitter disappointment on waking to find how exceedingly difficult it was to put into words these so "easy" concepts.

After about fourteen days these overwhelming mystical experiences ceased; I could never have lived an ordinary life otherwise, as the shimmer of them seemed to permeate my day. But a rhythm established itself, of waking at 4 a.m. and writing a few lines and going off once again into the deep healing sleep which has been the outstanding physical result of the experience.

No Control

From the first there rose in me a strong impelling "NO" to any idea of being controlled or possessed by any outside entity and all that I wrote was in full consciousness and control, choosing the words, and whilst holding my mind empty by a deliberate act of will, never losing for a second my pin point of personal awareness of what I was doing.

The first connected message that I wrote was as follows:—

"By a way of gradation links, you are to help to tune others in to the Inner World. It is simple, we have put it all into your head how to do it. You are a channel. Do not crack and inflate yourself, you are not passive but sentient, in unison yet no greater than the recipients. Give out our teachings in a glow, an aura; we will help you. All is graduated circles which are extendible to infinity, and yet can come down to the minuteness of an electron to touch earth plane needs.

You ask, are these writings from outside? Yes, we are outside, we are entities, but we are you as well—a whole, a blend—you and we and they—a trinity. We enter into you and you into us; there is no beginning and no end. It is an eternal circle—a giant chord where each note sounded alone has also a value."

About this time, I took the whole of my notes on my experiences to an eminent psychiatrist, and I well remember his comment which I know now could not have been improved on:—

"You have had a direct intervention from the other time space. Do not seek it but if it comes accept it quietly and *without fear* and avoid self inflation. You are writing Chinese philosophy."

He also introduced me to Mrs. Bendit, who gave me excellent advice on how to keep myself "positive," and sent me to the Theosophical Library, where I was able to read up this strange new subject.

And so for two years I was led along the "Occult Way" in a series of deep, wise, yet simply expressed messages by night and much intuitive tuition by day. I learned to contemplate regularly in the day time for a brief half hour, in the midst of war work, air raids and the clatter of tanks and convoys. I found I could "tune in" to an inner silence and peace which from the first I *knew* was immensely potent and out of which can come healing rays.

At first I was inspired by some visual clairvoyance, as when I saw a lighted pencil draw *on* the dark, the outlines of a temple, pausing at the end to sketch a medallion with Oriental script on the doorway.

But I was discouraged from seeking physical clairvoyance and exhorted to seek the way through contemplation and striving to practise what I was taught—not at all easy! "Compose your being to contemplation, to balanced calm," said a message. "In a thousand years, you shall look back upon these nights and smile as at the first stumbling footsteps of a child."

My Hurdle

And at the end of two years, I came to my hurdle.

My son Philip, in 1945, twenty-one years old, was on leave, went out into the Forest, on a push-bike, and was found dead with a fractured skull at midnight—he had crashed into a pony.

Many occult signs surrounded this death, for Philip and I had been mentally in tune since his babyhood and had often "picked each other up" telepathically whilst he was at sea.

Three days after his death, when I was painfully turning over in my mind all that had happened, I was suddenly strongly impressed, one morning after breakfast, "Write and I'll tell you all about it." Rather dubiously, for I deeply distrust emotional factors in esoteric adventure, I obeyed and the series of daily communications by telepathy commenced, some of which have already been published.

Since then, with his teaching ever deepening and becoming more authoritative, especially after he switched over to coming in the night like the original teacher, Philip has described to me the Path of Withdrawal from near earth conditions of one who, it would seem, came for that very purpose, to cast a torch on many puzzling corners of the after world.

It was in my efforts to be objective, to be *sure* of the communicator, that I have been helped by certain advanced mediums to whom I was clearly "led," who confirmed and amplified what I was myself receiving in a way which has indeed astounded me.

The original intelligence, who, Philip told me, was the "father" of a temple in Tibet, where Philip and I had been monks long ago, also continued to teach me once a week, and gave me a course of instruction on cosmic and interplanetary rays.

The Messages

The gist of some of the concepts which permeate the whole of the teaching over the seven years of "messages" may briefly be outlined as follows:—

The recurring theme is the infinite power of thought force thought waves, spiralling out from the focus which projects them *are* creative force, the Absolute in action. By those sufficiently advanced in the scale of evolution, sufficiently attuned to the harmony which is THAT, thought waves can be moulded into form, whose durability depends on the power of creating entity. A being sufficiently powerful can create form, a landscape, an environment into which other beings can penetrate.

Intricate mathematical laws govern these creative activities just as they do all other phenomena of nature, but they have not yet been discovered by man whose physical brain at its most evolved, is incapable of perceiving the conglomeration of vibrating activity which is around and inter-penetrating his physical body.

Yet his inner self, that etheric being which leaves him at death, is in reality a most delicately adjusted receiving and transmitting set imbued with Creative Force to the limit of his capacity and is constantly creating images of varying durability which float through this intricate thought web like clouds across a clear sky and can be seen by those whose etheric organs of perception are awake.

So-called "solid" objects as are now known to man, are not "solid," but a mass of vibrating electrons, protons, whose nature is electrical.

But these are only a "cinema screen" for projected thought, coarser "coagulated" dregs of the thought which creates them. The whole of the phenomenal world is a projection, perceptible by us as solid only because we vibrate at the same frequency as our surroundings. Emerging from this coarse and mortal shell, we take on other aspects of thought created form which as the will of the Ego becomes more attuned to creative force, will be ever more irradiated, more electrified so that a highly advanced entity is so radium-like in make-up that he would blast and disintegrate a physical body which approached him.

