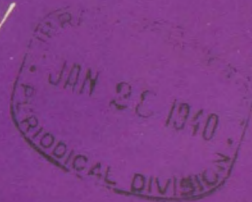


Vol. 3 JANUARY 1940 No. 12

# MODERN MYSTIC

*and monthly science review*



TWO SHILLINGS  
FIFTY CENTS

**King • Littlewood & King**  
LIMITED

*ARE PREPARED TO CONSIDER MSS.\* FOR  
EARLY PUBLICATION IN BOOK FORM*

MSS. must be confined to occultism and mysticism. Novels will under no circumstances be considered. General treatises purporting to "explain" Anthroposophy, Theosophy, Rosicrucianism and so forth are not wanted. Spiritualism, so-called "psychism," mediumism, psychometry, palmistry, and so on, will not be considered. MSS. on Reincarnation (with modern examples and proofs and without bias in favour of any occult school), Atlantis, Lemuria, Medicine, Art, will be favourably considered where there is evidence of a strong scientific background and authority. In no case should MSS. be submitted without a preliminary and fully descriptive letter which should be addressed to:

The Managing Editor

**KING • LITTLEWOOD & KING L<sup>TD</sup>.**  
PUBLISHERS

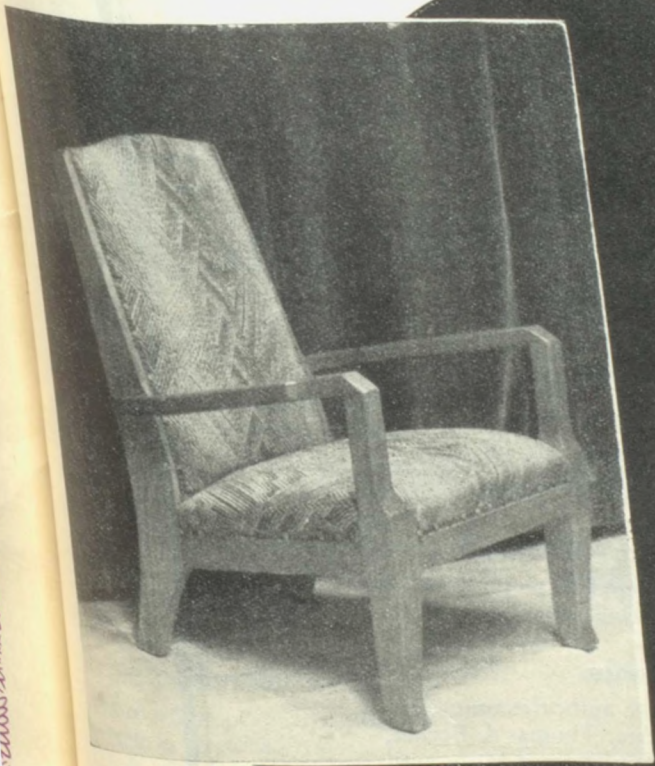
**6 Bear St. • Leicester Square • London, W.C.2**

●

*★ MSS. are NOT invited for the "Modern Mystic and Monthly Science Review" or for the "Modern Mystic's Library." All volumes in the latter have been, or will be, specially commissioned.*

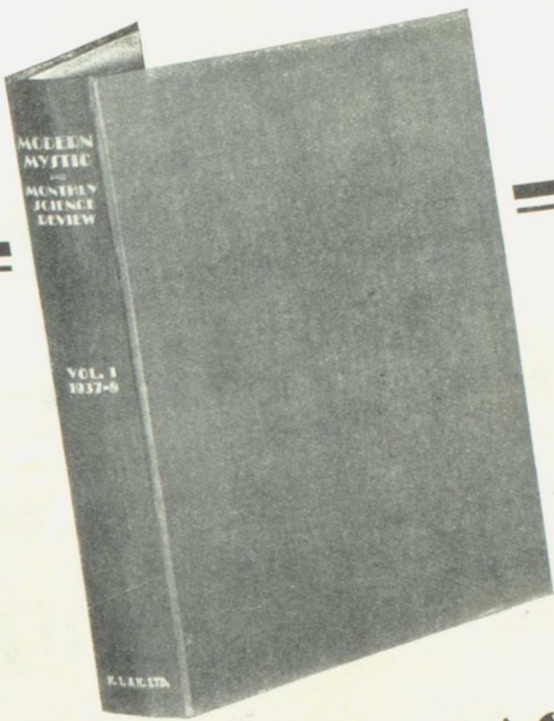
# craftsmen!

Near Regent's Park there's a company of men at work; . . . they are craftsmen! artists! . . . their medium is wood; they fashion fine woods into splendid pieces of furniture, small things too . . . bowls, bread boards, book ends, cruets. If you wish, Mr. Francis Nevel will show you the workshops . . . no mass production there! Skill and care go to the making of every piece; you may walk around and choose your wood . . . Mr. Nevel will suggest designs and make estimates, maybe you will make your own designs! Betula woodware is on view at the Modern Mystic Bookshop, 6 Bear Street, Leicester Sq., W.C.2.



## Betula Ltd

Sharpleshall St., Regent's Park Road, London, N.W.1.  
Phone: Primrose 5019. ● We will send price lists and estimates on request, or you may visit us by appointment



## BINDING CASES FOR THE MODERN MYSTIC

A binding case is being prepared for Volume Three. It is in "mystic" blue cloth with gold-embossed spine uniform with the cases for Vols. One and Two. A full index is incorporated in the January issue, the final number of Volume Three. Readers who wish us to do the actual binding should forward their copies direct to this office. Orders for cases can be received now and will be executed as quickly as possible.

|               |                |
|---------------|----------------|
| Binding Case  | Case & Binding |
| 2/- POST FREE | 6/- POST FREE  |

A Few Volumes Ready Bound

EACH 30/- CARR. PAID

THE MODERN MYSTIC  
6 BEAR ST., LEICESTER SQUARE  
LONDON W.C.2

IN PREPARATION : READY SHORTLY

# SELECTED ESSAYS

by

## Eugen Kolisko

M.D. (Vienna)

*With an Introductory Memoir and Notes by N. V. Dagg*

8/6 nett : Approx. 300 pp.

### Contents

#### **Must Man Remain Unknown?**

A critical summary of the present knowledge of man inspired by Alexis Carrel's *Man the Unknown*, which provided the author with a basis for the exposition of a thesis founded upon his own wide experience as a doctor of medicine.

#### **Reincarnation**

In these essays, the author applies his knowledge of physiology and psychology to the age-old problem of Reincarnation, and reaches an affirmative conclusion. Dr. Kolisko's observations are not based on oriental religious systems; he ap-

proaches the problem from a Western, and eminently scientific standpoint.

#### **From Darwinism—Whither?**

A study of the theory of evolution from a new and interesting point of view.

#### **Biographical Essays**

In these pieces, the author examines the lives of Joan of Arc, Thomas à Becket, Beethoven, and Sir Thomas More with a slight emphasis on details which are generally overlooked, but which had a remarkable bearing on the destinies of the subjects. Nowhere is Dr. Kolisko's remarkable psychological insight more clearly evinced.

*This volume will be obtainable from all good booksellers and libraries*

**King · Littlewood & King L<sup>TD.</sup>**

PUBLISHERS

LONDON · W · C

**January**  
**1940**  
**Volume 3**  
**Number 12**

**COMMUNICATIONS INTENDED FOR THE EDITOR**

should be addressed to the Editor, THE MODERN MYSTIC, 6 Bear Street, Leicester Square, London, W.C.2.

**INTENDING CONTRIBUTORS**

are specially requested to write a preliminary letter before submitting MSS., which must be type-written.

**MANUSCRIPTS**

must be accompanied by stamped addressed envelope, or we cannot undertake to return them. It is understood that no responsibility can be taken for manuscripts accidentally lost, either by fire, or in transit, or in any other way.

**ALL BUSINESS COMMUNICATIONS AND SUBSCRIPTIONS**

should be addressed to King, Littlewood & King Ltd., 6 Bear Street, Leicester Square, London, W.C.2. Cheques and Postal Orders should be made payable to King, Littlewood & King Ltd.

**SUBSCRIPTION RATES**

Annual subscription 25s. post free, payable in advance.  
 U.S.A. \$6.00 by International Money Order.

**ADVERTISEMENTS**

Applications respecting advertisements should be addressed: The Advt. Manager, THE MODERN MYSTIC, 6 Bear Street, Leicester Square, London, W.C.2. Tel.: Gerrard 5115. Rates on application.

New York Address  
 6 WEST 77th STREET

“Dear Friend:—

If I was sure of thee, sure of thy capacity, sure to match my mood with thine, I should never think again of trifles in relation to thy comings and goings. I am not very wise; my moods are quite attainable; and I respect thy genius; it is to me as yet unfathomed; yet dare I not presume in thee a perfect intelligence of me, and so thou art to me a delicious torment. Thine ever, or never.”  
 R. W. Emerson, from the *Essay on Friendship*

**TWO SHILLINGS**

In U.S.A. and Canada **FIFTY CENTS**

**THE MODERN MYSTIC AND MONTHLY SCIENCE REVIEW**

A MONTHLY JOURNAL DEVOTED TO THE STUDY OF MYSTICISM & THE OCCULT SCIENCES

**Contents**

|   | Page  |
|---|-------|
| <b>HAROLD DAVIS EMERSON, Ph.D., D.D.</b>                                    |       |
| <i>The Book of Formation—The Alphabet and Numbers</i> - - - -               | - 487 |
| <b>ELEANOR C. MERRY</b>   |       |
| <i>The Soul and the Year</i> - - - - -                                      | - 495 |
| <b>ION D. AULAY</b>   |       |
| <i>Out of the Celtic Twilight</i> - - - - -                                 | - 498 |
| <b>GEORGE S. FRANCIS</b>  |       |
| <i>The Anthroposophy of Rudolf Steiner as Seen Through English Eyes</i> - - | - 501 |
| <b>MRS. L. KOLISKO</b>  |       |
| <i>Astro-Biological Calendar for January</i> - - - - -                      | - 502 |
| <b>OBITUARY NOTICES</b>   |       |
| <i>For Eugen Kolisko</i> - - - - -  | - 505 |
| <b>BERNARD BROMAGE, M.A.</b>  |       |
| <i>Thibetan Yoga</i> - - - - -  | - 511 |
| <b>ERNST MÜLLER, Dr.Ph. (Vienna)</b>  |       |
| <i>The Scheme of the Twelve Tribes in its Relation to the Zodiac</i> - - -  | - 521 |
| <b>THE EDITOR</b>   |       |
| <i>The End of a Cycle</i> - - - - -   | - 524 |
| <b>Index to Volume Three</b> - - - - -                                      | - 527 |

**OUR POINT OF VIEW**

The Editor cannot be held responsible for the views expressed by Contributors.

## Our Point of View



ON NOVEMBER 29th, our friend and colleague, Dr. Eugen Kolisko, died suddenly from heart-failure. Appreciations by some of his friends appear in this issue. We know that our readers, not only in this country but also in America, where during his recent lecture-tour he met so many of them personally, will regret his passing. At the early age of 46, he was merely getting into his stride; his knowledge of our language was already considerable, and we have every reason to believe that had he remained with us, his work would have had a wide influence and a lasting effect.

It is seldom that two people, each having extraordinary genius, meet and work together as did Dr. Kolisko and his wife, Mrs. L. Kolisko. It is even more rare for such people willingly to work independently and unremittingly for the service of others, as did these two unusual people. The funeral service was conducted by the Christian Community, and there something happened which was in the nature of a lesson for those of us who may be inclined, in moments of great grief, to forget that others, too, are subject to it. Mrs. Kolisko spoke a few words, the import of which was that Dr. Kolisko would continue to work in the future as in the past. There was no trace of possessiveness; she included us all in her references to "our friend."

Mrs. Kolisko is now engaged on a new work on Agriculture, which will probably be followed by two further works of a scientific character. Not the least of the difficulties confronting her is the total lack of equipment and finance for the experimental side of her work. One or two friends have helped in the past, but in order to do this work thoroughly, a substantial fund is necessary. The world is too short of people of the intellectual and spiritual calibre of the Koliskos; will those of you who appreciate the importance of this work, please contribute what you can towards it. Any contribution to this fund will be gladly acknowledged by the Secretary, Miss Clarice Mears, Links Cottage, Sunningdale, Berks. For the benefit of readers who may not know it, we will remind them that Mrs. Kolisko, acting on indications given to her personally by Dr. Rudolf Steiner, became the pioneer of experimental research into the influence of the moon on plant life—and for that matter also on the influence of the planets on minerals. So far as her agricultural experiments are concerned, the results were embodied in a book, *Moon and Plant Growth*, which is so conclusive that the question has been removed altogether from the realms of controversy. Many important agriculturalists have taken it up; farms and gardens in many parts of the world have been "run" on the lines indicated in the book, and all with the most highly satisfactory results. It is quite certain that, although acknowledgments have not been made, all the interest, including newspaper and magazine articles, and at least one book recently published in America, has been the result of this truly epoch-making research.

On page 506 there is a full-page portrait of Dr. Kolisko. It may be that some readers would like to have a copy of it, printed

on good stout "art" paper suitable for framing. These will be available, price 5s. post free; in America, \$1 post free.

Attention is drawn to the announcement elsewhere in this issue of the publication of a volume, *Selected Essays*, by Dr. Eugen Kolisko. The selection has been made by Frau Kolisko in collaboration with the present writer who contributes an introductory memoir and notes. The principal contents are the excellent "Must Man Remain Unknown?" series, "From Darwinism—Whither?", selection from the series of "Inductive Biographies," "Reincarnation," and other pieces, some of which were contributed to our subsidiary journal, *Tomorrow*. The volume will not be included in the "Modern Mystic's Library," but will be specially prepared on fine quality paper and cloth boards with a photograph of the author.

As from February, all back numbers of the MODERN MYSTIC, including the issues for 1939, will be 3s. each, postage 2d. per copy extra. Only very few sets of volume 1 are still available. The January, June, October and December issues of 1938 are also few in number; preference therefore will be given, first to subscribers who may have lost these particular issues, and second, to those ordering the complete volume. Our next issue, February, is No. 1 of volume 4. The price will be reduced by half, and other changes which will be made are given in the editorial, "The End of a Cycle" in page 524.

In this issue Frau Kolisko, Mr. G. S. Francis and Mr. Bernard Bromage bring their series of articles to a close. Mr. Francis's exposition of Anthroposophy is without doubt the most lucid that has yet appeared in English. It is a very valuable series which we shall issue in book form as part of the "Modern Mystic's Library." Mr. Bromage's exposition of Yoga is also perhaps the best—certainly the most exhaustive—that has appeared in English. If circumstances permit, we shall issue this too in book form as a further addition to the "Modern Mystic's Library," but this will not be published before the autumn or winter of 1940. The scientific data which form the major portion of Frau Kolisko's contributions represent only a fraction of the material she has collected as a result of the most painstaking experimental work.

**The Editor**

## THE UNSEEN TIDE

By J. A. N.

WHO craves, sang Shakespeare, Fortune's plenitude,  
Must catch, when at its transitory flood,  
Ambition's tide: and cheered the simple hearts of  
underlings  
With loves and hates, seasoned with blood of kings—  
A feast for gourmands of the outward show,  
Yet holding inner truths for minds that seek to grow.  
Another Tide there is forever in full flood;  
And souls set free from self's dark servitude  
Plunge, with the fiery recklessness of faith,  
Into its surge, which bears them free of scathe  
Over the shoals of Fate's malignancy—  
High up the golden sands of human Destiny.

# The Book of Formation—The Alphabet and Numbers

by Harold Davis Emerson, Ph.D., D.D.

**T**HE ALPHABET CONTAINS MUCH MORE than it seems to the uninitiated, for it is the essence of all the ancient lore and knowledge. In it, the ancient sages concealed their science that it might be preserved to posterity. That the Greeks and Romans were familiar with the ancient knowledge and that they had concealed it in the alphabet was known to the Hebrews. The Hebrew scholars tried to discover it by analysing their alphabet; but lacking the proper information and having, themselves, an insufficient alphabet, the Hebrew research is unsatisfactory and often forced. The work of Jewish Kaballahists has been preserved in the Sepher Yetzirah. The oldest manuscript of that which still exists was published in Hebrew in 1552. Its only practical value is that it confirms the fact that the Hebrews were familiar with the ancient Mayan lore and that that was the source of all their information, even to the Torah. It is now known that the Mayas gave the Hebrews Genesis, Exodus, and Numbers, and that Hilkiyah, father of modern Judaism, forged the present Bible in the reign of Josiah and all it contains up to Chronicles and Kings was the work of Hilkiyah, who changed the ancient Hebrew religion, making it no older than 600 B.C. This mistake has been copied by the Christians and has been handed on to posterity, even though the Bible in Chronicles and Kings describes the fraud.

Ancient Chaldean, which was pure Mayan, the Maygars and their present-day customs, the Greek alphabet, and Chinese and Hindu manuscripts give testimony to the fact that ancient writers conceded the fact that their ancestors came from America. But the most conclusive proof of all is concealed in our modern alphabet, which is rich in the knowledge of the ancients and upon which all the esoteric knowledge of to-day is based. With the key to the alphabet, one may unlock all doors and learn all secrets.