Maya

This is the inner meaning of that word Maya, "illusion," about which so much controversy has raged. But the word "illusion" is itself "illusory." To the spirit enclosed in flesh, the physical world is its aspect of reality, and as such must not be despised. Life in the body must be lived to the full, in harmony with Creative Force, which gives and takes in a never ending rhythmic circle, feeding on its own functioning and so, eternal. The dual nature of Man is due to over preoccupation with the separating untoward cravings of the senses, of a being just setting out on the Path of Conscious Perception through eternity, and this has built up a mass of glamorous thought images of greed and lust sufficiently imbued with creative force as to have an illusive permanency and power to obscure the purity of cosmic light playing on all created things. Yet by the dispersing and "sterilizing" of these powers of the vacuum, the rays from the source draw more power, creating ever more light, just as, to use a merely approximate simile, positive and negative currents when switched on, illuminate an electric bulb.

In its application to the human Ego, the thought web surrounding him has strange properties which can be examined and proved by

clairvoyant research. One of the most complicated is its faculty of transmuting a telepathic wave into whatever type of symbol is most in accord with the receiving Personality.

All this mysterious activity is constantly around each of us and clairvoyants from time to time see and hear or sense it, but Mr. and Mrs. Everyman, enclosed in the physical senses, can learn only by long and arduous training so to attune themselves as to bring through clear and unalloyed impressions of the Beyond. This is the true evolution for man, for once it is grasped in all its implications that every thought, every emotion is *literally creating* the images into which the etheric body will emerge at death and possibly in sleep, common sense will teach us how and what to build. Eventually the soul may be drawn back to a fresh incarnation by the magnetic impulse of inter-planetary "arcs."

All this process is scientific—the teaching of ethics and of science will become one as man learns the true nature of the universe he inhabits.

Thus very briefly summarised, was I instructed in the night and my inner Being recognised Truth. But my everyday "me" required evidence, that fetish of the physical mind, and so I set out as far as was possible in the jarring impact of war, to acquire some control over my physical brain though those thought-control exercises which are the basis of meditation and all yogic training.

I have not progressed very far, but such progress as I have made has amply convinced me of the Truth and of the infinite range of experience and the overwhelming breath-taking power which can be acquired by one who knows. This power is impersonal; it can be used by the Forces of Darkness also, but only up to a certain point, for they are in themselves merely the negation of Light.

This power is PEACE, and I cannot better summarise the whole philosophy of those who teach me than by quoting the whole of a message taken down in an air-raid, in the middle of the night:—

In an Air-raid in 1943

The shuddering thud of a bomb has awaked you, brought you away from the paths of peace you were treading. I am come with you.

Keep whatever else goes, your core-centre of peace and give it out. This little spot of divine peace is as powerful as the atom. It can disintegrate giant blocks of evil. It can seep into the arid deserts of cruelty and hate and make them bloom; it is oil on the seething bubbles of old sin.

Hold then on to this magic charm and give it out, and by giving it out, keep it safe within you. Nothing shall dismay you, no not even if the earth were struck by a comet and sent spinning zig-zag across the gaping hollows of space.

Come, flee with me to the blazing noon, the pearly iris glow of dreams, where the liquid shifting cloud forms catch the drifting sprays of light and blend with the murmuring rich notes of the spheres. Rest and forget; do not think of the earth till you return there; you are safe and shall be safe; no bomb shall harm you.

Listen to the sounds of light, to the swirling rush of a meteor, the sharp hiss of lightning—and to the clear trill of a lonely bird.

There, it is over; they are gone. Go out now, a spirit of peace in your sleep. Take strength and comfort to those who are in agony of body or mind and walk in helpfulness and reassurance by the side of those bewildered ones sent hurtling violently into the Inner World, till they find the Way and are also at peace!

ASTRAL PROJECTION AND SPIRITUAL DEVELOPMENT

By Maurice Phillips

Maurice Phillips has not contributed to *The Aquarian Path* since the first two numbers, in which he wrote on "The Technique of the Om," two articles which attracted a great deal of interest.

Here, in a further article, bound to call forth much comment, he fearlessly explains the method by which the aspirant may take his first step on what the author calls the Pathway of the Saints.

BEFORE a soul may leave this earth never to return it must have found the Pathway of the Saints. This Holy Path is not a theory. It is not a system of beliefs or doctrines ; it is not even a religion although it embraces all of the values of religion. It is an actual Way to be travelled, involving, naturally, certain preparation and training as one goes along. It takes the traveller from the earth plane through sphere after sphere each one more splendid than the last, until the ultimate sphere is reached—the home of the Lord of All Regions.

In each sphere through which the traveller passes he discovers new worlds and meets their inhabitants, and, having studied them, perhaps for months and even for years, he passes on to higher planes. The journey requires many years and is not accomplished in one incarnation. There are many difficulties to overcome, Karma to readjust, and the refitting out of the aspirant for each stage of the journey. But as he persists, and with the grace and help of his Master, he arrives at last at the end of the Path into the Supreme Region, the Home of the Saints and the source of the Father-Mother.

It is said that this journey can be undertaken only from the Earth plane, and if it is not at least begun while the aspirant is in the earth body it cannot be accomplished after death. That is the supreme value of the physical body. It offers everyone the most priceless opportunity to escape from the entanglements and bondage of earth and return to their true home above. But if he lets this opportunity pass, until death overtakes him, he must inevitably return to this life, before he can even begin his upward journey.