In the consideration of the alphabet and the hidden Mayan knowledge it contains consideration will be given to the 26 letters and the 10 numerals, which make a total of 36 symbols. In so doing it will be discovered why only 26 letters were used when the phonetic sounds would make it seem to indicate that many more might have been employed. For example C and G each have two sounds, a hard and a soft, each of the vowels have several sounds, all of which indicate that the creators of the alphabet had a definite and practical reason for employing only 26 letters. Again 8 is a more practical number to select for numerical calculation than 10 and it would greatly simplify mathematics, but to hide the ancient wisdom 10 was desirable and therefore the decimal system was introduced.

The sequence in which the letters appear and their relationship, one to the other, have a definite bearing upon the hidden knowledge contained in the alphabet. The shape of each of the Roman letters, their formation and arrangement are symbols of great value.

There are 26 letters in the alphabet and to the cube there are 6 sides, 8 corners, and 12 edges making a total of 26 units. Thus

the alphabet symbolises the cube. This unfolded forms the cross. Therefore in the cube and in the alphabet is to be found the crucifixion in matter. There are also 26 possible directions in space and no more, eight are prime and 18 are composite. The cube also contains the four sides and the above and the below. Therefore 26 is the symbol of unity in space and the essence of the universe.

The pyramid is composed of 5 faces, 8 edges, and 5 corners, giving a total of 18, the composite directions in space. The whole makes four triangles and one square, or 5 faces. In the Mayan year there were 18 months and an addition of 5 unlucky days to make a total of 365 days in the year. The edges and corners of the pyramid produce 8 edges and 5 corners, a total of 13, the number of days in the Mayan week, and the number of days in the month when added to them is the 5 sides and the two geometrical figures (square and triangle) which compose the pyramid. The pyramid, therefore, was a symbol of time and space.

## The Alphabet

The alphabet is so devised as to contain all the knowledge of the universe when the letters are properly arranged according to their vowel positions as:

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| A | B | C | D |   |   |
| E | F | G | H |   |   |
| I | J | K | L | M | N |
| O | P | Q | R | S | T |
| U | V | W | X | Y | Z |

This arrangement separates the alphabet into three rectangles, or natural divisions, indicating the triangle or first plane surface. They are:

|   |   |   |   |
|---|---|---|---|
| A | B | C | D |
| E | F | G | H |
| I | J | K | L |
| O | P | Q | R |
| U | V | W | X |
| M | N |   |   |
| S | T |   |   |
| Y | Z |   |   |

This gives rectangles of 2 × 4, 3 × 4, 4 × 5, 2 × 3, 3 × 6, or five rectangles as:

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| A | B | C | D |   |   |
| E | F | G | H |   |   |
| I | J | K | L |   |   |
| O | P | Q | R |   |   |
| U | V | W | X |   |   |
| A | B | C | D |   |   |
| E | F | G | H |   |   |
| I | J | K | L |   |   |
| O | P | Q | R |   |   |
| U | V | W | X |   |   |
| M | N |   |   |   |   |
| S | T |   |   |   |   |
| Y | Z |   |   |   |   |
| I | J | K | L | M | N |
| O | P | Q | R | S | T |
| U | V | W | X | Y | Z |

The 2 × 4 rectangle represents the eight creative rays. Four are circular, or prime—B C D G and four are angular, or composite—A E F H.

The 2 × 4 also denotes the eight planets—Mercury, Venus,

hesitation to make an inquiry in the Q and immediate action in the R, then follows a long pause of reflection in pondering on the Y or why with immediate reaction in the Z or zed (said) answer.

The alphabet further breaks up into 3 groups of 9-9-8 letters as :



This denotes the completion of two rounds and the third round almost completed. The first round is Creation, the second is God, and the third is the Soul. A, the first sound uttered by man, is a symbol of the 8 creative rays. B, the double yoke, is the units which combine to form the molecule, C is creation manifested in the elements, D, or the moon in its quarter, represents the heavenly bodies ; E indicates the crystals and stable elements of earth. F reminds us of vegetation, fish, and reptiles, while G stands for birds, mammals, humanity and the higher manifestations of the seventh octave of Creation. H, the cross of ascent, denotes the eighth octave which culminates with the Absolute. The descent of the spirit into grosser matter. It represents God as the I AM, the separate, yet all-inclusive, Absolute. It represents the start of God as the ruler and the completion of Creation or the first stage of the second cycle—that of God. The actual second cycle, however, commences with the physical manifestation of God in the J, which is similar to I, but shows rebound or the raising up of the material through the power and force of I.

The alphabet may also be arranged in series of 3-4-6-8 with a remainder of 2 showing that through the physical manifestation of 3, the mother love of 4, or the male and the female, through physical sensation in 6, or the power of the soul development alone, the Y-cross cannot be reached. It is only through 5 that the Y-crucifixion is conquered and the initiation completed in the physical realm. Five is the intellect, reason, understanding. Yet to make a perfect round and reach the cross of ascent, the dual forces of nature must be utilised on the 13 rounds for only  $2 \times 13$  completes the alphabet. 13 denotes the 13 weeks of the season, the 13 days of the Mayan week, the 13 years in the quarter of the Mayan cycle, while two indicates day and night, pleasure and pain, activity and rest, which are essential to true initiation and crucifixion in matter.

In series of 7 there is no possible conquest of self, for 7 is the sinister aspect, the illusion and snare, worldliness. It ends with U or comes back upon itself, giving the appearance of getting somewhere but actually arriving nowhere.

|    |     |      |       |        |         |            |           |
|----|-----|------|-------|--------|---------|------------|-----------|
| AB | ABC | ABCD | ABCDE | ABCDEF | ABCDEFG | ABCDEFGH   | ABCDEFGHI |
| CD | DEF | EFGH | FGHIJ | GHIJKL | HIJKLMN | IJKLMNOP   | JKLMNOPQR |
| EF | GHI | IJKL | KLMNO | MNOPQR | OPQRSTU | QRSTUVWXYZ | STUVWXYZ  |
| GH | JKL | MNOP | PQRST | STUVWX | VWXYZ   |            |           |
| IJ | MNO | QRST | UVWXY |        |         |            |           |
| KL | PQR | UVWX |       |        |         |            |           |
| MN | STU |      |       |        |         |            |           |
| OP | VWX |      |       |        |         |            |           |
| QR |     |      |       |        |         |            |           |
| ST |     |      |       |        |         |            |           |
| UV |     |      |       |        |         |            |           |
| WX |     |      |       |        |         |            |           |
| YZ |     |      |       |        |         |            |           |

In the series of 9, or completion we find that the complete initiation arrives just before S, or the serpent power, is reached. While in series of 10, the Creative Power, we find that completion or real creative power and dynamic force embraces the T-cross or the giving up of all material and entering entirely into the spiritual as :

ABCDEFGHIJ  
KLMNOPQRST

The square of 3 and the square of 4 combine in the alphabet. The square of 3 represents the above—the creative essence which is also symbolised by the 9 digits, 1, 2, 3, 4, 5, 6, 7, 8, 9 to completion. The 0, zero, nothing, completion, represents the cycle of manifestation in which and with which the creative essence of numbers, God, operates. Zero, cipher, is the below, the world in which we live and move, and in which we have our being. It is indicated in the alphabet by the square of 4 or the 16 letters as :

|   |   |   |
|---|---|---|
| A | B | C |
| D | E | F |
| G | H | I |
|   | J | K |
|   | L | M |
|   | N | O |
|   | P | Q |
|   | R | S |
|   | T | U |
|   | V | W |
|   | X | Y |

Yet with both the above and below combined, with the conquest of the Y-cross, all is not complete. There is still the beyond in outer space—the unmanifested, the unknown, the chaos denoted by Z. Z is one of the least used of all letters. It composes words such as dizzy, zephyr, zero, zest, words of haziness, breath, the mysterious, the unknown or undetermined.

Grouping the letters in blocks of 4 as  $\begin{matrix} AB \\ CD \end{matrix}$  we have six and a half blocks reaching from the beginning, up to and including man, whose creation was the fourth note of the seventh octave. Man's actual knowledge beyond himself and the things of the visible world is vague. The entire nature of that beyond changes. Those who would understand must resort to or know numbers. 1 and 2 are the last stages of the 7th octave, while the 8 steps of the 8th octave are represented by 3-4-5-6-7-8-9-0. Numbers are exact. They are magic, truthful, mysterious in their action, super-physical ; while letters are illusionary, creating all manner of illusions, deceptions, manifestations, and expressions according to their arrangement and use. Numbers are abstract. Letters are concrete. Numbers have but four abilities—addition, subtraction,



multiplication, and division. All mathematical processes must utilise these individually or collectively.

Letters represent sound, the wind, the breath, words, parts of speech, things, and belong purely to the world of man.

Numbers, on the other hand, belong to the world of spirit, the world of the invisible, the intangible, the ethereal.

In the manifested world, numbers require letters and words to qualify them, to make them comprehensible, as 2 pears, 3 men, 5 days, etc. We must know what the numbers represent in terms of the combination of letters.

Addition is creation; subtraction is dissolution, the taking away; division is the soul, the essence, while multiplication is reproduction, manifestation. These four processes are the 4 Bacabs, the 4 ways, the 4 winds, the 4 seasons.

Again considering the square of 3 and the square of 4 found in the alphabet. We have in

the 9 months of gestation. The 16 letters composing the square of 4 denote the four ages or 4 stages of life, infancy, youth, adulthood and age. Each of the 16 letters represent 5 years of manifestation or physical life. From birth to the 5th year J or material development and contact is experienced. From 5 to 10 years K or the meeting of the material and spiritual, the development of intellect, knowledge; from 10-15 the L or sex development is apparent, while from 15 to 20 youth gets its balance in M. From 20-25 youth is finding itself in the N, the pairs of opposites, the going off on a tangent. 25-30 sees the beginning to settle down, to rotate in a steady circle, to develop power in the O. From 30-35 we make this power felt, project it into the world in the P. From 35-40 we commence to reap what we have sown in the Q. From 40-45 we fluctuate in the R, becoming spiritual or material, we experience a change of life or expression, and go to greater heights or sink to lower depths. From 45-50 we feel the Serpent Power, the God within, or S, and prepare for the real crucifixion or initiation of the Tau, or T-cross in the T. 50-55 brings a balancing of accounts, an adjustment in the U, and we commence to pay the price of our former experiences. 55-60 brings on the V, where he feels himself unstable, his material foundation narrowing, and from 60-65 he is willing to join with others and lean upon them for firmer stability in the W. From 65-70 man draws more into the spiritual and experiences the X-cross. From 70-75 the Y-cross.

- J K L M is infancy with its experiences.
- N O P Q is youth.
- R S T U is adulthood.
- V W X Y is age.
- Z is the beyond, the extension of life, the fifth hill.

It is the unit which departs and leaves the body behind, it is the union of the sperm and ovule which descended into manifestation in the I, ascending in the Z. Thus life is the A and Z, the Alpha and Omega. The beginning and the end.

ABCD  
EFGH  
IJKLMNOP  
QRSTUVWXYZ  
YZ

The alphabet further divides into 4-4-8-8-2, as already shown. The two fours represent the four Bacabs and the 4 chacs, the four prime and the four composite rays forming the uniton with its 8 rays. The two groups of 8 letters indicate the 8 rays and the 8 units from which creation sprang. They are also the 8 units and the 8 elements, and the depleted and replete untons or absorbons and polarons. The 4 above the 8 letters give the complete clue to Unions, Absorbons, Polarons, and Rayons. The 2 indicated that every created thing manifests in two forms—positive and negative.

That the soul is 8 and perfection is the square of the soul or 64 and that the Keys are 8 in number, each composed of 8 books of 8 chapters each is demonstrated in the following arrangement of numbers and letters:

|          |           |
|----------|-----------|
| A        | A BDGKPV3 |
| BC       | BC EHLQW4 |
| DEF      | DEF IMRX5 |
| GHIJ     | GHIJ NSY6 |
| KLMNO    | KLMNO TZ7 |
| PQRSTU   | PQRSTU 18 |
| VWXYZ12  | VWXYZ12 9 |
| 34567890 | 3456789 0 |

Commencing with the I-cross of descent into matter we discover 2 letters J and K before the L-cross of the separation of the sexes or animal nature. This indicates that the descent into matter must be followed by a rebound or lifting up in J and a blending of the spiritual and material with about one-third the spiritual encased in matter as is evidenced from the form of the K before birth into the world with its two paths. Then we must join hands with other I's in the M or cross of balance that we may give and take in the N and become ourselves a perfect whole in O. Then we must project that which we have made our own, use our heads in P and draw in more knowledge through Q, which is again the pulling in unto the perfect whole to send out a broader and more stable knowledge in the R, which is but an expansion and extension of the P if we would learn of God, the Serpent or S-power, and experience the two T-crosses, the lesser in t and the greater in T which occur almost simultaneously. Then comes a balancing of power in U and a narrowing of material sensation that the spiritual may be broadened in the V. When this initiation is reached, the initiate must again join hands as he did in the M, but this time in spirit as is shown in the W. Then and only then may he hope to take up the X-cross and quickly transform it into the Y, which rises above material sensation, as is shown in the Z. Then and only then is the animal nature killed as in the inverted ram's head A, which becomes angelic in nature or spiritual. The yoke B is then emptied, the soul is freed of its yoke, and the way to eternal life is opened in C through reflection of life and power as is evidenced by the moon symbol D, which is the quarter phase to give proper balance in E when all material desire is overcome and dropped in F and raised to a higher level in G, where it becomes supported, sustained and overshadowed by the way opened in C to hold the balanced material on the lip of the G. Then and then only shall the spirit ascend in the H. After that there still remains a single descent in the I with a small rebound in J, a balance in K, an uprightness and true square in L resulting in perfect mastery in M, the sign of real fellowship and service, and a give and take in which the initiate does the lifting, or uses the lever in N, bringing about an all-embracing consciousness in O,

which gives perfect mastery through P, Q, and R until the soul reaches God in S and the initiation is complete.

There are 7 letters before the H cross of ascent—ABCDEFGH—denoting that on the path to perfection there are illusions, temptations, snares, and pitfalls guarding the portal to 8, the soul—H, the ascent. These sinister influences should be sought out and overcome through a descent into matter, for I follows H showing that descent follows ascent and those in high places are apt to fall. It also denotes that all which is raised in H must become unity in I. The descent in I is to conquer the dual forces of nature through sex manifestation as two letters J and K intervene between I and L. This will produce a perfect balance or equipoise immediately as M follows L without any letters intervening. The animal nature and sex urge must be overcome first before further initiation is possible. To reach God represented in S one must use 5, the head, intellect, reason, spiritual nature, for 5 letters intervene between M and S. They are—NOPQR—the meaning of which we already know. Then and only then will there be a true giving up of the spirit in the two t's—t and T. Until we go to the Great Spirit—S, we cannot experience true initiation or the lifting up in the T. The real struggle comes in the mastery of the soul, the conquest of matter, for 3 letters, UVW, whose meaning we already know, intervene before the X crucifixion is reached and we lift the material into the spiritual in the Y. From Y to H, eight letters intervene—zabcdefg—showing that true soul development comes between Y and H. Between H and S there are ten letters—IJKLMNOPQR—indicating that the creative power, Lahun, the all-in-one, reaches from H or the ascent unto himself in the S. There are 8 letters from the beginning of the alphabet to the cross of the descent in I—ABCDEFGH and there are 8 letters from Y to H—ZABCDEFGH—showing that the soul descends in I and again ascends in H. The 2 letters between I and L indicate duality, the separation of the sexes with M following immediately, showing that the real aim of physical life is balance. The six letters from M to T reveal the temptations of the flesh, the love of luxury and ease, or material conquest and possession, which must be given up in the T. These are the enemies which must be overcome in the T crucifixion that a balance may be reached in U.

Between I and O—10 ten, Lahun, the All-in-one, or self and universality, particulars and generals, the me and the all, there are five letters—JKLMN—denoting that cosmic consciousness, perfection is attained only through humanity—man, reason, intellect, using the head or mind over matter.

The meaning of the letters may further be interpreted as :

- A—a dual force indicating either the animal in the inverted A or the spiritual in the upright A.
- B—the working together in double harness.
- C—The open circle or broken circuit to receive from without. This may also be perverted into the hoof or disrupted whole.
- D—is reflected light, intellect, thought, meditation, partial light.
- E—is a dwelling together in unity and balance, perfect liberty.
- F—is the ploughing, digging, the release of the material.
- G—is the lifting power, the spiritual lever which raises, balances and places on the level.

- H—is ascending value, the lifting of the spirit, cooperation and service.
- I—is the descent into matter, unity, self, the ego which may be perverted into degeneration, selfishness.
- J—is the rebound or the lifting of self out of the material mire.
- K—is sacrifice of the spirit, the sacrifice for others or the sacrifice of spiritual to become engrossed in material consideration.
- L—is change of direction, separation, the parting of the ways, the hour of choice which should be upright and on the level, meeting on the square.
- M—is union, joining hands, walking together, company, companionship.
- N—is opposite views, give and take, a helping hand, the lifting up.
- O—embraces all, gives universality and oneness, it is at-one-ment.
- P—is the projected self, the extrovert, the piercing through.
- Q—may be overflowing, the pouring out, or the introvert, the drawing into self.
- R—is expansion, the broadening view.
- S—is spiritual power, godliness, spirituality.
- T—is the covering of all, protection, understanding, heavenly wisdom, light.
- U—is balancing power, the lifting up, the seeking of its own level.
- V—is walking alone in spirit and meditation.
- W—is walking together in spirit with a common purpose.
- X—is the meeting of minds, the proper contact of the spiritual and the material—the above and the below.
- Y—is spreading light, wisdom, spiritual power, salvation, protection, and sustenance.
- Z—is perfect comprehension and understanding.

The 36 letters and numbers give  $4 \times 9$  or four units of completion as :

|     |     |
|-----|-----|
| ABC | JKL |
| DEF | MNO |
| GHI | PQR |
| STU | 234 |
| VWX | 567 |
| YZ1 | 890 |

The first section ABCDEFGHI contains in its completion or as the ninth letter—I, the essence of all things. The 8 creative rays blend into one whole I—the unton which is the essence of all things.

The second series of 9 (JKLMNOPQR) contains two of the crosses—separation and balance, L and M. It also has the emptiness or O nothing and terminates with the R or effort to spread itself. It is the absorbon.

The third group of 9 letters (STUVWXYZ1) gives the force of God in S, the giving up and balancing in T and U, the channel or cup in V, the flowing together in W and X and the passing through in Y and Z to produce unity in 1. This is the polaron.

The fourth group is composed entirely of numbers which represent the power above and beyond letters—the God-spirit filled to overflowing, with force and power, and energy. It is the rayon.

The four unities or completions are necessary to form the molecule or manifestation, for all things are created through form, numbers, sounds, and words. In them we have circles, squares, angles, arcs, numbers, directions, sounds, and words—life, spirit, mechanical force, energy. They are the book of formation, the  $9 \times 4$  or four times completion manifested by the four races—black, red, yellow, and white—the four seasons, infancy, youth, adulthood and age. From them may be learned all the secrets of life. They are the true Keys given unto all men to unlock the doors to nature's treasure house of knowledge.

Beginning the alphabet with I the cross of descent and breaking into series with a cross of crucifixion at the beginning and end of each series, we have :

- IJKL - - - - - 4 letters, motherhood, birth, stability.
- MNOPQRS - - - - - 7 letters, sinister influences, temptation.
- TUVWX - - - - - 5 letters, head, reason, intellect.
- YZABCDEFGH - - - - - 10 letters, the creator, God, creation.
- YZ1234567890ABCDEFGH 20 letters or man.

Thus the alphabet reveals itself and gives up its hidden wisdom.

The letters may also be grouped in 4 ways giving 10 rows.

- 1. ABC AB ABC AB
- 2. DE CDE DE CDE
- 3. FGH FG FGH FG
- 4. IJ HIJ IJ HIJ
- 5. KLM KLM KLM KL
- 6. NO NO NOP MNO
- 7. PQR PQR QR PQ
- 8. ST ST STU RST
- 9. UVW UVW VW UVW
- 10. XYZ XYZ XYZ XYZ

In the four tables we find 20 letters remaining constant or assigned to the same numbers in each to the four tables while 6 numbers are variable, that is assigned sometimes to one number and sometimes to another.

| CONSTANTS | VARIABLES |
|-----------|-----------|
| 1. AB     | 1 or 2 C  |
| 2. DE     | 3 or 4 H  |
| 3. FG     | 5 or 6 M  |
| 4. IJ     | 6 or 7 P  |
| 5. KL     | 7 or 8 R  |
| 6. NO     | 8 or 9 U  |
| 7. Q      |           |
| 8. ST     |           |
| 9. VW     |           |
| 10. XYZ   |           |

All of the crosses except H and M are constant. Balance fluctuates and ascension is uncertain, doubts arise.

As has been shown, odd numbers are masculine and even

numbers are feminine. Therefore we find certain letters always masculine and others always feminine while six letters partake of both numbers or sexes sometimes expressing as masculine and again as feminine.

| MASCULINE | FEMININE | VARIABLE |
|-----------|----------|----------|
| AB        | ED       | C        |
| FG        | IJ       | H        |
| KL        | NO       | P        |
| Q         | ST       | R        |
| VW        | XYZ      | U        |

This gives another division of the alphabet into

| MAS. | VAR. | FEM. |
|------|------|------|
| A B  | C    | D E  |
| F G  | H    | I J  |
| K L  | M    | N O  |
|      | P    |      |
| Q    | R    | S T  |
|      | U    |      |
| VW   |      | XYZ  |

With the exception of the L cross all the sex crosses are feminine except M and H. The feminine crosses are I, S, T, X and Y.

In the numbers from 1 to 10 we also find more hidden knowledge. Odd numbers are masculine because their factors cannot produce two even and two odd factors, which means they cannot serve as mothers. Odd numbers, like the masculine chromosomes, always produce two factors, one odd and one even, and with the exception of 9 all the odd digits are prime.

The even numbers are feminine, because their factors can produce like or unlike, masculine or feminine. Therefore, they are mothers. Female chromosomes also have an even number to the cell.

1 stands for unity. It has no factors and contains no other number. 1 stands alone by itself without mate or companions. It cannot reproduce kind and is, therefore, asexual, sterile, and single, dwelling in the universe by itself. It stands alone and represents perfection. It is the initiate who is at one with the Creator, for from it come all the other numbers. It is the unmanifested chaos and signifies the descent into matter, the beginning, the fresh start or the piercing of the closed virgin womb of nature. It dwells alone without mate. Like the phoenix bird it always rises out of its own ashes. It recreates itself and ever exists throughout all eternity for  $1 \times 1$  equal 1. It is considered lonely, selfish and unfortunate as it draws unity from the individual and upsets him. It separates the individual from the rest of the world and makes him draw into himself. He becomes self-sufficient, a recluse, the captive, the lone wolf.

2 is duality, male and female joined, the divine hermaphrodite, because its factors are 1 and 1, or a pair joined. It represents our first parents, male and female, or the Adam and Eve of the Bible. It is the only even number that is prime, dividing into a barren sexual pair and denoting that the next stage in development after asexuality in bi-sexuality. This is evidenced by the fact that 1 plus 1 is 2 and 1 minus 1 is 0, the only hope that one has of evolution is through two.

2 is an excellent mixer. It enters into more combinations and unions than any other number. Therefore it is very friendly and understanding. It represents poise and balance. Yet it is an unhappy number because it is doomed to celibacy owing to its

dual or hermaphrodite nature. It is a polaron and forces flow through it. Therefore 2 is very psychic and understanding. It knows both male and female. 2 is a powerful number because it has its square in 4 and cube in 8. For this reason it is powerfully associated with 4 and 8 and exhibits its highest possibilities in their company, or in other words it is most at home in the company of females. 4 and 8 are excellent companions or mates for 2. Two is the only digit in the series which can demonstrate its powers to the third degree. Both its square and cube are spiritual and analytic. On the material and spiritual planes 2 is analytic, a good reasoner, intuitive and therefore it comprehends things which are not understood by others. It is highly evolved and contains great potentialities. It often demonstrates the individual struggle to retain and obtain at the same time. Its polarity causes the elements and spiritual forces to flow through it, giving it a healing, soothing power. It is both intensity and weakness, aggression and fear, progress and failure. Its whole existence is one of continual ups and downs. It tastes both the bitter and the sweet, rises to great heights and sinks to the lowest depths. It is the genius, the person who understands all things but who himself has no confidants and advisers, the one who is all things to all men, but who when in trouble finds no place to go and no one to console him. Thus two becomes a leader because it falls not into the vices and pitfalls of others. It is closest to unity and the creative force. It is perhaps the most misunderstood of all numbers while in itself it is the most understanding for it knows both male and female, unity and diversity.

3 is a masculine, virile number. It, too, demonstrates the power of 9. It is a stable number which makes for material form and persistency. In its form of the triangle, it has sharp corners, acts like a wedge, forces itself in, and yet has broad, resisting sides which offer obstruction. It is a sexual number giving birth to creations, and produces the first plane surface in the triangle. It is also a good mixer, but agrees with the person it is with, being all things to all men. With masculine numbers it is masculine; and with feminine numbers it is the understanding male, the *matinée* idol, the playboy. While 2 is always found in the company of females, 3 is equally at home with males and females.

While 3 is a good mixer, it is not as sociable as 2, which enters into more combinations. 3 is strongly masculine and its high sexual nature keeps many numbers away from it, for he would always propagate and be fruitful. 3 is self-reliant, material, and has many inert qualities.

4 is the first mother, the immaculate virgin, who carries God, 10, Lahun in her womb as 1 plus 2 plus 3 plus 4 reveal. She wants to mother all, loves all and out of her womb sprang the Creator, the All-in-One. She represents the four creative rays which blend to give birth to 4 composites. She is both the Bacabs and the Chacs and for that reason she is analytic. She is the first truly female number and the best mixer among feminine numbers, sociable and agreeable with her own sex; but not as good a mixer as her male companion, 3, who mingles well with both males and females. 4 is more or less in a harem. She is on the square, upright, and level in all her dealings as she produces the square with its four sides, the parallelogram, the rhombus, and rhomboid, trapezium, and trapezoid. Unlike her male companion she is not able to wedge herself into things as well as 3, but like him she has sharp corners and offers a firmer resistance through her added side.

4 represents wisdom, cleverness, alertness, the self, the ego.

She is tenacious, hard to change, usually right, and a good diplomat. She loves to create and possess.

5 is masculine, creative, and in his highest aspect he is spiritual, creative, and a balancing power, coming in the middle. He forms the pentagram or five-pointed star. But 5 has a sinister aspect, the star can be inverted and evil, partaking of an animal nature like the goat. With evil associates, he can become a beast and is easily led astray. He is either 5, the head, reason, wisdom, the intellect, or 0 his lowest, as nothing under the feet of man. He is the material aspect of Lahun, the All-in-One, the creative power on earth, and as such he represents the dual powers of good and evil, contrast. He can create and destroy. He can reach the highest heavens or descend into the lowest depths. He can produce either joy or sorrow. He may be serene, calm, peaceful; using his brain in achieving, or he may run wild and be a demon of fury running roughshod over everybody.

3-4-5 represent the right triangle, the son, mother, and father in the material world. They are the reflection of the divine trinity of 8-9-10 which depict the soul, completion, and the Creator. 3 is the son born before all worlds, the first male who sprang from 2, the divine hermaphrodite. 4 is the immaculate virgin mother from whom all life in the material world sprang, while 5 is the intellect, the will, reason, judgment. The unity of one with its asexuality finds duality in 2 and sex expression in 3 and 4, male and female, father and mother who seek reason and wisdom through 5, the head, intellect, intelligent use of their powers and faculties. They must raise their animal natures to a spiritual level before progress is possible.

6 is feminine, the interlaced triangles representing sexual union. Therefore 6 is highly sexed, and frequently over-sexed, indulging in sexual excesses. She is material, loving luxury and ease, and using others to acquire her ends. She is full of pride, fixed, and not easily swayed. She is the inverted 9, or the lower side of life (higher spiritual expression). She is prolific in generation and feels that she must increase and multiply continually. She is purely worldly and materialistic, having no connection with the higher or lower triads of 3-4-5 or 8-9-10, but represents the vale through which all must pass in the journey from the lower to the higher triad. She infers both natures in the interlaced triangles and can assume great spirituality to conceal her lust and sexuality. 6 is the link between the world of flesh and the world of spirit, and leans more toward the world of flesh and material things and gain in its  $2 \times 3$  aspect, partaking of the bi-sexual 2 and the material nature of 3. She is often perverted. 6 wants to feel, to experience sensation, thirsts for adventure and thrill, and material gratification. She becomes a nomad and drifts like the Jewish people, who have the interlaced triangle for their symbol.

7 is the sinister number, masculine, prime, offish, obstinate, and refusing to divide evenly in the 360 degree circle which all other numbers join, the circle which bands them all together against the sinister influence of 7. He is the only number that refuses to join the circle. 7 is Lucifer, the fallen angel, who refused to worship the infinite Creator. Always cold, indifferent, unfeeling, refusing to sacrifice or accommodate. It stands alone and tempts all with illusion, deception and worldly pleasures. It is the temptation which must be passed before the spiritual is reached. One must pass through 7 before reaching the 8-9-10 of the Creator. 7 guards the gate to heaven, or the road to 8-9-10. It places the sensuous, alluring, tempting 6 before it as a bait, temptation to lust, selfishness, and material gratification. 7

presents all the tinsel and sham to hide spiritual riches, the goal of all things. It produces reincarnation and the necessity for it, yet poses as an angel, by presenting the 3-4 aspect to equal 7. It is illusion, deceit, the seven-headed hydra that guards the gate to happiness. It is the obstacle in the path, defeat, destruction, hell itself.

8 is the soul, the Holy Ghost that proceedeth from the father and the son, the 9 and 10, stability and creative ability. It analyses and reduces to elements. It is the essence of all things, the life in all things, the 8 creative rays, the Bacabs and the Chacs. 8 remains hidden and is seen of none. It is the power behind the throne, whose will is life, and who, when the possessor of life transgresses, brings about material dissolution. 8 is the soul which all things must have to live and which none can exist without. It is the cosmic symbol, the interlaced squares, the cube of 2. It is interdependent, pouring out force and receiving favours. It is self-sufficient, containing within itself the potency of all things.

9 is stability always producing self, or material phenomena. It is the number of completion, the finishing up of one round and the beginning of the next. It rises out of its own ashes and never diminishes. Though it be crucified, it rises again to reveal itself to the world. 9 is the teacher, the initiator, the adept, the leader, receiving help from the Creator. It is the Son born before all worlds of the Immaculate Virgin Mother, 4, and containing great wisdom in the head, 5, for 4 plus 5 make 9.

10 is the Creator, God, the Father-Mother, or more properly the Great Mother. It is the highest aspect of numbers, the greatest number used. After 10, the pierced virgin womb, the male and the female, the power of reproduction, all numbers reduce to units from 2 to 9 and 10 by occult reduction. The higher numbers represent higher powers of the lower. 10 represents the essence of all things—creative power. It is the line and the circle out of which all manifestation comes, for all which takes form and shape must be composed of lines or curves, or a combination of the two. 10 represents both unity in 1 and combination in the circle or universe. The circle, composed of 360 straight lines or 360 degrees, is divisible by all the units save 7, the fallen angel, the lost tribe. 10 is all-embracing, the Absolute, the Great Architect

of the Universe. It is the line and the circle, born of the immaculate virgin 4, or springing from the circle 10 is the beginning without end, the Alpha and Omega of all things, the fullness of life. Before it there is nothing, after it there is nothing. It alone exists, and in it are all things that ever were, are and are to come. It is the essence of all. 1 (2-3-4-5-6-7-8-9) 0 equal 10.

11 is composed of 2 units. It represents the above and the below linked in one unit, or a psychic condition, a blending of the material and spiritual natures, a balance between this world and the next. It is the creative 10 starting to manifest upon a higher plane. It brings things out of the ether. It is inspirational, mystic, and able to perform miracles. It is the priest, and can use super-dynamic powers. Being a dual or divided number, it can become very material when evilly aspected; or exceptionally good and spiritual when with virtuous associates.

12 is a sexual number being  $3 \times 4$  or the marriage of the male and female. It influences the family, domestic relations, the home. Marriages which are made in heaven bring together two individuals, the sum of whose vibrations is 12. It is also a fluctuating number, stable and firm in 1, requiring unity and harmony when well aspected; but expressing uncertainty and duality in 2. It represents the ill-mated pair in the asexual 1 and the bi-sexual 2 when evilly aspected. Then it is also a sensuous number, being inclined to laziness and laxity. It often demands material results and is a hard taskmaster, shows dissatisfaction. It is inclined to be trying, annoying as an evil harbinger, and peaceful and contented as a  $3 \times 4$  aspect with good surroundings. Its factors and the numbers that combine to make 12 should be studied in relation to marriage partners and their associations.

13 represents completion, the unity and stability in 1 and 3, and the perfect mother in 4. 13 breaks up old conditions and prepares the world for the start of a new round. It is the king number, even as 12 is the queen number. It ends the seasons, as there are 13 weeks to each season. It is inclined to be sinister when evilly aspected, displaying the 6 plus 7 combination, or the temptations of the flesh and the illusions of the world. It is a hard number to understand. Its value depends entirely upon the day name and the month's position.

## The Soul and the Year

V. MIDSUMMER TO MICHAELMAS

by Eleanor C. Merry

**T**HAT THE MIDSUMMER brings something like a "fertilisation" of the soul, was the subject dealt with last month.

Midsummer is the "promise of new birth." All birth is a descending out of the spiritual world. But before it can take place there must be an ascending, or aspiration, of the human element—in this case the Thinking and Feeling of the soul—to meet the approach of cosmic Thinking and Feeling.