The mistake so many people make is in thinking that we are confined to this physical body while we are still living in it. One is imprisoned in the physical body only because he is ignorant of how to get out of it. The body is no real part of ourselves ; it is merely a covering which we use for our work and life on earth. If, then, we wish to travel in regions far above this plane, where the coarser body cannot go, we

must step out of it. There is no need to sever our connection with it completely ; we can return to it at will and resume its use for our earthly duties. This all the masters and their pupils who have reached the first region above do at will. How to do this is one of the first lessons taught their disciples by the masters. Naturally it is the initial step to be taken before they can even think of commencing the journey upward, involving much preparation beforehand.

Leaving the Body

The Guru instructing his pupils in the art of leaving his body wastes little time on his moral education, for it is taken for granted that the aspirant has already reached the standard required. His main task is to instruct his pupil on how to break the ties which bind him down to the body, by showing him how to rid himself of the useless luggage he carries about with him, the gross materialism, the self-indulgence, the pomp and vanities and the passions. All these constitute the luggage each one carries about with him and until his soul and mind break loose from these and stand free from them he cannot take the first step on the Path of the Saints. How to break these bonds constitutes the moral philosophy of the Saints. But in this there is nothing unique. The moral philosophy of the Saints, differs little, if at all, from that of all world religions. This knowledge is a common possession of mankind. It is, perhaps, fitting here, however, to draw attention to the fact, usually lost sight of by most teachers, that morality, even though it be of the most perfect system imaginable, and even though its every precept be most scrupulously observed, is not sufficient to break the chains of slavery which bind every soul to this world and to the wheel of birth and death.

In the study of Yoga one learns that it is not in the power of any man to free himself by his own unaided efforts. He is so entangled and bound to the earth by the chains of the five enemies that he cannot effect his escape unaided. It is just here that the Guru comes to the rescue of his pupil. The master alone has the power to break those fetters, and without his help the individual, struggle as he might to the end of his days, will do little more than store up more favourable Karma for the future ; but he will not find the path. And until the Guru appears to show him the way he must return to earth again and again under the Wheel of Eighty-four, which is the endless circle of reincarnation.

Assuming now that the outer preparations have been made, that the pupil has rid himself of the chains of evil that bound him to earth, his next step is to close the wide avenues of sense that connect him with the outer world, and then go in and prepare to leave the body. It is here that the Guru steps in and shows the aspirant the most effective manner of doing this. The method is made so clear that he cannot mistake it and the student is amply safeguarded against all possible error. He cannot be misled if he follows instructions implicitly.

Control of Mind

His first exercise is on concentration and control of mind. Concentrating his mind on the *tisra til* or third eye, he must pull in his thoughts, restrain his restless mind, and hold it steadily at one point.

The mind is often compared to a monkey hopping around ; but it must be brought to a standstill, to absolute rest at the given centre. In time, if the process be complete, the individual spirit current or substance is slowly withdrawn from the body, first from the lower extremities which lose feeling, and then from the rest of the body. The process is identical with that which takes place at the time of death, except that this is a voluntary act, which death is not. The whole spiritual being gathers at the given centre, its powers increasing because of the concentration. Eventually he is able to pierce the veil that intervenes and then he opens what is called the Tenth Door and steps out into a new world. The body remains in the position in which he left it, quite senseless but unharmed by the process. He can return to it at will.

Once out of the body, the pupil can, with practice, remain out for hours, or even weeks and months ; the life processes slow down almost to a standstill ; but the body remains in perfect health until its owner is ready to return to it. In all this time the aspirant is never asleep or unconscious ; in fact, the reverse is the case, for he is in a state of superconsciousness. He knows all that is going on in and around him and vastly more than he ever knew before. He is intensely awake and will remember all of his experiences vividly. He is now in a world he has never seen before, and a world much more real than this world. Here he beholds a great variety of scenery and trees and flowers, and here, too, he meets with people gathered from every nation and creed of earth.

The Astral World

All these things the traveller looks upon for the first time, and with a new pair of eyes, which he never consciously used before. He is now operating in his astral body and using his astral senses. He is in the position of a man who has been in a semi-dark prison and has just been given his freedom. He steps out from behind prison walls into a beautiful park, ready to begin his journey home. In fact, he is now ready actually to *live*, and to begin his journey along the Path of the Saints, for up to this moment all he has done is to prepare himself for the journey. Up to this point there is but little that is unique in the process of his preparation. Many others, consciously or seemingly unconsciously, have attained this region of the astral plane, and several of these unconscious travellers, rejoicing at the great beauty and light of this region, have quite firmly believed that they have reached the ultimate heaven. But, in fact, this is only the very lowest threshold of that vast system of heaven worlds which lie above and beyond it. It constitutes the very first stage in the Path of the Saints.

The Pathway of the Saints begins just as the aspirant steps through the tenth door out of the physical body and into the first astral zone, and it is here that he meets his Guru face to face. From that moment on, through the remainder of his life, that master is his constant companion. From that day onward he needs no other teacher. All information, on any subject, is ready at hand. It is this master who now takes command of the upward journey. He will be the pupil's guide all the way. A few of the more determined men have reached this first astral plane by their own unaided efforts ; but only with a Guru may a man travel the Path to the higher regions.

OBJECTIVE AND SUBJECTIVE WORLDS

From *Gods In The Making*

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

THE Objective World, or the World of Effects, is the sphere of function of the Personality, and plays an important part in its development, but, when we take objectivity and personality as ends in themselves, the purpose of the Ego in this particular point of differentiation is unrealized, and in this case we often fail to understand the significance of the experiences through which we are passing. Our life appears to be in a *cul-de-sac* from which there is no escape, struggle as we may.