Certainly one can use such an expression! There are not only human thoughts, but "world-thoughts"—the "wisdom of

the world." This wisdom is apparent to anyone who gives himself up to observing the wonders of the visible universe. The shape of a leaf, the colours of an insect, the incredible millions of forms and the overwhelming intricacy of every detail in them! All is wisdom. Then there is also a cosmic *Feeling*. This lives in the light, the warmth, the colours of the light, the changing moods of Nature; but above all in the countless interwoven *rhythms* of the world. Every animal, insect, bird, fish, or reptile; every plant, the minerals, each single human being, every star and planet—all have their own special rhythmic life. In the living creatures we recognise it most easily in the breathing and

circulation. All this is the "sensitiveness" of the universe. If the rhythm of the world were disturbed there would be universal catastrophe. Illness is nothing else than a disturbance of rhythm. In the planetary system, this "Great Breath" carries the divine creative Word. It would not be wrong to say that as the Spirit is manifested in Thought, so the Son is manifested in Feeling, in the ruling rhythms of the worlds.

But midsummer-time should do more for man than reveal these two qualities of being. There is a third quality only manifest itself fully later, because it remains, at this season, so deeply hidden. It is the Will. Steiner once gave a course of lectures on the Four Archangels of the Seasons. This subject was dealt with by me in a series of articles in the MODERN MYSTIC earlier in the year, when I tried to describe the midsummer festival in connection with the "unknown" Archangel Uriel. Uriel may be imagined as the spiritual Ruler of the summer, representing the totality—like the totality of Light—of Divine Intelligence. Michael is the Guardian of this Intelligence; while Uriel may, in a sense, be described as the Light of the Intelligence, or Wisdom, itself. But this Being is not content merely to remain "at rest in himself." He is also "intelligent," or divinely aware, of what has to be *done*. So he points to the Will. So he reminds man of the darkness of *human errors*.

That is so logical really. Because when you have a bright light you perceive that the shadows look darker. The greater one's intelligence—even in the ordinary sense of the word—the clearer is the *meaning* of things. That means also, the more distinctly is the divine ruling of the world revealed, and the clearer (or darker) are the shadows of the obstacles to its fulfilment.

Uriel *awakens the human conscience* to know itself as a force that creates history. The Midsummer experience is that of "losing oneself to find oneself." But the "finding" is the discovery of the spiritual source from which humanity has come. This was described as a "fertilisation" of the soul. But it is not enough. It would never do to remain merely ecstatic. One has to look down from the heights and perceive the *depths*.

The same process is carried out by Nature. The "identity-bestowing" force of the Sun is a premonition that everything in Nature "after its kind" must descend in the autumn into a seeming death—a descent into the "depths"—which is in reality nothing but the forerunner of a new birth: "Except the seed fall in the ground and die, it remaineth alone."

The saying of St. John the Baptist, whose festival is at Midsummer, is that "He must increase, but I must decrease." This is a Sun-mystery. If we are able (as given in the meditation for the tenth week) to realise that the blazing Sun is only the external and visible splendour of an invisible Spirit—the Spirit of the Logos—then it is comprehensible that the more this physical manifestation declines, the more the spiritual power increases. This God has "touched" us, as though with His Finger, as the meditation suggested. Midsummer has brought the climax of all that man can experience as a heightened consciousness of the visible creation: "Nature-consciousness." But now it must begin to change, and be ready to become *self-consciousness*.

The whole sequence of the weeks from summer to autumn is a gradual awakening of the concealed power of the will—the will to "die" and be "reborn." But the will is of the same nature as Love. It is "Fire." But as the season advances this heat disappears from external Nature, and has to be discovered as

an inner mystical experience—the Sun reborn in the human heart. That will be the experience of *Mid-Winter*.

\* *Twelfth Week*. (According to the Easter date, about June 28th–July 4th). The meditation for this week is really a sort of gathering together of the whole *crescendo* of the summer experience. It can be made more definite—less abstract. We can think of actual Spiritual Beings, the bearers of warmth and sparkling light, streaming towards us in our "flight into soaring worlds." The more definite such a thought becomes, the greater will be a certain sense of confidence and faith that this is really a bestowal upon us of something like a point, a star of light, which is our own, and which they bring towards us.

*Thirteenth Week*. The feeling of the soul at this time may be described as psychic warmth, which is immersed in the spiritual warmth of the Cosmos. But far away from it, at the opposite pole of our being, the real spark of this fire begins to glow in the profound *depths* of soul. We can feel it like a sort of message. The sense of this "message" is to remind us that we are grounded in the Spirit; spiritual powers are not only in the heights of Thinking and Feeling, but are also the base and throne of everything. It is only if one can feel oneself "whole" in this sense, that it is possible to accept without hesitation, that the human being is "a spirit amongst spirits." If your head is in the clouds, so to say, you do not remember your feet. And if you do not remember them, then you have no real relationship to the earth—to other human beings. It is the same in a spiritual sense.

*Fourteenth Week*. It has been said earlier how the summer is the outer visible picture of the Earth's "outbreathing," which corresponds to a sleeping and dreaming of Nature. A sleeping person is often compared to a plant—something "vegetating." And it is quite correct. The becoming green of the Earth, its incessant production of living essences, is similar to the vital processes going on in the human body when the soul and spirit are withdrawn in sleep. Man is caught up into Nature's dreaming in the summer, and loses his thinking in the bewitchment of his senses, so that his thoughts become "dream-like," and he loses himself in the summer light. All this has been described. The fourteenth week then is a sort of memory of all this. As though one said to oneself, "Oh, I have been lost! I have wandered through the whole world, stupified in my dreams and dream-thoughts. Now I begin to awake! Within all those dreams I see now that cosmic thoughts held sway. All that glory was the result of divine thinking. But the 'glow' of it was a mere 'seeming'—an enchantment of my senses. What is *really* there, is Divine Thought."

*Fifteenth Week*. These two or three past weeks seem really to mark a kind of pause in the whole sequence. It is more like a period during which one realises that something has *been* happening. Even the actual course of the seasons makes a kind of pause, and that is why we feel it also in the soul. It is the summer *solstice*—the "standing still" of the Sun.

If we look at Nature, we get the same impression. There is little change. Everything is somehow "held" at the climax of the rising sap—the climax of fertilisation, the greatest possible potentiality of seed-creations. Look at the trees, the grasses, the flowers, the insects! Everything is at its peak—the outbreathing is complete. And as in every breath we inhale or exhale there is

\*Following, as before, the order of the weeks as starting with Easter, and not January 1st.

an infinitesimal moment between the change from the one to the other, so we sense this moment also in the world of Nature.

The summer goes on, of course. We are not normally aware that anything remarkable has happened. But if you are really attentive, you *can* see the change. Early July is still Mid-summer, but it is already different.

This stage continues. But something very subtle and delicate is added to the realisation that summer is slowly withdrawing. It is that the spiritual creative powers have themselves been instrumental in hiding the human *self*-consciousness from itself—wrapping it up, so to say, in the senses' intensity of perception and enjoyment—like a kind of protection. Why? Because the Ego alone, mere "point" that it is in the vast circumference of things, could never gather strength for its tasks unless it could, for a time, be scattered and multiplied in the "glory" of the world. So a certain sense of humility makes itself felt which can be expressed in the words: Enclosed in my own narrow bonds alone, I could never achieve true strength. Now I can achieve it.

*Sixteenth Week.* One can say that the "inbreathing," both of Nature and of the human soul, now begins to be really apparent. What we have received in the way of strength and of self-consciousness like tiny seeds beginning to form—must ripen. They must be recognised as entering a period of gestation.

Even normally I think the prevailing mood—if one stops to consider it at all—is a feeling that something has happened, reached a climax, and in some way now "belongs" to us. Mostly, people say regretfully that the height of summer is passed; and that days have already begun to "draw in"—a most apt and true expression!

Outside in Nature we see everywhere the formation of seeds and fruits. Tiny apples, pears or plums, chestnuts and hazel nuts, cover the branches. Wild roses and may-blossoms show their hips and haws; the hay is cut; corn is in the ear. All this is only showing its first beginnings, but we know it will grow more and more intense.

*Seventeenth Week.* Therefore the inner corresponding experience grows stronger. Just as the seed, first forming itself, is a result of vast universal influences—sun, clouds, rain, moon, planets, subterranean forces—so what was the expansion of our own soul-experiences before midsummer, is now becoming contracted, like a seed: the whole spiritual universe, infinite space, and power, light and love, the creative Logos Himself, seems to say: *Hereafter thou shalt find Me in thyself.*

*Eighteenth Week.* Such a meditation as last week's possesses tremendous force. But to be rightly experienced it should increase humility, and not suggest greatness. So the present week rouses a sense of deep unworthiness. There is a suggestion in it that the soul realises itself as the vesture of the Spirit, just as the seed of a plant *is not the new unborn plant itself*, but only the container of the power which will create it. The real miracle is *enclosed* in the seed. In the same way, the feeling of the soul is like the feeling of someone who has been given an enormous and priceless treasure to hold. He does not know if his arms are strong enough. He must stretch out his arms widely, strengthen his limbs and his back, brace himself, recognise his unworthiness. . . . He knows, I must prepare my soul as a seemly vesture for the Spirit.

*Nineteenth Week.* Now something new enters. It is the reliance upon memory. Memory is the fulcrum upon which

human life depends. There would be no memory if we had no Ego. There would be only something like a faint echo, a faint impression connected with sight, or hearing, or a particular locality, but *no remembering*. So the very fact that memory is mentioned in this week's meditation links it with the gradual strengthening of the Ego's will. "I will endeavour to remember what I have received." The more one can do this, the stronger grows the "something" which is germinating in the soul. One could say: "By remembering, I make firm in myself the power of selfhood which I have not created, but which has been bestowed on me. This I will not forget."

*Twentieth Week.* Now a feeling of inner certainty begins to grow. The polarity of expansion and contraction becomes somehow understandable. One feels quite confidently that if there were *no* summer of the soul, no period of expansion, the Self would in some way be blotted out into oblivion in living only, so to say, an even and unmoved existence held fast in the body. And that, on the other hand, if we were to become entirely satisfied with a "winter" of the soul, trying to exist in a kind of permanent solitude and narrow self-dependence within the body—the Self would be destroyed. It would indeed kill itself. The human being would be so cramped as regards his humanity if he were to be entirely and absolutely self-sufficient, that he would forfeit his right to be human. He would become an ego-less animal. Therefore, this twenty-first week really brings a flash of self-knowledge. And looking out at the kingdom of the plants, where the turning from summer to autumn is becoming evident, one gets a sudden insight into the fact that there too there is this silent and boundless confidence in the rhythms of the year. Without the assistance of the Cosmos, the seed in the plant would be no more than an evidence of its dying.

*Twenty-first Week.* This confidence in the world awakens even more. But the presence of a germ of something *new* in the soul gives at the same time self-confidence—a presentiment of power and of creative faculty.

And in the *Twenty-second Week*, the soul is able, so to say, to sum up the experience by remembering again the *Light* which had poured down from cosmic space throughout the summer. What has happened to this Light, which, as physical light, is beginning to diminish? It is transforming itself into an *inner light of the soul*. Just as the plant needs physical light in order to bring it to maturity, so the soul—"the vesture of the Spirit"—needs soul-light (understanding or insight) in order that fruits of the Spirit may ripen. So the conclusion is reached that nothing can develop within the human "I" which has not first existed in the World-Self. What was outside becomes inside, and *vice versa*; they are dependent upon one another.

*Twenty-third Week.* From this intensity of inner experience, the meditation now points once more to the outer world. The time is about the middle of September (13th-19th). There one sees very clearly how the light and the atmosphere are changing. Autumn mists begin to gather. It is as though the senses had to be a little veiled. Summer is really over, we say to ourselves. On windless September days a single leaf here or there flutters down from motionless branches. Yellow and red, or purple, predominate in the colours of the flowers and fruits. Looked at quite externally, we would now say that Nature is beginning to dream. But it is only the appearance of dream. Inwardly, in the fruits, she is beginning to awake. Where has the summer gone? Where is the heat and splendour of the Sun? It is within the seeds. And

it is within us too. "The summer has surrendered itself to me." Not only the light but the warmth are kindled within.

*Twenty-fourth Week* (immediately preceding Michaelmas). Now one remembers once more the Cosmic Spirit. What is it doing when outwardly the autumn seems to veil its activity? It moves onward, strives onward, *penetrates* everything. It is quickened more and more by our own self-knowledge! It pierces all inner veils. It becomes *will*. It is not the will of mere outer action, but establishes itself in us as the ground and source of our human will—the essence of the power to "become."

*Twenty-fifth Week* (Michaelmas.) Uriel's reign is over, and the reign of Michael begins. Uriel has revealed the Light and caused it to pierce the darkness of matter. Now Michael brings the Fire.

The "natural" being of the world appears as though sinking to sleep. But the spiritual being of the world wakes. We look around us and feel the inevitable sadness of autumn, of decay,

death, approaching darkness, and cold. Coldness will slowly overwhelm everything. It contracts, presses, diminishes. . . . But inwardly the fire burns. That fire is our Self, waking in the recesses of the soul. Then the task of humanity reveals itself as the development of inner wakefulness, which carries the fire of energy, enthusiasm and courage into all that is apathetic, cold and dying.

There is much in every human being which is in that condition. We need not think it refers only to the idea of restoring a decadent civilisation. *We* are "civilisation." Without each one of us it would not exist. The seeds of a new world are *in us and outside us*, but in both directions an awakened will is needed if they are not to shrivel and die.

Michael—the Forerunner of Christ—points the way to the world of death because there is no resurrection without it. Death—paralysis of the source of the will—is the dragon that his flaming sword pierces and destroys.

(To be continued)

## Out of the Celtic Twilight

### II. HISTORICAL AND ETHNOLOGICAL SKETCH

by Ion D. Aulay

WE WILL CONTINUE OUR VARIATIONS on a Celtic theme by presenting a brief historical and ethnological sketch based on the studies of painstaking and reliable researchers who have endeavoured to chart this misty region, where will-o'-the-wisp flickerings are ever ready to lead astray the feet of the unwary. This will be by way of an introduction, before passing on to consideration of a Mythological nature. Little is known with any exactitude of the nature and function of the ancient Celtic Gods, Gadelic or Brittonic, or of the ceremonial of their worship; while of the nature of Druidism there is a variety of opinion. The few contemporary references of classical authors, such as Cæsar, Pliny, Diodorus Siculus, refer to times when we may justifiably believe that the whole Celtic epoch was on its descending arc. The accounts by later and Christianised authors of the times antedating the advent of Christianity, which means for them the official church, have to be approached with caution, not to say suspicion, for the Christian Church has always had the tendency to pervert and distort what was not agreeable to its way of thinking or its policy. Gildas refuses to give any details of the pre-Christian religion of the Welsh beyond the usual monkish references to idolatrous abominations, references in which we can detect the Hebraic element from which Christianity in its official form has ever suffered.

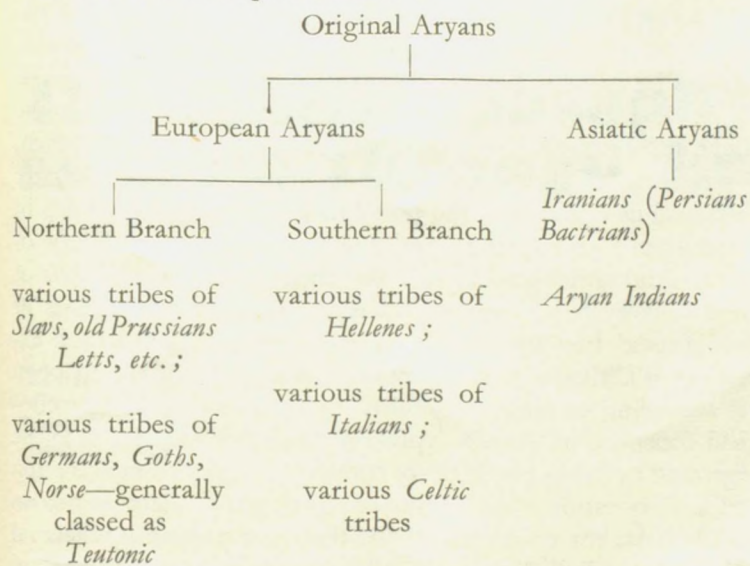
An endeavour will be made here to present a picture of the subject by taking as data hypotheses for the most part now adequately established as fact and resultant upon the researches of archæologists, philologists and historians, as well as mentioning what the older annalists recorded, however fantastic they will seem to the modern mind, and then essay some interpretation based upon what we know as the oldest doctrines in the world, the *Gupta Vidya*.

The islands of the north-west of Europe, known now by their geographical names of England and Wales and Scotland, and Ireland, or collectively British Islands from the word assigned to them by the Greek and Latin writers and which was itself derived from a Celtic source, have been, like other places, the meeting-place of diverse racial streams and cultures from the earliest times of which we have record. Successive "waves" of migration and settlement have passed over them, leaving indelible traces. Previous to the advent of the Celts, who were Aryans, there existed at least two earlier races, a small, dark-skinned long-headed race of the Neolithic age (to whom are attributed *oval* barrows) called Iberians, and a tall, rough-featured, strong-limbed, round-headed and fair-haired people of Finnish or Ugrian stock. Both these were non-Aryan. As the word Aryan is in these days subject to controversy, we use it in the sense of the older ethnologists, to describe those nations who are linguistically related, whose languages were derived from a common parent-tongue, to which one derivative, Sanskrit, the classical language of India, is acknowledged to be the nearest approach of which we have record. According to the late Professor Alexander MacBain, an archæological authority and one of the greatest Celtic scholars (his *Etymological Dictionary of the Gaelic Language* is a standard work), the Picts were for the most part descended from this Finnish-Ugrian stock, although they came to adopt a Celtic speech. He came to the conclusion, additionally supported since his time, that what are popularly called Druidic remains, barrows, stone circles, megalithic monuments and the like, long antedate the Celts, and therefore Druidism, and are the work of these pre-Celtic people. This view is the generally accepted one to-day. The pre-Celtic peoples must have been in possession for an enormous period of time, the Celts arriving on the scene much later.

The Celts spoke a language, which together with most of the



languages of Europe, and some in Asia, such as Iranian, Sanskrit and its derivatives Hindustani, Bengali, Mahratti, etc., is derived from the same parent source from which these latter have also sprung—the original Aryan tongue. Where the people lived whom we may consider to have been the original Aryans and who spoke this original tongue . . . *ursprache* has not yet been definitely established by external research. One writer suggests that their dispersion to various parts of Asia and Europe could not have been less than 3000 B.C. It is held that they first split up into two parts, answering to the modern Asiatic and European Aryans. The European branch again divided into two, a northern and a southern branch. The northern comprised what eventually appeared as the Slavonic (various Russian, old Prussian and other Slavs) peoples; and also the Teutonic (various tribes of Germans, Goths, Norse or Scandinavians) nations: while the southern branch was made up of the Greek, Latin, and Celtic peoples and their offshoots. It would appear that the order of the arrival in Europe of these Aryan folk is, firstly, the southern branch, with the Celts as vanguard, and secondly, the northern branch, with the Slavs bringing up the rear of all. MacBain remarks: "For the purpose of attaining political greatness, the Celts came too soon, and the Slavs too late." Diagrammatically the above can be expressed thus:



Regarding the Celts. The line of their migrations across Europe can be traced by names of places and rivers. As they came into Europe they must have met with and absorbed some of the pre-Celtic and therefore pre-Aryan elements, and we may therefore suppose that the religious conceptions and practices of the Celts reveal traces of these far older elements.

There was a period when the Celts, according to the earliest records of them, were in possession of most of western Europe, and at the time of their capture of Rome in 390 B.C., they would appear to have possessed, as can be established of them later, northern Italy, France, Belgium, part of Germany, most of Spain, Britain and Ireland. Of their physical characteristics it appears that they were "tall, pale, and light-haired."

The next point to be considered in the internal history of the Celts is the fact that the race is divided into two major divisions, according to the languages spoken by each. This linguistic division can be traced far back historically. MacBain says it can be followed back by monuments and inscriptions for 2,000 years. The Celts seem to have established themselves by means of two

successive invasions. The first was that of the *Gadelic* Celts, and the second that of the *Brittonic* Celts. This second wave can be also described as *Gaulish* because Gaulish and Brittonic are really the same, in all important respects. The Brittonic Celts drove the Gadelic Celts from France into Britain and Ireland, and then followed them into Britain. MacBain writes (*Celtic Mythology and Religion*. Eneas MacKay. Stirling N.B.): "When British history begins with the Christian era, France and Belgium were Gaulish or Welsh-speaking, and so was also the eastern part of England, and the Scottish lowlands; while Cornwall, Devon, most of Wales, Cumberland, Galloway, and the surrounding counties, north of the Forth, and all Ireland, belonged to the Gaels. It must be remembered that a good portion of the population north of the Grampians was probably non-Celtic. By the end of the seventh century no Gael lived in England; the British tribes had been driven back to the corners of the country by the Saxons, and they absorbed the old Gaelic population. Ireland was still altogether Celtic, and remained so till the thirteenth century and later.

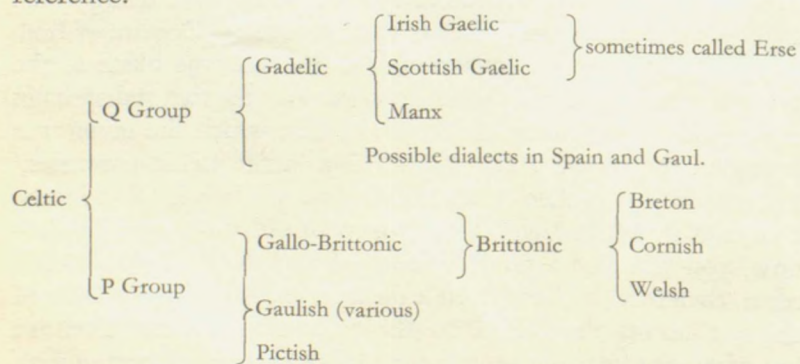
"The last wave of the Celts (the Brittonic or Gaulish) was in its turn pressed on from two sides. First the Romans overran and garrisoned Gaul, and then Britain, which they kept for 400 years. Then the Teutonic nations pressed on France from the north, conquered it and were absorbed; while in Britain they conquered and absorbed the old population, leaving the old Brittonic population to the western shores. The eastern portion of Ireland was conquered and settled in (much later), and the rest has been gradually falling under the sway of the English tongue. The Celtic-speaking peoples at present are the Bretons of Brittany, the Welsh, the Irish, and the Highlanders. The total number who can understand a Celtic tongue is, according to M. Sebillot, three millions and a half (*Revue Celtique*, iv, 278)." Of the Celtic characteristics, MacBain, himself a Gaelic-speaking Highlander, wrote (*ibid.* pp. 54-57):

"Of the physical characteristics of the Celts, except to show unity or diversity of descent, it would be needless to speak in discussing their mythology; but there are so many Irish legends bearing upon the early ethnology of these islands, with continual reference to small dark men, tall brown-haired and fair-haired races, that it is necessary to glance at least at the question. The unanimity of ancient opinion in making the Celts tall and fair-haired has already been noticed, and in the myths the ideal of beauty is, as a rule, what is told of the summer isles of the West where dwelt a divine race of the pure Celtic type, 'long-faced, yellow-haired hunters and goddesses with hair like gold or the flower of the broom.' Another type of beauty was recognised: Peredur or Percival of Wales, as well as the lady Deirdre of Irish story, would have no consort unless the hair was black as the raven's wing, the skin as white as snow, and the two red spots in the cheeks as red as the blood of the bird which the raven was eating in the snow. But, 'if you look at the Celtic countries,' says the author of *Loch Etive and the Sons of Usnach*, 'that is, the countries in which Celtic was spoken in old time, or is spoken now, you will find a predominance of dark hair.' There would seem, therefore, to have been a decided change in the colour of the hair among the Celts since the times of Cæsar and Tacitus; but whether this is due to mingling of races or is connected with a higher nervous activity, for fair-haired children become dark-haired as the nervous system becomes more active by years, is a question which, though important for the mythologist to know

in its bearing on the migration and borrowing of myths and manners, yet cannot be decided in the present state of knowledge. . . . There is, however, a more wonderful agreement in the mental characteristics formerly attributed to the Celts with what we now regard as the Celtic character. Roman writers have noticed their wonderful quickness of apprehension, their impressibility and great craving for knowledge, qualities which have rendered the Celt a very assimilable being in the fusion of races. They were generous to a degree; prompt in action, but not very capable of sustained effort. Cæsar is never tired of speaking of the *mobilitas*—changeableness—of the Gauls, and also of their ‘celerity,’ both mental and physical. Another feature noticed from the very first, and still noticeable in the Celts, is their fondness for colour; ‘loudness,’ we might say, both in colour and sound, musical or other, has been especially attractive to them. They appear in flaming tartan dresses before the walls of Rome in 380 B.C., as we see from both Livy and Vergil. ‘They wear,’ says Diodorus Siculus, a writer of the first century, B.C., ‘bracelets and armbands, and round their necks thick rings, all of gold, and costly finger rings, and even golden corselets; they have dyed tunics, flowered with colours of every kind, and striped cloaks fastened with a brooch, and divided into numerous *many-coloured squares!* . . .’ Their love of ornament and colour appears strongly in the mythic tales equally of Wales, Ireland and the Highlands; indeed, so rich is the description in one Welsh tale that at the end of it we are told that ‘no one knows the *Dream of Rhonabwy* without a book, neither bard nor gifted seer; because of the various colours that were on the horses, and the many wondrous colours of the arms, and of the panoply and of the precious scarfs, and of the virtue-bearing stones.’”

As a result of the migrations westward of other nations of the Aryan family, those Celtic tribes who were not absorbed into the new populations now holding the territories they once occupied, losing their language in the process, got pushed to the extreme western seaboard, and it is in these regions that one finds the last remnants of the first Aryan speech to be heard in Europe. And the twofold division of the language corresponding to the two waves of migration already described likewise still persists. Philologists term these two divisions the Q group and the P group respectively. Although there is a great difference between these two groups in structure and sound, nevertheless they form ultimately one distinct language family, as do the Germanic and the Latin languages each in their own case, for example.

Were we to classify under the generic title *Celtic* the different “species,” the following tabular form would provide an easy reference.



“The main differences between these two branches of the Celtic group consists in this: the velar guttural of the Aryan parent tongue which we represent here by the symbol Q, when

labialised, that is when the sound w or u attaches itself to it, becomes in Brittonic a simple P and in Gadelic a C (K, Ogam Qu). Thus the Welsh for ‘five’ is *pump*, Cornish *pyp*, and Breton *pemp*, Gaulish *pempe*, whereas the Gaelic is *còig*, Manx *queig*, and Irish *cúig*; the corresponding Latin form is *quinque*. Professor Rhys has hence called the two branches of the Celtic the P group and the Q group (from Ogmic *qu* = Gaelic *c*).”\*

Even as recently as the eighteenth century there were still six *living* Celtic languages, for at that time Cornish was still spoken. This has since become extinct, though there are individuals who know it; and Manx is nearly extinct. There remain only Breton in the Armorican peninsula, for whose survival the tenacious Bretons have successfully struggled; Welsh, which still lives on with undiminished vigour and virility; Irish, which has taken on a new lease of life under political independence, and Scottish Gaelic which gradually declines along with the population of the Highlands. But in place-names, in personal names, in a variety of customs, beliefs and traditions, the Celtic legacy lives on, if for the most part unrecognised and forgotten. Names of gods and goddesses live on in such personal names as Angus, Bridget or Bride, Ceridwen, Lear, Arthur; in place names such as Eire, Man, Camel- (in Camelford, Camel, and the Roman name for Colchester—Camelodunum); Cole, in names of rivers like the Dee and Don. Indeed, could we but trace the origin of the name of many an obscure village, stream, river, hill, we should doubtless be surprised at the results of such investigation.

The fact that there were two divisions of the Celts into the Gadelic and Brittonic Celts, each with their own form of speech, the migration of the latter following upon that of the former would lead us to suppose the possibility of certain differences in their religious conceptions and practices, giving a variety of Deities. And although all gods and their consorts or *shaktis* of each and every pantheon are but representations and agents of those diverse but universal powers that are themselves expressions of Ultimate Force or Energy, it would naturally happen that, according to locality, environment, and possibly psychological constitution, certain representative gods are placed in the foreground as being particularly connected with the race, nation or tribe in question. Such ideas are hard for modern minds to grasp, because for us religion is for the most part an intellectual theory about or belief in a series of abstractions, and not an actual and elemental experience. The nearest approach to religion people have to-day is a far too intense preoccupation with and absorption in politico-economic ideologies of one kind or another, productive mostly of strife and ill-feeling. These are the modern substitutes. Nevertheless, even to-day, a people, a nation, a race is what it is not by reason alone of what appears externally as an influencing factor, but by reason of its gods, that is those forces, call them what you will, which mould it. They correspond one with the other.

Activities of all kinds are the outcome of elemental necessities, desires, beliefs, ratiocination, all moulded to some extent by environment—and a particular bias in the direction of a particular conception of the nature of the universe and of human life. The latter may be the outcome of hereditary influences, education and upbringing, or conclusions arrived at as the result of some specific training, mode of thought, or simple observation

\* Alexander MacBain, LL.D., *Etymological Dictionary of the Gaelic Language*. Stirling. Eneas MacKay.

of facts. The force or forces (whatever you may call it) that lead an individual or a group in such a direction so that the outer manifests the inner will-plus-desire cause, are described in the terminology here used, as the god or gods, or Daemon (as Socrates puts it). In ancient times when humanity was neither so individualised nor so deeply incarnated, a group life, in which was maintained the hierarchical principle of leadership by those who were approved and fitted for such office through special training and yogic initiation was possible. On this assumption a conflict of forces within a given group can scarcely be thought of as an event likely to occur. Compared to modern ways of living, human life may have been in the past extremely uncomfortable and rough, but by way of compensation it must have been far more intense, immediate and vital, its forces must have been far more integrated and aligned. It is doubtful whether any modern European could live the intense life of a St. Columba, with all its rigours, for example. To-day things are completely different. We know very well that the individual and national gods are not by any means always in alignment or identical, and that the human psyche is far more a mass of conflicting forces that render it weak and ineffectual. And so far from leading positions being held by people of responsibility and understand-

ing, a casual glance at external conditions will soon reveal the fact that many are held by those of the very reverse attainments.

A "world-conception"—to use a German expression—is therefore one of the important factors when considering human activity, and its influence is in proportion to its strength. "As a man thinketh in his heart so is he." We need only think of the influence of medieval ecclesiasticism on the contemporary life, and how it acquired its strength. If our world-conception can lead us to recognise the gods and unite with them, conflicting forces will be resolved. The gods, or hierarchies, are the vehicles for the concentration and manifestation of different aspects of Creative Force. For those who think along such lines they are as much symbols of realities as were Zeus, Hera, Apollo, and the rest of the Olympian Hierarchy to the ancient Greeks.

The Celts possessed a vital, elemental religion, or rather were possessed by one. Like other races they sought intercourse with their gods, by following the prescribed formulæ. To understand something of these people whose blood also is mingled in our veins, and whose influence has been subtle and little recognised we must include some description of their gods, although little is known with any degree of certitude of them.

(To be continued)

## The Anthroposophy of Rudolf Steiner as seen through English Eyes

XI

by George S. Francis

WITH THIS, THE FINAL ISSUE of the current year, this series of articles must be brought to a close. Not that the subject matter is exhausted, but for two other and quite simple reasons. Firstly, I have become too ill, and have too little mental or physical energy to shape the matter and put it on to paper, and secondly, because I feel that the original purpose in writing these articles has been by now achieved. That purpose was simply to provide, for the English-speaking people of Great Britain and America, a more easy channel of approach to the teachings of Rudolf Steiner, than is usually obtained by the official literature of the Anthroposophical Movement.

### Things Omitted

These eleven articles are, however, in no sense of the word a compendium of Anthroposophical teachings. Much has had to be omitted from sheer consideration of space. For example, nothing has been said of the very valuable work done by Rudolf Steiner in presenting the two ancient Eastern ideas of Reincarnation and Karma, in a form likely to be more acceptable to modern Western minds. Far too little has also been said with regard to the new revelation of Christ's Mission on Earth, a knowledge of which is vitally necessary to an understanding of the pressing problems of this age. Nothing at all has been said about the practical activities that are already beginning to proceed from anthroposophical knowledge, in the fields of Agriculture, Medicine, Education and Art, simply because I feel that reference to these matters could be more fittingly made by those who are actually

engaged in the development of these activities. But, despite these omissions, I do feel that enough has been said and described to indicate that with the Anthroposophy of Rudolf Steiner, something quite new has come into the world, which will probably be much more highly valued by future generations than the present one. We are probably too near its revelation to place it in its true setting. Those who are aware of it are probably too dazzled by its brilliance and too overawed by its magnitude to make the best use of it. But those who come later and who, therefore, will be able to view it from a greater distance, will doubtless be able to see it in truer perspective and be able to rise to a higher appreciation of its practical merits.

(Concluded)

### Thibetan Yoga (continued from page 520)

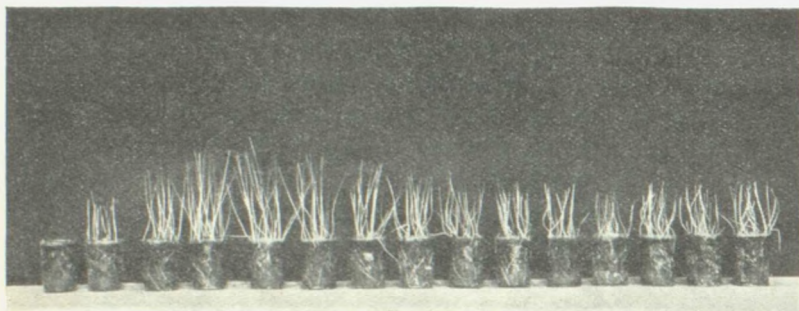
betake us in our harassed physical forms to a region so far from everything that savours of our harmless comforts and necessary joys. There *could* be worse fates; but we will not insist on this extremity!