Thus failure to see in their true perspective the experiences through which the personality is passing gives rise to the questions we so often put to ourselves and to others: "Why does this happen to me?" "What have I done to deserve this?" "Why this?" "Why that?" When, however, we succeed in transferring our focus of consciousness from the World of Effects to the World of Cause, we shall then be able to appreciate the underlying purpose of everything that happens to us individually. The most humdrum existence will become full of interest and the manifold events of life will fall into place and be seen in perspective. We shall be able to assess the World of Effects at its true value without distortion from the Concrete Mind.

The purpose of the Objective World is to stimulate into activity those qualities which will further unfold the potentiality latent within us.

Effects in themselves have but little value and it is for this reason that the virtue is constantly going out of material possessions. If we are to continue to develop we must continually strive towards something fresh.

For instance, a boy wants a bicycle, and until he possesses one he has no greater ambition in life, but once he has obtained it, sooner or later the virtue it has for him is outlived and he turns his attention and desire towards something else. The greater the difficulty he experiences to get what he wants, the more effort he puts forth and, in consequence, the greater are the qualities built into him.

Exchange

The things that make life most worth living are not only to be found in the Objective World; they must be sought for and found within ourselves in the Subjective World.

Each time two people meet, an exchange of one kind or another must take place. We may consider this interchange as being either

agreeable or the reverse according to our state of development and our individual rate of vibration, but each person has something of value to give to us and to take from us ; each person strikes his own particular note which calls forth its own particular response. The value of these responses cannot be over-emphasized, for only by exchange can we find our true self. How can the self become aware of the not-self unless the not-self draws from the self those things that are essential for the unfolding of consciousness.

Unless we give of ourselves, there is no room for that which is new ; if my hand is full I cannot grasp anything else until I have given up that which I hold. Likewise, if we are wrapped up in ourselves, we cannot know the meaning of living ; it is only when we are able to give of ourselves that we can receive of others.

Not until we arrive at the point where singleness of self is lost are we able to understand what is meant by association from which springs sensation, the first step towards understanding. To understand fully destroys the fears and delusions of the Concrete Mind. No longer do we ask "Why?" for, with understanding, every moment and every experience has significance.

It is the Subjective World that is illuminated by the Universal Mind, and the Objective World that is the reflection. Like Narcissus, man has fallen in love with the reflection and has failed to recognize the substance of the god within him.

Man has, for too long, taken the Objective World as the real world. Reality lies, not in the effect, but in the cause. We may hit a chair with a hammer and say that it is real, but this reality of the chair is an illusion of the senses. The *form* of the chair can very easily be destroyed, and then where is reality ? But the creative force of the man who made the chair can make another which, in its turn, could be destroyed, and still the same man can make another and another.

Does reality lie in effects, the chair, or in the creative power of the man, cause, who brings them into existence ?

Subjective World

Creative force requires vehicles of expression, therefore man's mind has been turned towards the World of Form or Objectivity, where he had, and still has, a great purpose to fulfil. While he was learning to create form, he was also unconsciously preparing himself for the time when he should have developed far enough to begin to unfold and to use the higher creative forces which will eventually make him appear as a god when compared with his present state of development.

Man has already become a god of form. His struggles and efforts to become master on land, on sea, and in the air have, in some measure, prepared him for the exploration and conquest of the world which lies immediately beyond his horizon of the moment—the great world of thought substance, or the Subjective World.

Many have entered this world, some consciously and some unconsciously, but, in both cases, those who have found entrance have been able to distinguish themselves from the ranks of their fellowmen, and it is their names which stand out in the pages of History, Science,

Literature, Art, Philosophy, Music, and every other field of human endeavour.

When man comes to recognize the creative power of thought, he will be able to claim his birthright and will come to a recognition of the God both in himself and in his fellow-men. Therefore, the next world to explore and conquer lies not outside himself, but within himself. It is within ourselves that we must look for direction in the establishment of our godhood.

With the coming of the next Age—the Age of enlightenment—man will begin to understand and to comprehend, not only the creative forces within himself, but also the creative forces of the Universe of which he is a part.

Having lived through the Objective World, he feels the urge to liberate the forces which are demanding expression within himself; he is moved by desire to comprehend the World of Cause rather than the World of Effect; and as he reaches this point of unfoldment man begins his journey towards godhood.

Individual Potentiality

In the beginning of any cycle exists a seed point in which the potentiality of the life lies dormant, awaiting unfoldment.

The unfoldment of our potentiality is the whole purpose for existence; therefore, if we fail to express it, the space between birth and death is without significance for us.

Harmonious development of all the functions of the personality through the Physical, Emotional and Mental Bodies is essential to the full expression of our potentiality. An over-emphasis on one plane means starvation on the others, a condition which seriously interferes with the proper balance of the personality, and one which leads to discontent.

It is true that the purpose of life varies with each individual; some are born to function primarily on the Emotional Plane, some on the Mental, while others again have much to do in the physical set of vibrations, so that the point of balance, or centre of gravity, differs with each individual. But this purpose must not be confused with the over-emphasis mentioned above.

Psycho-analysis has come into being to provide a cure for this over-emphasise of one function or part of the personality over the others, and it will be observed that the three schools of psycho-analytic thought to be brought to public notice deal with the three functions of the personality. Roughly, Frued maintains that the mainspring of human action is to be found in the functioning of sex—the physical level. Adler finds this mainspring in the desire for power—the emotional level. While Jung maintains that action is influenced by all three function of the personality.

It is when we are not expressing our potentiality that we become dissatisfied at times. We feel we could develop if only we were in an entirely different environment—that is, functioning at the point where our potentiality should have been unfolded. Failure to express the potentiality that was in the beginning of this life results in a gap between what we are and what we intuitively know we should or could be.