Nevertheless we would remind the reader that the astral travelling so beloved of Victorian occultists is always possible, and cheaper, in more ways than one, for those who have the intelligence to realise what food and drink are necessary for the full flowering of their natures. Magnanimity in conjecture, as in politics, is not seldom the best policy, and this book will not have failed of its purpose if it has drawn some attention to the

(continued in page 504)

# Astro-Biological Calendar for January

by Mrs. L. Kolisko

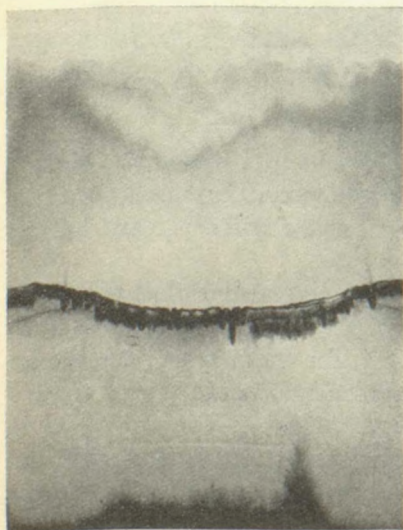


Plants grown beneath the surface of the soil  
1 metre to 16 metres in the month of January 1932

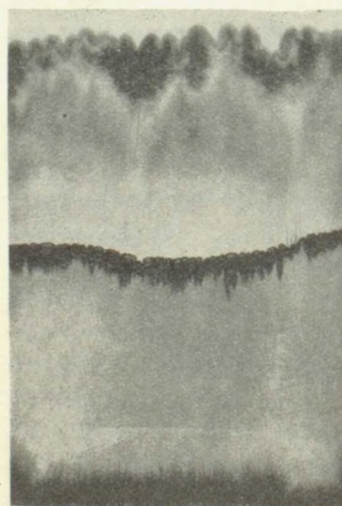
**T**HE FIRST POT IS UNDEVELOPED. The plants of the second pot show increasing growth up to the 5th metre, they then decrease. All the plants stand perfectly upright. The exact figures are :

| Metres | Length of leaf | Length of roots | Temperature |
|--------|----------------|-----------------|-------------|
| 1      | 0.2 cm.        | 2.2 cm.         | 5.0° C.     |
| 2      | 7.9 "          | 10.2 "          | 8.5° C.     |
| 3      | 13.1 "         | 13.4 "          | 12.5° C.    |
| 4      | 20.5 "         | 16.5 "          | 13.0° C.    |
| 5      | 21.6 "         | 15.5 "          | 13.5° C.    |
| 6      | 19.9 "         | 13.2 "          | 13.5° C.    |
| 7      | 15.8 "         | 14.9 "          | 13.5° C.    |
| 8      | 14.3 "         | 14.8 "          | 13.5° C.    |
| 9      | 13.5 "         | 13.5 "          | 13.5° C.    |
| 10     | 10.2 "         | 13.0 "          | 13.5° C.    |
| 11     | 9.9 "          | 10.3 "          | 13.0° C.    |
| 12     | 10.4 "         | 13.2 "          | 12.5° C.    |
| 13     | 10.4 "         | 12.6 "          | 12.0° C.    |
| 14½    | 10.2 "         | 10.7 "          | 12.0° C.    |
| 16     | 10.2 "         | 11.0 "          | 12.0° C.    |

The maximum growth is found at 5 metres as regards the leaves, and at 4 metres as regards the roots.



Nitrate of Silver 1 per cent.  
Characteristic picture for the  
month of January



Nitrate of Silver 1 per cent.  
February 1928  
Full-Moon



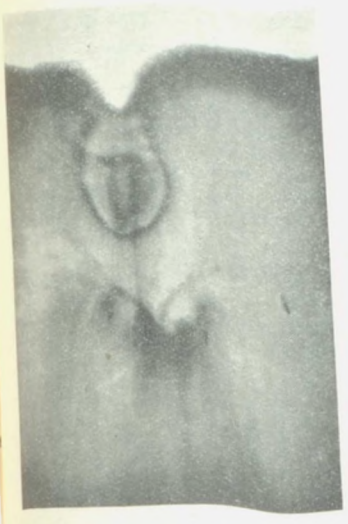
Nitrate of Silver 1 per cent.  
March 1927  
Full-Moon

The picture at the bottom of the previous column is a very good representative for the months of January and February. It suggests the winter; no specific forms; it is clear and cold.



A whole year has now been studied, month after month. It may be instructive to look back to the beginning. We started the description of these experiments with the month of February and are finishing with the month of January; 1928 to 1929. In February we see a rather dull, expressionless picture. The March picture begins to take form; April, still more so, May, June, July—all these months produce increasing wealth of formative forces hidden in the metal-salt, nitrate of silver. Then from the months of August to September, October, November, December and January, this strange formative force decreases. The silver-pictures becomes less and less expressive. They change from vivid brown colours, to a greyish-green. The soft round formations of spring-time change to more pointed ones in autumn and finally disappear in a straight, horizontal line in winter. Whatever happens in nature throughout the different seasons of the year is reflected even in a mineral salt. We have only to find the right experiment, and watch carefully all the changes day and night for many years, and then the great book of nature lies open before our wondering eyes. In these articles I have tried to show some of the mysteries hidden in matter by experiments with nitrate of silver. It could also be demonstrated with other metal salts, say chloride of gold.

We also studied what happened to plants grown at various depths beneath the surface of the soil. These strange experiments reveal very interesting laws working in nature, and which have not before been studied. In these more or less aphoristic articles



Nitrate of Silver 1 per cent.  
April 1927  
Full-Moon (Easter Sunday)



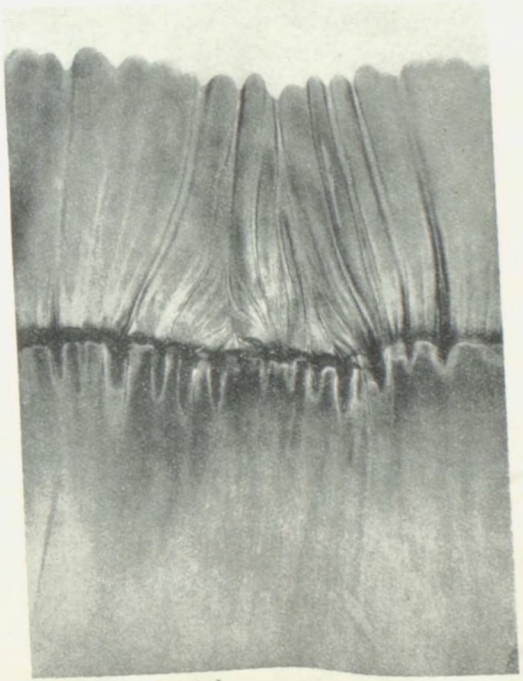
Nitrate of Silver 1 per cent.  
May 1927



Nitrate of Silver 1 per cent.  
June 24th, 1927



Nitrate of Silver 1 per cent.  
Characteristic picture for the  
month of July



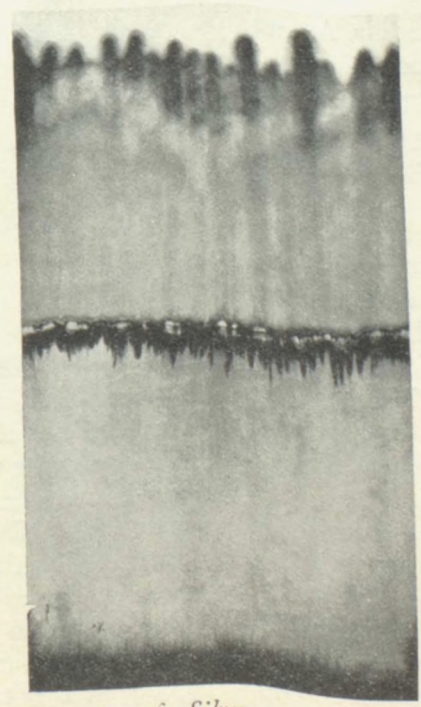
Nitrate of Silver 1 per cent. August



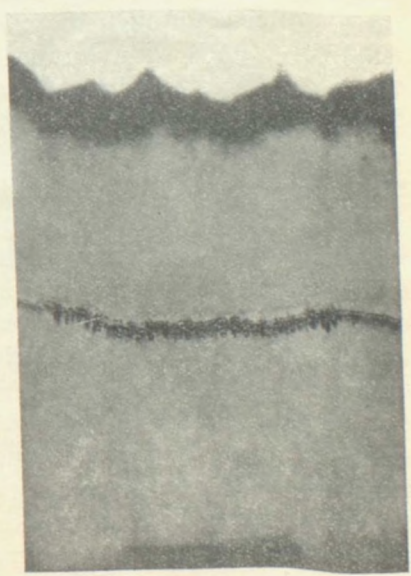
Nitrate of Silver 1 per cent.  
Characteristic picture for the  
month of September



Nitrate of Silver 1 per cent.  
Characteristic picture for October



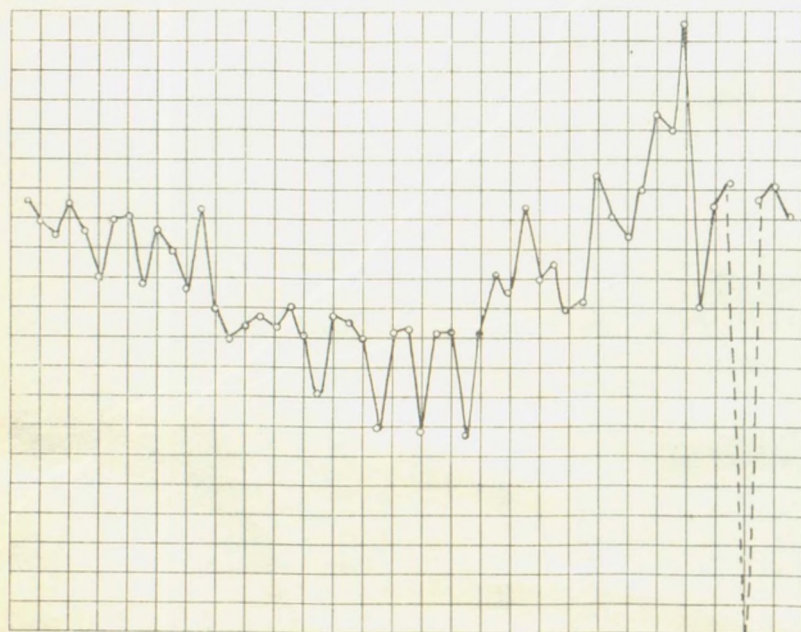
Nitrate of Silver 1 per cent.  
Characteristic picture for November



Nitrate of Silver 1 per cent.  
Characteristic picture for December

it is quite impossible to treat this subject thoroughly. My intention was to point out in how many different ways we may contemplate the influence of the seasons, the influence of Sun and Moon and all the planets. We really ought to learn something about what happens beneath the surface of the soil. We have seen a small selection of experiments during the year. The exact figures have been enumerated, and I would suggest that those readers who are really interested, make a small graph for each month. They will get twelve completed different pictures. January, February, March, April and May begin with small plants and slowly increase in size. During June, July, August, September and October, and even during November the opposite phenomenon operates. In the beginning we have rather large plants, they then become smaller—a decreasing curve. The month of June is the most balanced of all.

I want to show one complete graph, fifty-two weeks in the year 1931, representing plants grown 5 metres below the surface of the

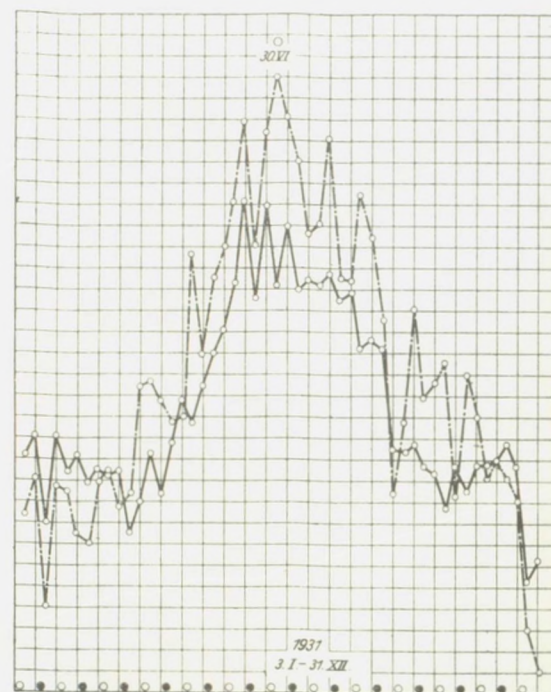


soil. The smallest plants are in the months of June, July, August. In December it happened once that the plants did not grow at all. From the first until the sixteenth metres, no germination took place. After a fortnight the seeds were taken out of the soil (slightly enlarged with absorbed humidity) but not sprouting. That is perhaps the strangest phenomenon that ever happened. There was nothing wrong. At least I could not find anything wrong in the soil. The same soil had been put in the flower-pot, the same variety of seeds; in the laboratory the seeds had germinated and had become small plants, beneath the soil the seeds had been killed by some unknown force. I must say *killed*. We tried to keep these seeds for some time in flower-pots in the laboratory, still they would not grow. Something must have happened beneath the surface of the soil which had the power to destroy the seeds completely.

Suppose that in just such a moment a farmer had sown his seeds—there would have been no harvest! In many years of experiments this phenomenon happened very rarely. Still it was sometimes repeated. Sometimes from the first to the sixteenth metres the seeds were killed; sometimes only at a certain depth.

Now let us compare the above graph with the corresponding experiment carried out in the laboratory. This graph has been published in the book *Moon and Plant Growth*. We find an opposite

picture. It looks like the reflection in a mirror. Above and below the surface of the soil, summer and winter seem reversed. I hope



to be able to give a full account of these experiments on another occasion.

Waning quarter : Tuesday, January 2nd.  
 New Moon : Tuesday, January 9th.  
 Waxing quarter : Wednesday, January 17th.  
 Full Moon : Wednesday, January 24th.

|             |                |               |
|-------------|----------------|---------------|
|             | •   •   •      |               |
|             | ●   ●   ●      |               |
|             | •   •   •      |               |
| January 1st | Conjunctions : | Oppositions : |
| „ 1st       |                | Moon-Mars     |
| „ 3rd       |                | „ -Jupiter    |
| „ 8th       |                | „ -Saturn     |
| „ 13th      | Moon-Mercury   |               |
| „ 15th      | „ -Venus       |               |
| „ 16th      | „ -Jupiter     |               |
| „ 17th      | „ -Mars        |               |
| „ 20th      | „ -Saturn      | „ -Mercury    |
| „ 29th      |                | „ -Venus      |
| „ 29th      |                | „ -Jupiter    |
| „ 30th      |                | „ -Mars       |
| „ 7th       | Mars-Jupiter   | „ -Saturn     |

**Thibetan Yoga** (continued from page 501)

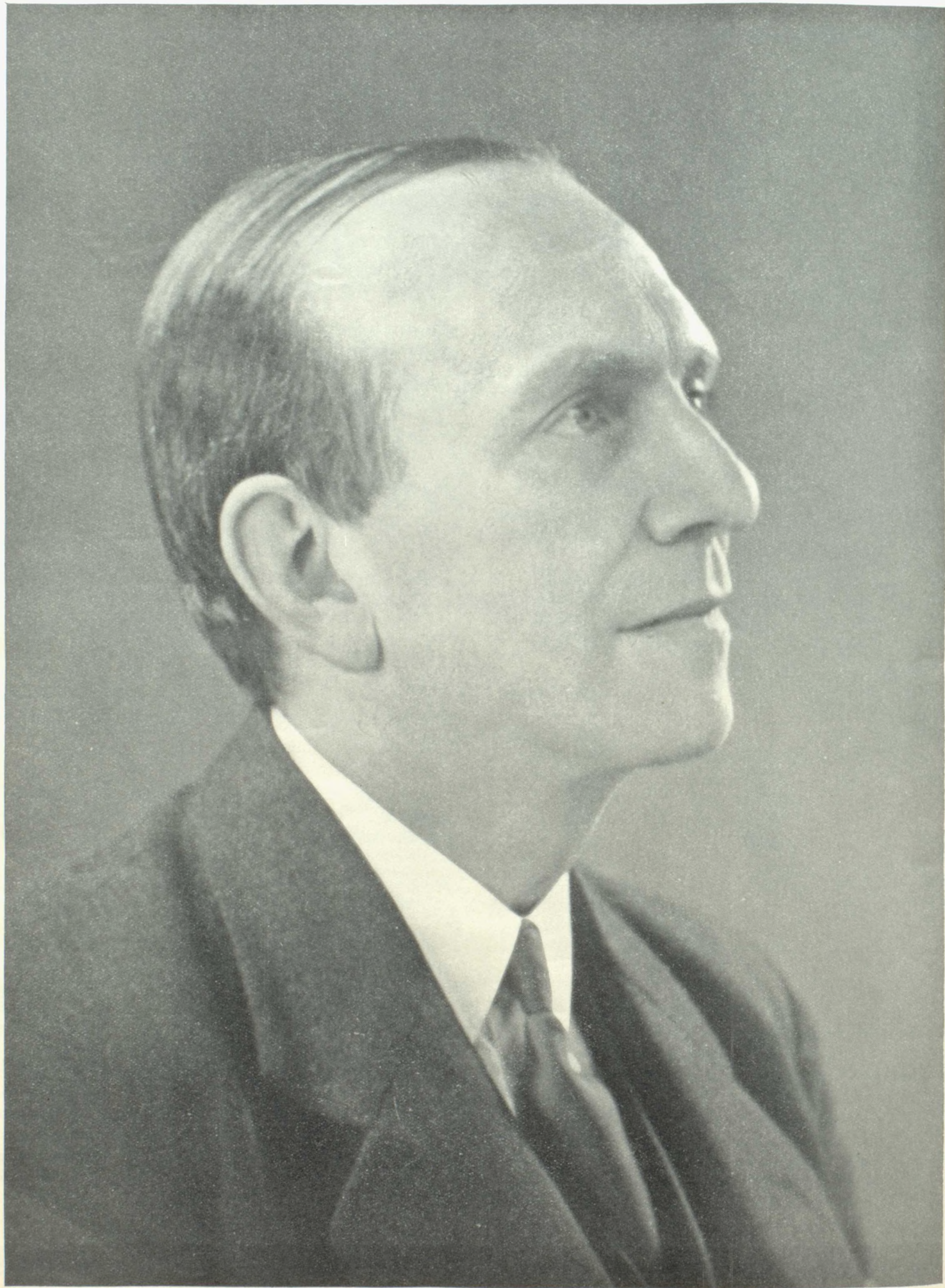
fountain-head of all that men in their best moments think and feel. "Faire rêver quelques nobles âmes," in Flaubert's fine phrase may be to light a lamp which all the dreary wiles of the cynics and the nay-sayers will find it impossible wholly to extinguish. Never has it been more necessary to recall man to his own nobility than in this age which dines with the crys of false prophets loudly proclaiming the efficacy of false nostrums. The best protection against the danger of giving too ready an ear to these dangerous guides is the realisation that the essence of the good life is not agitation, but peace and the joy that comes from peace.