(Continued on page 38)

BOOK REVIEWS

The Book of the Dead, by Sir Wallis Budge (Routledge, 30s. 0d.).

Students of Egyptology and the Egyptian Mysteries will welcome this new revised and enlarged edition of the famous Egyptian *Book of the Dead*. Described as "An English translation of the Chapters, Hymns, etc., of the Theban Recension, with introduction and notes" this work also contains twenty-two plates and four hundred and twenty vignettes, in over 700 pages.

Often referred to as "the oldest book in the world," historical evidence does not throw any light on to its origin, but points rather to the fact that it was introduced into Egypt at some remote period by conquering immigrants. Early pre-dynastic burials do not contain the usual inscriptions and chapters from the Book nor, in all cases, is it obvious that there was any attempt at mummification. There is very little doubt, however, that many of the formulæ found in the Heliopolitan Recension of the Book of the Dead, which was in use during the IVth and Vth Dynasties, date from a very early pre-dynastic period, and that they are as old as, or older than, the civilisation of the historic Egyptians and their immediate predecessors. In his "Introduction" Sir Wallis Budge says, "Such formulæ are directed against snakes and scorpions, and other noxious reptiles, and the forms in which they were written by the scribes about B.C. 3500, and the mistakes which occur in them, prove that the copyists were dealing with texts that were at that remote time as old as to be unintelligible in many passages, and that they copied many of them without understanding them."

It would certainly seem that here we have a certain amount of evidence that the Book originated in some other part of the world. As no such part can now be traced is it too far-fetched to suggest that it might originally have come from the lost continent of Atlantis?

Whatever its origin, however, the *Book of the Dead* remains a work of absorbing interest over which one can pour for many hours.

F.F.

Desert Calling, by Anne Fremantle (Hollis & Carter, 15s. 0d.).

Lead Kindly Light, by Vincent Sheean (Cassell, 17s. 6d.).

These two books concern two men who, had they met, would have recognised each other as kindred spirits. Both renounced the world and, in poverty, chastity and sacrifice, worked, in their different spheres, with unbounded love, for the upliftment of the poor, degraded and ignorant. Both men lived consciously in the presence of God, and both, through an assassin's bullet, made the supreme sacrifice while engaged in their work.

Desert Calling records the life of Charles Eugène, Vicomte de Foucauld (1856-1916) who, after a riotous youth of worldly pleasure and agnosticism as a well-to-do young army officer, became a modern prototype of St. Francis, a gentle priest, with infinite love and compassion for all, and a mystic's awareness of God. He retired from civilisation to work among the Berber tribes of the Sahara Desert but, owing to his unique knowledge of the desert life and his still active patriotism, became, almost in spite of himself, one of the founders of French colonial expansion in the Sahara.

The book, which includes a good map, is interesting apart from the narrative on account of the sketches of monastic life, and as a chapter in French colonial history preceding and during the first world war.

Lead Kindly Light deals with the life of Mahatma Gandhi, and the title derives from his favourite Christian hymn.

To describe the book as a biography would be to do it less than justice, for it is much more than that. Far from being a mere record of the political events in which Gandhi was involved, it is a sympathetic revelation of the soul

of India, with special reference to one "whose long, rectilinear life, compact with discipline and logic" the author feels to be a manifestation of the living currents of her ancient beliefs.

The author himself may be described as a "hard-boiled sensitive," if that term is not too contradictory, for his wide experience and discriminating scepticism render him immune to any humbug, while his innate receptivity and sensitivity to things of the spirit give him an awareness of truths concealed behind outer forms. Disillusioned with the efforts of the United Nations as observed in San Francisco in the spring of 1945, and conscious of the probability that "in the head-on collision of the materialist societies there seemed little to be foreseen except destruction," he went, he says, in a very real sense as a fugitive to India, hoping to find there, and specifically in Mahatma Gandhi, "some clue to a different view of reality, something in which the relentless opposition of material forces need not endlessly and forever lead to ruin." The results of his quest are recorded in this book, and Western readers will feel that he is one with themselves, helping them from his own first-hand realisations to understand some of those truths which, although exemplified in Indian philosophy, are nevertheless of universal application.

To many Westerners, Gandhi has remained an alien figure, incomprehensible and unattractive. They have been unable to probe the significance of certain activities of his that outside India have been the subject of half-jocular mention and, being largely ignorant of the disciplined purity of his life and his unceasing efforts to raise his people out of their abysmal and grinding poverty and subjection, have been unable to understand why for forty years he should have been addressed as "Mahatma" or "Great Soul," and why his death should have sent a wave of grief over all the Indian world. Answers to all this are to be found in this book. Gandhi's spinning wheel, his salt march, his fasts and periods of silence, his policy of struggle without violence for the truth, are described in detail, and the meaning and significance underlying them are made clear.

The author reminds us that Gandhi "did not spring fully armed from the head of Jove. Centuries of Hinduism produced him." This formative background is explained at intervals through the narrative and specifically in the last hundred pages, which provide very readable chapters on the caste system, reincarnation, the great Indian epics, in which is included the Bhagavad Gita (on which Gandhi based his teachings as well as the conduct of his entire life after the age of thirty-seven), and also an appreciation of the work done by his immediate fore-runners in the movement towards the regeneration of India, initiated by Ram Mohun Roy and continued by the efforts of the Tạngores, Ramakrishna, Vivekananda and the Ramakrishna Order, Aurobindo Ghose and others.

This comprehensive appreciation of the whole setting of Gandhi's life is achieved with a sincerity, understanding and facility of expression that will maintain the reader's interest and pleasure right to the end.

M.B.H.

Matter, Mind and Meaning, by Whately Carington (Methuen, 12s.6d.).

When Whately Carington died in March, 1947, at the early age of 54, the Society for Psychical Research lost one of its foremost members. The scientific world suffered accordingly by this grievous loss, and many years will have to pass before the value of his fine career can be estimated.

In his professional capacity as a Psychical Researcher, Whately Carington studied all kinds of phenomena, and the experimental technique he evolved was a model of how research should be carried out. His highly original contributions dealing with statistical analysis in Extra Sensory Perception have powerfully influenced the trend of enquiry, and few students of the subject realise it is due to him that many of their difficulties have been demonstrated and overcome.

He was not content merely to observe, report and calculate, although admirably suited to the rôle, but he tried to build some picture of the universe from the jig-saw of his own experiences, normal or otherwise. To account for evidence regarding human personality, carnate and discarnate, he expounded brilliantly his theory of "Psychon Systems" in *Telepathy*, a book which caused a great stir when it first appeared. Viewing the mind as a system of elementary image-units or "psychons" was a startling departure from previous modes of thought; and he even went further, in accordance with the ideas of Bertrand

Russell, to say that these "psychons" are derived from common neutral entities (relata), out of which the universe is composed.

These are far-reaching statements and, in publishing them, Whately Carington showed bold purpose, for they were bound to undergo relentless examination from all quarters, especially from his own associates whose rectitude often led them to over-caution.

Telepathy was applauded, and Mr. Carington pursued his course apace, for time was short; he was of the opinion that most philosophies had served their purpose, and so he tried to "construct a genuine metaphysic from first principles." This idea he first projected as an essay—"Attempt at Thinking: with special reference to Apparitions, Normal Cognition, Precognition and Psychokinesis," but it was to become, instead, his magnum opus under the title, *Matter, Mind and Meaning*.

Philosophers have been wrangling about Mind, Matter and their relationship since the year dot, and any new approach to the question would entail volumes of destructive and constructive reasoning clothed in abstruse technical phrases. Not so Mr. Carington. In the first place, he commences from first principles, thereby avoiding the numerous pseudo-problems that have arisen in philosophic thought; and, secondly, he employs a deliciously informal style which banishes any thought of monotony. A far cry this, from the realms of musty logic; certainly there is profound logic in his chapters, but it is delivered with sparkling vitality, often aided by shafts of caustic humour.

Throughout, this work is thoughtfully planned; the author opens with a brief outline of his theme, then enlarges on the different points of argument in his succeeding chapters, and from the discussion evolves a philosophy based on experience . . . a type of Neutral Monism.

We are beset by many apparently insoluble problems concerning the universe, and Mr. Carington believes that these have come through a misconception about the way in which words acquire meaning. If we can obtain a clear idea of the relationship between words and the experiential entities they mean, the problems will vanish, for the simple reason that, "harried by phantasmal conundrums of our own devising, the all-embracing solution is to wake up and find them all a dream." Tarty expressing his opinion, the author says: "There is nonsense—damned nonsense and Metaphysics," and, with unruffled precision, he proceeds to state his case.

How strong this case is rests with the individual reader, who will find ample opportunity to test his own intellectual capacity in the various sections, notably those dealing with the importance and meaning of meaning. By so doing he may eventually find himself at the root of things and understand human limits a little more clearly . . . "The question is," said Alice, "whether you *can* make words mean different things."

"The question is," said Humpty-Dumpty, "which is to be master . . . that's all."

Whately Carington completed the first five chapters before he died, and the remainder has been ably edited and prefaced by Professor H. H. Price.

"Don't shoot the philosophers . . . yet," pleads the author. If his advice is taken, there is still some point in following their footsteps, and beginners will find *Matter, Mind and Meaning* a useful introduction to Empiricist Philosophy. It also places *Psychical Research* in perspective within the scientific field and, as an attempt to correlate the diversity of evidence concerning psychic phenomena into a new understanding of our existence, it is first-rate

A. W.



All Books Reviewed in *The Aquarian Path* may
be obtained from

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Staple House, 51, Chancery Lane, W.C.2.

The Rosicrucian Philosophy in Questions and Answers, by Max Heindel. In two volumes (Rosicrucian Fellowship, Vol. I, 18s. 6d. Vol. II, 25s. 0d.).

Most readers of *The Aquarian Path* will have encountered Max Heindel's famous book *The Rosicrucian Cosmo-Conception* and its companion volume *The Rosicrucian Philosophy in Questions and Answers*. This latter work has now been expanded into two substantial volumes, by the inclusion of all the questions answered by the late Mr. Heindel in *Rays from the Rose Cross* between the years 1913 and 1919.

Subjects dealt with include Life after Death, Rebirth, Health and Healing, the Invisible Worlds, Spiritual Sight and Initiation, and clarify many of the points raised by the author's other books.

Two volumes I can confidently recommend.

F.F.

(Continued from page 34)

If, on the other hand, we live up to the full extent of our potentiality, then there is harmony in our whole being. We are able to understand our own purpose and its relation to the collectivity. Then we can function in our own sphere and measure the results we obtain by the unfolding of our own potentiality, instead of wasting time and energy comparing our function and purpose with those of others, and thereby restricting our own development. We are able to function freely in all circumstances and in every stage of life. The changes from childhood to adolescence, from adolescence to maturity, from maturity to old age and from old age to death, have no terrors.

One of the reasons for our fear of change, whether it be the change from adolescence to maturity or from old age to death, is that we have failed to live up to our potentiality. In this case, each natural change appears unnatural, for the pull of the potentiality strives to keep us where we are until it has been unfolded. But he who lives up to his potentiality realizes that every change—even death itself—is but another opportunity for further progress, and, therefore, has no backward pull.