(Concluded)

*Born*  
*March 21st, 1893*  
*Vienna*

For Eugen Kolisko

*Died*  
*November 29th, 1939*  
*London*





### Dr. Walter Johannes Stein

“DR. KOLISKO CANNOT BE ESTEEMED sufficiently highly. He is a scientist who is personally linked with the problems he is dealing with. He conveys scientific conviction, but gives out the content of his knowledge in such a way that his personality cannot be separated from his teaching. When I hear him speak, I feel he is truthful to the depths of his heart. In this truth he lives to the uttermost.”

These words Rudolf Steiner, the great Austrian scientist and philosopher, wrote about Dr. Kolisko on May 7th, 1922, when he published a résumé of his impressions received while attending lectures given by some of his collaborators and friends.

The present writer has known Eugen Kolisko for thirty-five years. We were together as teachers when Rudolf Steiner founded one of the biggest private schools on the Continent, and gathered teachers of nearly every type of education and science around him. Later it was our destiny to come to this island and find here a new home. During the whole of this time, Dr. Kolisko was pursuing the same honest way of research and the same ardent search for truth.

Dr. Kolisko lived more in the souls of the people he had to deal with than in his own personality. For me he is an example of a completely unselfish person. The first letter I ever received from him (he was then still a boy) he signed, instead of his own name Eugen, my name Walter. And in another letter he wrote: “Don’t write to me until next August, as I must educate myself until I feel untouched by your or anybody else’s influence.” This was characteristic of him. His whole life was dedicated to the welfare of other people.

His faculty for sacrificing his personal interests either to those of other people or to objective science, made him the kind of teacher who gives away all he knows, but in a most charming personal manner. It was not just science that he taught, but science in Koliskonian form. On the other hand, his private life never obtruded. We were close friends, but when he got married he never told me, and when he had his first child he did not mention it. Often when he arrived at the school, he forgot to say “Good morning,” or to give any other form of greeting, because he never had the feeling of having just arrived. On the way there his thoughts were already dedicated to the person he was about to meet; and when he went away he did not say “Good-bye,” because he never had the feeling that he was leaving. To his friends he suggested a kind of eternal presence, making ceremonial greetings and farewells unnecessary. There were people who felt such things as impoliteness. One of our school friends said to me: “Kolisko disappears like gas—one never knows where he has gone.” This friend did not understand Kolisko’s “eternal presence.”

Dr. Kolisko represented a form of knowledge and science and a style of life which could only arise on the Continent, in Middle Europe, and especially in pre-war Vienna, where he was born. For this type of human being, study starts with being interested; but really to take interest means to fall in love with the object of study. This way of dedicating oneself wholly to the thing one is dealing with, creates boundless enthusiasm. And enthusiasm, together with complete truthfulness, constituted the mental “atmosphere” in which Kolisko lived—an “atmosphere” which he conveyed to everyone with whom he came in touch.

There is no science Kolisko did not study. And he was no dilettante. He had a wide knowledge of languages; he was a good mathematician; he excelled in chemistry, physics and medicine; he was complete master of the history of all ages and all nations; he was musical, and played the piano well. He was a psychologist, and was knowledgeable in literature and the history of art. His knowledge in each of these spheres was not fragmentary, but universal and complete. Whoever reads his articles on the systematic study of zoology, and those on plants, in *The Present Age*, will realise this; and he possessed the ability to convey his knowledge in a unique manner.

Together with Mrs. Kolisko, who is also a scientist, Dr. Kolisko solved some important medical and agricultural problems. I hope that it will be possible, with the help of Mrs. Kolisko, to publish from his notebooks some of these more important discoveries and the underlying material: for instance, the treatment of foot and mouth disease (on lines indicated by Rudolf Steiner), and other important commentaries on agriculture and medicine, of which latter science he had a profound knowledge.

Dr. Kolisko’s father was Professor of Anatomy and legal medical officer in the University of Vienna, and later Professor of Pathology. Among his father’s friends were the most famous Viennese doctors and these men surrounded Dr. Kolisko in his youth. Kolisko himself became Professor of Medical Chemistry in Vienna University and took his doctor’s degree there: later he became head of a clinical institute in Germany, having, after leaving Vienna, been previously Medical Officer in one of the largest mid-European private schools. The inspector of public health proved statistically that the state of health in that school was far better than that in other schools, and this was publicly noted.

In England, Dr. Kolisko was head of the School of Spiritual Science and the Rudolf Steiner Institute.

On November 29th he died suddenly from heart failure. His life was dedicated to others. His friends will never miss his “eternal presence,” and coming generations will apply themselves to discovering the treasures of his note-books,

### George S. and E. S. Francis

**T**HE PASSING OF DR. E. KOLISKO on Wednesday, November 29th, 1939, while on a journey from Paddington Station to Bray-on-Thames, will be felt as a great loss by all who knew him.

It is now ten years ago since we first made contact with him; and the acquaintance ripened into real friendship as we met him during successive years on the occasions of his periodic visits to England to give lectures at the yearly summer schools, organised by the Anthroposophical Society in Great Britain, upon the scientific aspects of Rudolf Steiner's teaching, especially in so far as it threw light upon a fuller understanding of the real nature and destiny of Man.

On many of these occasions we were privileged to act as his hosts while he stayed in London, while more recently we visited him at his clinic at Burghalde and at his institute in Stuttgart. It was on such occasions, in the intimate life of the home circle, that we came to experience another facet of his exceedingly varied nature. His public lectures had already disclosed to us the brilliance of his intellect and the far-reaching vision of his mind, for although an Austrian by birth his interests were by no means limited by nationality, they embraced the whole of mankind and included the whole world in their scope.

But within the close intimacy of the home circle the eagle-like character of his mind gave place to a warmth of heart that was personally comforting while his genial humour made for real companionship, especially as it was usually directed less to criticism than to expressing appreciation of persons and things.

His lively sanguine temperament, his vigour of mind and boldness of conception were a real stimulus to all those who came into personal contact with him. He was but small in stature, but he was a great soul, and his passing will leave a real gap that will be keenly felt by all those who are now conscious of the loss of physical contact with him.

We both have had many opportunities of experiencing his sympathetic sureness of touch when dealing with invalids and those suffering from ill-health; for these and many other experiences we shall always hold him in loving memory.

Of his personal intercourse with Rudolf Steiner and of his work as teacher and medical doctor at the famous Waldorf School at Stuttgart, we must leave those to speak who have had direct experience of this important phase of his life's work. We personally always found him a mine of information and there seemed to be very few aspects of the teachings of Rudolf Steiner with which he was not concretely and intimately familiar, which is no more than saying that we always felt him to be a worthy pupil of a great teacher.

Although continually engaged in lecturing and writing upon

spiritual subjects he was never nebulous or vague, in fact he seemed to possess a practical genius for demonstrating the reality of spiritual truths by an adroit presentation of the physical facts of nature or of history to illustrate the reality of the spirit that was working within or through them.

### Eleanor C. Merry

**I**HAD KNOWN DR. KOLISKO for about sixteen years, but it was during the last four or five years of his life that I had the opportunity of working with him continuously; and for the last three years nearly every day.

Of his many talents and the general sequence of his life's events, Dr. Stein and Mr. Francis have written in other columns. I would like to describe three aspects of his character, which, as I knew him, seemed to me to be guiding stars for the education of any modern human being. In the main, my work with him was in history, occultism, and—the only all-inclusive word I can think of—humanism. With other people he could be also the scientist, the doctor, the educationist, and even the art connoisseur.

I had always very much admired, while disliking, what is generally known as the "student" type—the kind of person who plods and labours and amasses heaps of information and reads for hours and days in museums and libraries. Dr. Kolisko was a student, but of a kind entirely different from anything I had met before. His intelligence was like lightning. It would flash from point to point, from book to book, from experience to experience with insight and humour. His studying, while arduous in the extreme, was something one only felt in him as one feels the clouds in a thunderstorm—as an elemental *condition* given shape and brilliance and logicalness by the light. The flashes could reveal every detail of the landscape.

What one learnt from this was the importance of such a light that could give every detail its right significance. Things that the ordinary student would most certainly pass by, he seized upon. They were essential to the whole. This vividness of interpretation, this pursuit of the apparently unimportant, gave a quality to his knowledge which I think—after many years' observation—is only to be found in those who have followed a path of intensive occult self-education. Dr. Kolisko was a pupil of Rudolf Steiner's. The kind of training which Steiner advised for his pupils, always—in those who worked at it conscientiously—effected this *enlivening* process in the pursuit of knowledge, this enthusiasm and fire, together with a great conscientiousness in the

search for truth. One certainly learnt from Dr. Kolisko the value of acute and imaginative observation.

Then, rather deeply concealed in him, was the tenderest heart for the needs and sufferings of the world. One could really say of him that he did not live for himself but for others. Very few people realised this. During many difficult and painful situations he had to pass through in the course of his life, he had gained a clear insight into human nature; and he often found there very many tortuous paths which, through people's love of expediency, compromise, sentiment, habit, and so on, often led "around" the truth instead of into it. There arose then, so to say, a field of battle in him in which the overwhelming claims of stark truth, the surrounding human sensibilities and prejudices, plus his own hatred of causing suffering—were the combatants. He would "put his lance in rest" and ride into the tumult. Sometimes his best friends would be temporarily victims of his general and vital assault upon every kind of insincerity. He was quite fearless. One could learn from this quality that humanity's ideal might some day be realised: "The truth shall make you free."

This tumultuous side of his nature developed, by its very difficulty, what lay at a deeper level. I can think of no other words for this than that he sought the capacity usually described as being "wise as serpents and harmless as doves." There is diplomacy in politics, but there is also a diplomacy of the spirit. So it is easy to understand that the qualities of acute imaginative observation, a supersensitiveness of feeling, a passionate championship of the truth, went to make up a complex and a noble character.

I have written my memories of Dr. Kolisko from this rather personal point of view because I think they show that his death at the age of 46 seems to cut short a life that held promise of most exceptional development—just in those directions where the world so sorely needs fearless enthusiasm, and penetrating insight. He lived whole-heartedly for the building of a future based on practical experience, freedom and truth. And he still lives for it.

### The Editor

IT WAS IN FEBRUARY 1937 that I first met Dr. Kolisko. Others have dwelt upon his scholarship and intellectual and spiritual attainments, and these in any event are well known already to readers of this journal. But no amount of appreciation of these attributes could give any impression of the more simple and human sides of a manifold nature, which

it was my privilege to enjoy in very close, and almost daily contact with him, from our first meeting until the day before his death.

Dr. Stein has mentioned his habit of meeting a friend, and without any preamble by way of greeting, at once plunge into the principal thought in his mind. After a short acquaintance it often happened that on meeting, we both addressed one another with exactly the same initial word, and had perforce to stop and start afresh, for each knew quite well what was in the other's mind. Not the least of the evidences of the quickness of his mind was the rapidity with which he added English to his repertoire of languages. And this, his latest acquisition, was no mere pedant's or grammarian's English, it was alive with a number of idioms and colloquialisms to which he did not hesitate to add a small, but particularly apt collection of American adjectives and phrases. He very well recognised the virtues of good Americanisms, and appreciated their ultimate object, the re-vitalising of the English language.

I have never met a more tireless man. He was an early riser, and his average day was spent between writing, attending to his duties as Principal of the Rudolf Steiner Institute which he founded, some hours of research at the British Museum, lecturing, visiting and administering to sick friends, advising students from various educational institutions, attending to the needs of harassed refugees, and all manner of services for others, which to lesser men would have been, to say the least, tiring. But after a day of this kind, beginning in the early morning and lasting until eleven in the evening, he has appeared fresh and alive and has carried on a conversation (more accurately, a lecture disguised as conversation) during which his astonishing mind would range over history from the earliest times and include, *en passant*, references to little-known facets of medicine, art, biology, all of which he illumined from out the depths of his own consciousness. After such a day he has left me at five in the morning while, standing at my door, I have watched his small figure walking briskly away down the darkened street, the quiet of the morning disturbed only by the swish of the road-cleaner's brush.

He was a great soul, and, like all such, suffered most at the hands of those who had most need to offer him their thanks. Pettiness found no place in his make-up, and the present writer for one has learned the lesson of forbearance when listening to him speaking kindly and appreciatingly of those who did not quite merit it.

Emerson says somewhere that with the death of his son, he felt he had lost an estate. That is what the MODERN MYSTIC has lost, except for the knowledge that his deep concern for mankind will ensure us always of his ungrudging help; certainly for as long as we are able to pursue our main purpose.

At our last conversation I told him of the changes contemplated for the MODERN MYSTIC, giving the reasons set out elsewhere in this issue. With these he was in complete agreement.

He was above the restrictions of societies, and felt that in view of the extreme urgency of the political situation in the world, the work to be done by members of all occult and mystical societies was more important than at any previous time in history.

For me, to know him was a major experience, an indication of the possibilities offered to every human soul, an essay in kindness and loyalty, a gift that was too good to be held. He was a very great and very good man.

### Walter Rummel (*The World-famous Pianist*)

**I**T IS SAID OF THE GREAT APOLLON that he was not only the god of music, but also the god of medicine and healing, the great healer. We have lost a son of Apollon, for our colleague, Dr. Kolisko, who was called to the Elysian fields so abruptly, was not only a great healer, but an equally great musician.

I have never met anyone who so completely harmonised within himself these two arts which formerly were one art, no one who awakened in me to such a high degree the conviction that music is healing, and healing, music; not only in the realm of the soul, but down into the last particularities of physical and physiological phenomena.

Dr. Kolisko opened my eyes to the intimate connection of medicine and music, and when he spoke of this I did not know what to admire most in him, the healer or the music-maker. When he spoke, the healer resounded in a symphony of sounds and rhythms, the musician sent out a healing force of unusual purity and elemental power. Unforgettable were those days when I, a specialised music-maker, could spend hours with this modest and inspiring little man (whom we liked to call "Kolli"), who opened vistas, inundated desert theories and abstract prejudices of a sterilised art, with vivifying impulses and new life forces.

The days when he alighted from the train in Brussels and shed his penetrating light on a seeking mind, alas only too easily tempted to become lost in the cobwebs of specialisation, those were days which I only appreciate to their full value now when he is no more with us in space. Never wanting to rest from a tedious journey, he immediately began pacing the floor—he only could thus gather his ideas and portray them, and we had a lovely large space for him to use! He always seemed to want to go towards an idea lurking in some other corner of the room; he stormed it and came back with it full of joy. His eyes then twinkled, and his hands and arms seemed to hold the idea he was out for. He was anxious to communicate and develop it, to

unfold it and to make it blossom out to its fullest extent and beauty. And he had the sign of a great man: he wanted his listener to be the owner of his idea, he wanted him to possess it, and become one with it.

And so I could listen to him for hours about the Medicine of Music and the Music of Medicine, how the entire human body was a musical instrument down to the smallest intrinsic particle, how the bones, muscles, nerves, the circulation of the blood system, how the various organs, the physiological centres and currents were all musical energies and values. Energies and values not in a vague phantastic sense, but based on scientific and realistic facts. The entire body became music and it seemed to me as if Apollon had arisen anew, and as if Music was the one great power of Healing; as if the various intervals, chords, rhythms, and melodies were concrete forces which, when applied scientifically, with that science of the ancient which held in itself faith and love, would all become a mighty healing force and once more purify humanity, bringing it back to the original beauty of its spiritual origin.