As we have already said, the extent of the potentiality to be unfolded is unique in every individual. A life that seems humble and commonplace, but which is nevertheless fulfilling its potentiality, is much happier and more useful than one whose scope may appear wider and yet is full of unhappiness and dissatisfaction caused by unfulfilled potentiality.

Inferiority Complex

While a sense of inferiority may arise from within ourselves, and may have its roots in such conditions as repression or a physical disability, it can equally be imposed from without. For instance, a man of strong artistic talent who finds himself compelled to earn his living in the business world among men who have no use for art, may experience a sense of inferiority. But, if on the other hand, this man is placed with a group of people who can appreciate his talent, he no longer feels inferior. In a world based almost entirely on commercialism, much that is of value to the collectivity is lost by the suppression of qualities which would go far to leaven the whole. Everyone is born with a personal contribution to make, and when this contribution is suppressed, not only does the individual feel frustrated, but the collectivity too—because it has need of each individual contribution—becomes unbalanced, and the result is the lop-sided condition of society that we find around us.

Letters to the Editor

Satisfied Readers

Dear Sir,—I was originally attracted to your journal by an advertisement and wrote for a copy, fully expecting it to deal with occult matters in the usual misleading manner. It was with great satisfaction that I found that the subject matter was dealt with in such a sincere manner. This prompted me to obtain all the back numbers, a purchase which I have not regretted.

Your journal is fulfilling a need at the present time and I hope it will continue in this way, especially as regards the comments and articles on present-day world conditions. I find your editorials on such matters are of vital importance and often express thoughts which I have had for some time, but failed to pursue further because of hostility to such ideas. I am, however, becoming increasingly convinced that the thoughts and ideas put forward in the editorials and articles on world conditions are the only solution to the troubles of civilisation. It is immaterial whether these ideas are accepted by everyone at the present time so long as we can build up a nucleus which will expand with time.

Could there be included in *The Aquarian Path* a section advising readers and others where they can find details of the subjects presented in the journal? I refer to those who are new to the ideas and would like to have instruction in such matters. It is at times difficult to grasp some of the articles when one has no elementary knowledge of the subject. In connection with this I would be very grateful if you could explain how the various "ages" are arrived at, and how it is known that the Aquarian Age will be entered in 2160. Further, could you tell me where to find information regarding previous ages, the dates of their beginning and end, and their characteristics. I would especially like to have your assistance in this because I am completely ignorant of the subject.

I would like to conclude with a few remarks as to why your periodical appeals to me. My career has been wholly taken up with science and I was early led to lose faith in orthodox religion. However after spending many years in the "wilderness" I have now returned to religion again. I am firmly convinced that the only way out of present world conditions is through Christianity, or rather the application of Christ's teaching. On the other hand I am afraid that the majority of churches have deviated very far from this. I am glad to see, however, that your work seems to get much nearer to true Christianity than many churches do. Your comments on page thirty-two of the July issue, replying to the letter of D. C. Butler, is one of the best expositions of the teaching of Jesus I have seen, and I would like to see many more articles along these lines in *The Aquarian Path*.

In adhering to Christ's teachings as far as I am able I do not by any means exclude other religions, but I think true Christianity is the only religion capable of setting the world in order. It is certainly needed to-day more than at any other time in history, and it is unfortunate that our churches do not lead us, but still take sides on all questions. In this respect your comment that in a quarrel both sides are wrong is surely correct, and yet nowhere have I seen or heard this stated before.

Birmingham. 5.8.50.

D. R. PECK.

(It is probable that other readers will echo Mr. Peck's wish to study more extensively some of the subjects covered by "*The Aquarian Path*." We are, therefore, reprinting the list of books we recommend for a preliminary study of Esoteric Philosophy. Anyone wishing to start at the beginning should, in our opinion, read the following books in the order given:—

"Concentration and Meditation," by the Buddhist Society.

"Gods in the Making," by T. Mawby Cole.

"Sayings of the Ancient One," by P. G. Bowen.

"The Rosicrucian Cosmo-Conception," by Max Heindel.

"*Lights on the Path*," by M.C.

"*The Voice of the Silence*," by H.P.B.

"*The Kingdoms of the Spirit*," by Claude Houghton.

For those who wish to learn of the technicalities of the Aquarian Age, and previous ages, there is only one text-book—"Towards Aquarius," by Vera W. Reid.

Some of these books are obtainable new from the Aquarian Book Service; others are out of print and can only be borrowed or bought second-hand.

We find Mr. Peck's letter of great interest and thank him for his kind remarks about "*The Aquarian Path*." Whereas we do not necessarily agree with him that "*true Christianity is the only religion capable of setting the world in order*" we do think it is likely to be the instrument most acceptable to the West, and therefore one that should not be neglected or decried. True Christianity has never been practiced; Churchianity has been our bane for centuries. If the church wishes to survive it should uncompromisingly propagate and practice the teachings of Jesus. He who compromises where the truth is concerned to that extent departs from it. Other religions teach the same but their phraseology is unfamiliar to the ordinary man of the West. It is, therefore, better to speak to him in a language he understands—the language of Christianity.—Editor.)

Dear Sir,—Particular thanks for your letter in answer to Mr. Butler's in this month's issue. It says most exactly what must be said, and what is so hard to say succinctly, and withal quietly. On this anniversary it is very comforting to have this letter to thank you for.

Maiden Newton. 6.8.50.

VALENTINE ACKLAND.

Dear Sir,—Congratulations on behalf of your efforts to improve our magazine. To find one such amongst the hundreds that trade in objective trivialities, is like an oasis in the midst of a desert.

Whatever opportunity presents it is availed of, with the hope of a new reader.

Weymouth. 7.8.50.

H. J. COTTON.

The White Light

Dear Sir,—Mr. Lawrence Hyde writes a review of my book, *The White Light*, which is kindly in its opening passages but in the second half contains a term I feel entitles any author to whose work it is applied to retort. He refers to the "essential weakness" of the book—this weakness, in Mr. Hyde's opinion, being that the doctrines presented are "definitely eastern."

It is true that the doctrines are definitely eastern; I would not only acknowledge this but declare it with emphasis. And this eastern mode of thought is no weakness; it is definitely strength. It is in the other direction that one will find weakness—that is to say, among those who accept the basic tenets of eastern thought but stop short (as Mr. Hyde shows that he stops short) of applying them fully and logically to the world of experience.

S.E.4. 11.8.50

CHARLES J. SEYMOUR.

The Initiate

Dear Sir,—Your review of this new edition of *The Initiate* is most misleading and I feel I must protest. I had objected when the book first came out but I had supposed this literary convention, i.e. that Justin Moreward Haig was a living man, i.e. a master, was only a literary convention and not meant to deceive.

If you read the review by V.W.R. you will see you have practically told us that J.M.H. is a master. The author (thought not the originator of the idea) is anonymous, for if he were not everyone would know the book is fiction, so it might not sell so well.

Hove. 11.8.50

K. J. M. COATES.

Karmic Distribution

Dear Sir.—I liked Mr. Lackenby's aphorism that knowledge already acquired forms a foothold for a future incarnation. Would it not be better to say "what has been mastered in past lives" than merely in "one life"? For we have to reckon with *all* past incarnations when it comes to the question of Karma. Imagine the accumulation of Karma from these as in a bowl out of which only a spoonful can be effective in any one incarnation.

It is a very big question when we come against the mysteries of Karma which we are always trying to translate to fit into some preconceived metaphysical order. The idea of the bowl and spoon was given to me long ago by an advanced student.

Ockley. 14.8.50.

A. A. MORTON.

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OCCULT GLOSSARY

- OD :** (Gr.) From *Odos*, "passage," or passing of that force which is developed by various minor forces or agencies such as magnets, chemical or vital action, heat, light, etc. It is also called "odic" and "odylic force," and was regarded by Reichenbach and his followers as an independent entitative force—which it certainly is—stored in man as it is in Nature.
- ODIN :** (Scand.) The Norse "Father of the Gods" and god of battles. Roman antiquity identified him with Hermes and Mercury. As divine wisdom he is, of course, Hermes or the creative wisdom.
- OGHAM :** (Celtic.) A mystery language belonging to the early Celtic races, and used by the Druids. One form of this language consisted in the association of the leaves of certain trees with the letters, this was called *Beth-luis-nion-Ogham*, and to form words and sentences the leaves were strung on a cord in the proper order. Godfrey Higgins suggests that to complete the mystification certain other leaves which meant nothing were interspersed (W. W. Westcott).
- OGYGIA :** (Gr.) An ancient submerged island known as the Isle of Calypso, and identified by some with Atlantis. This is in a certain sense correct. But then what portion of Atlantis, since the latter was a continent rather than an "enormous" island ! (H.P.B.)
- OLYMPUS :** (Gr.) A mountain in Greece regarded as the abode of the gods.
- OM :** (Sans.) or *Aum*. H. P. Blavatsky says : "A mystic syllable, the most solemn of all words in India. It is "an invocation, a benediction, an affirmation and a promise" ; and it is so sacred, as to be indeed *the word at low breath of occult, primitive masonry*. No one must be near when the syllable is pronounced for a purpose. This word is usually placed at the beginning of sacred Scriptures, and is prefixed to prayers. It is a compound of three letters, *a, u, m*, which, in the popular belief, are typical of the three Vedas, also of three gods—**A** (Agni), **V** (Varuna) and **M** (Maruts) or Fire, Water and Air. In esoteric philosophy these are the three sacred fires, or the "triple fire" in the Universe and Man, besides many other things. Occultly this "triple fire" represents the highest *Tetraktys* also, as it is typified by the Agni named Abhimanin and his transformation into his three sons, Pavana, Pavamana, and Succi, "who drinks up water," i.e., destroys material desires. This monosyllable is called *Udgitta*, and is sacred with both Brahmins and Buddhists." G. de Purucker writes : "A word considered very holy in the Brahmanical literature. It is a syllable of invocation, as well as of benediction and of affirmation, and its general usage, as elucidated in the literature treating of it, which is rather voluminous, for this word "Om" has attained almost divine reverence on the part of vast numbers of Hindus, is that it should never be uttered aloud, or in the presence of an outsider, a foreigner, or a non-Initiate, and it should be uttered in the silence of one's mind, and in peace of heart, and in the intimacy of one's "inner closet." There is strong reason to believe, however, that this monosyllable of invocation was uttered and uttered aloud in a monotone, by the disciples in the presence of their Teacher. This word is always placed at the beginning of any scripture or prayer that is considered of unusual sanctity. It is said that by prolonging the uttering of this word, both of the O and the M, with the mouth closed, the sound re-echoes in and arouses vibration in the skull, and affects, *if the aspirations be pure* the different nervous centres of the body for good."
- OPHIS :** (Gr.) Same as *Kneph*, the *Logos* ; the good serpent.
- OPHITES :** (Gr.) A Gnostic Fraternity in Egypt, and one of the earliest sects of Gnosticism, or Gnosis (Wisdom, Knowledge), known as the "Brotherhood of the Serpent," which flourished early in the second century.

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