I saw the human body, that temple of the gods, rehabilitated as an instrument for divine hands. I saw how it should resound once more, and in thus resounding, identify itself with the stars and their movements. Healing Music—how wonderful these two words ring together. Like a future vision, a new conception arises when we realise their harmony. And when we gradually sense the message of this union, of the musical splendour of the body, how at last it is born out of Music, how it is capable of resounding to him who can play on it, who can find the keys with which to touch on it, then there comes to us that awe which is the dawn of a new age. It re-echoes from above and from below, from East, West, North and South, the trumpet sound announcing to the sinking and rising earth: Christ has risen, the Body is resurrected.

And this trumpet sound, Dr. E. Kolisko awakened in me, in us; he brought the message at the threshold of a new epoch, when specialisation of the arts is for ever swallowed up in the vortex of destruction, and when only one flaming road will lead out of chaos to the Elysian fields in which he now dwells, preparing the realisation of his great work which had to be lifted into a higher world. One straight and flaming road, that of the individualistic federative collaboration and union of all the Arts, and with this the Threefold Intercourse of Science, Art, and Religion for the Healing and the Deliverance of Humanity through Wisdom, Beauty and Love.

May the gods give us the insight, the time and the strength to show the way to be modest; pure and strong workers of the will of the Higher Worlds, and may Dr. Kolisko be granted the most magnificent and most glorious mission, may he stand by us to guide us towards the light and towards the realisation of the divine Healing Forces dormant in Humanity, for the Sake of the Salvation of this Earth.

# Thibetan Yoga

by Bernard Bromage, M.A.

## XII. THIBETAN YOGA: THE WAY AND ITS POWER

**I**N THIS CONCLUDING CHAPTER it is time that strands should be gathered together and some attempt made to see our subject in as clear a perspective as understanding will permit. Also to venture certain opinions on the reason for the absorption of vast numbers of readers in Europe and the United States in a subject which at first sight may seem to savour of the sensational and the fantastic.

There is not the least doubt that interest in Yoga is advancing by leaps and bounds among people who take the trouble to think. And even if they are incapable of this effort, they are rapidly developing a state of mind and nerves which will drive them sooner or later into an attempt to solve their problems by attaching themselves to that larger life of which Yoga is the symbol and the expression. Modern civilisation is exacting a very heavy toll. What it gives with one hand it takes away with another. It has as yet been found impossible for the majority of men to reconcile with the obvious gains that have come their way in mechanical progress and comfort the underground protests of the soul against submersion and extinction.

Our little systems have had their day and many of them look like passing pretty rapidly into a deep impenetrable night. The world has got no final satisfaction from the promises of its Gods; and the questions of the bewildered are even more poignant than the cries of the distressed. Faith seems to have fallen on a barren day, and many have given up the hopeless fight against their own imperative doubts. If ever there was a time which needed a message it is this.

But not the usual sort. Not a mere appeal to wish-fulfilment and a sop to disordered emotions. What is wanted more than anything else in our unhappy era is a gospel of unity. We have had enough of division—of hatreds built on a false sense of superiority, of inconsistencies which have needed the vilest hypocrisy to keep them from becoming too apparent; above all of that fatal severance between spirit and flesh which has been the very bane of all that we have sometimes flatteringly termed our "philosophy."

In the last resort our philosophy is the expression of our racial and national life. If our thinking is imperfect and corrupt it is not probable, but certain, that the individuals who form the flocks are having a time which can only inadequately be described as "thin." In a thoroughly harmonised state it is doubtful whether much energy would be spent in book-making. People would be so busy enjoying and realising themselves that there would be very little time available for substitutes. Life would be seen to be good and would need no buttressing from argument to support its claims on our respectful attention.

To express it another way: it is doubtful whether we have ever had a philosophy. At least one which takes into account all the parts of the machine, physical, mechanical, spiritual, and does not expire in a squelching bog of pessimism or scepticism. And in the present writer's opinion it is impossible to have a satisfactory religion until the nature of the physical world is thoroughly

understood—its components and rewards estimated and analysed and a thorough justice done to the possibilities of self-development by any means which can prove justification by fruits. Spinoza came nearest to it with his doctrine of the evolutionary growth of natural processes, and the inter-relationship of all phenomena; but his genius foresaw little possibility of an even moderately perfected mankind, and is thereby of little practical value to inheritors of a strong affirmative hope.

It can be said of Thibetan Yoga that it is the only spiritual system in the world which has at once "taken everything into account" and at the same time refused to clutter itself up with any theories which do not contribute to the perfectability of the developed human being for whom it caters. Viewed aright it is a panacea for all our ills; for, contrary to common prejudice, the individual is in the last resort much more important than the group, and Thibetan Yoga teaches that the individual can save and integrate himself even if all the cohorts of the world are ranged against him. Indeed, no flourishing group can exist unless it consists of a fair leavening of individuals who are sufficiently advanced to be able to stand on their own feet and divorce their interests from any merely ephemeral considerations. It is probable that the civilisation of the future will leave much more time and space than does ours for the fostering of the soul in solitude, realising, as it will, that the cultivation of psychic balance and psychic power is in no way hostile to the proper functioning of society but rather impels it along a sure and fortified path.

Within the last hundred years in particular there have appeared all over Europe symptoms of this renaissance of the individual soul. The inauguration of psychic research, the birth of the spiritualist movement, the public interest in the achievements of Anton Mesmer and the early and later hypnotists are evidence of a spirit of research hot on the trail of "things that matter" in the consolidation of human effort and the pursuit of human happiness. The tours undertaken by prominent oriental mystics, such as Ramacharaka and Vivekananda, the spreading of a gospel of unity and understanding are further evidence of a re-discovery which had to come. Slowly but surely the way was being prepared for the Yogic standpoint which can be expressed in short as a declaration that once the Kingdom of Heaven is within you, then and not till then will it be possible for that type of co-operation which will lead the way to a fairer and above all a more rational state of society. It is only our disordered emotions which lead us into temptation and peril. Once these unruly tyrants are successfully taken in hand, there is no limit to the heights which we can reach in efficiency, stability and happiness. Yoga expressed *tout court* is the art of seeing straight: a simple enough procedure it may seem, but, in actual fact, only possible when we have gained some degree of transcendence.

It is necessary to warn the reader here that he must exercise some discrimination in his choice of literature on this engrossing subject. It is not foolproof, and there are many false guides whose interest in the subject is confined to what they can get out of it. But the presence of black sheep need not blind the novice to the

magnificence of his theme. He will soon find his perceptions growing, once he has got a whiff of the real air of the country, and, with an ever-increasing ease, he will be able to separate the wheat from the chaff.

The beginner who wishes to draw up a course of reading for himself and is not sufficiently equipped in oriental languages to go to original sources, cannot do better than start by acquainting himself with the work of Helena Petrovna Blavatsky, who spent an arduous and almost incredibly adventurous life in amassing a store of encyclopædic information on theories and certainties which are all directly or indirectly connected with the province of Thibetan Yoga. It is a stout novice who would tackle her major works, the monumental *Isis Unveiled* and *Secret Doctrine*; but her tract on the subject of Raja Yoga will give much food for thought and will guard the student against the danger of probing too deeply into the more dubious aspects of the subject. There is no doubt that Blavatsky drew her own enormous personal power and fascination from the practice of elaborate systems of meditation in her youth; also, she is the best of instructors, for she never commits the fatal error of putting the cart before the horse and is never tired of pointing out that all the poses and postures in the world are worse than useless if they are not founded on a correct and all-embracing system of morality.

A perusal of the works of Rudolf Steiner will also provide a good groundwork for investigation, although in the present writer's opinion the Austrian occultist had not the curiously subtle feeling for these things which the great Russian manifested. It may well be that the Russian temperament is peculiarly adapted for the pursuit of esoteric research, standing as it does at the boundaries of East and West. Nevertheless, Steiner's *Knowledge of the Higher Worlds* is as good as anything in classical occult literature as a guide to the patient plodding application which must be undertaken by any novice in a science so voluminous and so full of traps for the unwary. Steiner's exposition is admirably clear and he always manifests the patience necessary to direct the steps of one not previously experienced in these fields. And he is of course, like Blavatsky, one of the great popularisers of occult knowledge in Europe.

But when we come to actual specialisation in Thibetan Yoga we are faced with a dearth of really reliable and first-class works. It is indeed difficult, unless one has had the good fortune to put in some time in an Eastern country among Eastern people of a religious cast, to develop the type of mentality needed to appreciate Eastern reactions at their true worth. Perhaps the most glaring fault in writers ambitious to try their hand at this theme is a lamentable lack of knowledge of the first principles of the subject, which can be best defined as a very subtle kind of humility. The Kingdom of Heaven does not come by standing on one's head, nor even by amassing an encyclopædic knowledge of *mudras*, invocations and spells wherewith to smite the ungodly. Instead, this way sometimes madness lies; and, which is even worse, the rapid growth of a galloping disease, commonly known as swollen head. It is not to be expected that there will be many people who are sufficient masters of their own environment to grow the intensity of perception and calm and curious reverence which is indispensable for setting up a stand in this sublimated spiritual commodity.

Some of the comparatively unvocal have had it, and have expressed in their conduct a steadfastness which the more glibly endowed have sought to commit to books. We refer to those

solitary Europeans who have lived their lives on this earth with the decorum and dignity which are the hallmarks of the Eastern sage. The English race has supplied a full share of these transplanted ones, who have lived under the beneficent shadow of Eastern ideals and that quality which is rather inexactly known among us as "fatalism." The late Lord Kitchener (probably the greatest Viceroy India ever had) possessed the quality; so did Colonel Lawrence, when every allowance is made for his limitations and eccentricities. Even the stormy and reckless Sir Richard Burton, underneath the arrogance and the restlessness, was no stranger to this country; the shadows of these men will never grow less!

But alas, these have gone from among us, and we have fallen on what may seem to the impatient a somewhat barren generation. We must look to the travellers and to the professional scholars for some sparks of the information we need. Among the former there have been men of intrepid courage (and women too) who, not content with ransacking the sphere of the physical have returned with loot of a more durable and elevating kind. The diaries of Aurel Stein, and von Sternberg, the records of Desideri and Lady Hester Stanhope contain nuggets of precious gold for those willing to delve. There is a contagion in the mere acquaintance with an Eastern landscape which can leave an impression which colours and influences a whole life. The present writer's father, who as a young soldier spent some time in the East, was never tired of talking of the intangible but quite unmistakable "hold" which the experience had on affections and interests.

For the general reader perhaps, the most interesting of the travellers is that remarkable Frenchwoman Mde. Alexandra-David-Neel, who unites to an intrepid personal courage and curiosity a deep sense of Thibetan mysteries. Although viewed purely as a writer she may seem to a purist a little patchy and scrappy, yet there is enough material in the many books she has written on the subject of Thibet and its mysteries to stock a hundred thrillers. She has sojourned for long periods in this land of her adoption, has made innumerable friends among the priests and people of the country and is remarkably free from that pernicious sense of "superiority" which so many peripatetic Europeans think fit to assume in contact with the sacred things of the East.

She has interpreted Thibet both from its secular and its religious side. For the beginner her *With Mystics and Magicians in Thibet* will contain a great deal of simply-described esoteric matter on which he can ruminate and build up his own "promised land." She is particularly good on that type of ceremony and ritual which abounds in colour and varied movement, and she has a penchant for describing the more lurid aspects of magic. Much of her time has been given to a study of Thibet's extremely rich epic literature; and an acquaintance with her work will at least serve to point out that the country contains not only a religion but a culture. In a word Mde. David-Neel, a member of what is perhaps the most intelligent race in Europe, has turned her gifts to excellent account by illuminating the secret places of the East with a lamp which burns with all that the Gallic mind can command of observation and inference. It is good to know that her books have won a wide popularity in Europe and America. That this can happen in the thirties of this century is a sign of the way the wind is blowing: a wind that carries in its wake all kinds of promises for a more organised and intelligent future.

Turning to a more strict and meticulous scholarship, the present century has produced two men of a very decided eminence who have given their lives to the understanding and interpretation of the most profound truths that the religion of Thibet can be said to include. The first of these is the late Sir George Woodroffe, who wrote under the pseudonym of Arthur Avalon, and who won an equal eminence for his studies in Indian Law. This very learned scholar and most refined and kindly of men was for many years a Judge of the High Courts in Calcutta, and there is a credible rumour which used to go the rounds, that the chief prize of his profession would have fallen to his lot if he had not shown such a profoundly sympathetic understanding with native malefactors who were brought before him. Fortunately for culture Woodroffe was all his life very comfortably off, and was able to devote a considerable leisure to the erection of a philosophy based on a thorough study of the principles of the Tantras which are the main repositories of Thibetan Yoga in its more complete and all-engrossing aspects.

It is interesting to note that Woodroffe was educated as a boy as a Roman Catholic (and indeed died in the bosom of that Faith); for there are numerous affinities which can be traced between ancient Thibetan rituals and the more recent edifice of Catholic æsthetic-religious consciousness. He had a fervid and indisputable sense of that mighty warmth which is at the heart of all true religion; and if ever there was an Englishman who understood the quest of the Eastern mind for truth it was this most tolerant and humble Judge who was in the best sense of the word a solitary and a mystic.

But it must be said that Woodroffe is not for every student. His writing is for the most part compressed and difficult in the extreme, and there is every reason to suppose that he was by no means anxious that all the truths he held dear should fall into the hands of the ungodly. For this cause it is probable that he quite deliberately employed a manner of writing that is at once baffling and intriguing. Moreover, to acquire any real intellectual or spiritual benefit from a perusal of these books, it is practically essential to have at least a nodding acquaintance with the ancient Sanscrit language. Now Sanscrit is not an easy tongue to learn even for those with a linguistic gift; and the problem is more complicated in the case of Woodroffe's works when it is realised that there is a kind of tacit understanding going on between the author and the hypothetical intelligent reader which is built on the assumption that words do not always mean what they say. Or, to put the matter more plainly, the Sanscrit words used by the author have in nearly every case a double meaning—the obvious one which is more often than not deceptive, and a more subtle one, a meaning within a meaning, in fact, which is hidden from the dilettante student.

The present writer has good cause to make this point. When he first came across *The Serpent Power* and *The Principles of Tantra*, and realised in a flash that this was what Henry James would have called "the real right thing," he was compelled perforce to put in a certain amount of work as well as to enjoy a new and lasting thrill. It took some weeks to copy out and correlate all the Sanscrit terms "translated" by the great scholar, and a detective impulse was at last satisfied when it was found that a secret code had been set up for the enlightenment of persons who had some claim to call themselves initiates. The printed words were nothing more nor less than a card-index to their actual and exact meaning—an interesting illustration of the fact that words are

given us not only to conceal our thoughts but also to guard the gates of an intense spiritual and emotional reality.

No, Woodroffe is not an easy writer, and it is perhaps pointless to recommend him to the novice. But we *do* recommend him, because we believe that the kind of truth which he tried to reveal by hint and implication is of inestimable benefit to all who can pick up even a few of the fragments which fall from the philosophic and religious table. Also because a first contact with Woodroffe, even when little is understood, is like sitting before a huge fire when all is cold outside, and having nerve and sinew heated to the point of ecstasy. With him the generosity and promise of faith is more apparent than its more formidable qualities: there can be fewer writers on major mystical themes who have been so imbued with the essence of their subject that they can be said to have sunk their own personality in the larger reality outside it.

If the reader is lucky enough to ride the exciting waves of the Sanscrit language, and is at the same time keyed up to feel the particular voltages that Woodroffe has to impart, he will have no more to wish for as regards a guide; for he will be in the very heart of the Yoga country. And not the respectable watered-down *paysage* which is usually deployed for the benefit of the Western reader, but a landscape bursting with every flora and fauna of the most exotic and intriguing kind and full of every power to tonic and sustain.

In *The Serpent Power* in particular, there is given as complete a guide as is possible outside the cell of a teaching guru to the powers and capacities of the Centres. The illustrations which accompany the text are of a sumptuousness and completeness which give more than an approximate idea of the endless riches behind the elaborate and decorative façade. An excellent visual exercise is to study one of these diagrams blazing with all its colour, and then endeavour to reproduce in the mind's eye the main figures with their attendant satellites and trapping in the right order and juxtaposition. It becomes perfectly clear, once one has "got the hang" of Woodroffe, that each of the Centres has its own life, at once independent and impossible to appreciate without a full understanding of the functions of the others. Siva and Parvati, enwrapped in their ineffable ecstasy, assume different postures as their functions change. To each Centre is attached the powers and the abuse of the powers. There is a good and a bad angel standing side by side as guardians of the various thresholds. It is incumbent on the student to distinguish very carefully between these two occult personalities, the one when well contacted fortifying to a degree that the man of the world cannot even imagine; the other the wielder of all the evil that disintegrates and destroys. Woodroffe makes all this clear for those who can follow his argument.

Like Blavatsky, he propounds at times theories which seem casual enough, but which are of the profoundest import for the "placing" of occult phenomena. If one reads between the lines of many of the early articles in *Lucifer* and *The Theosophist* it becomes evident that the "priestess of Isis" was highly trained in some of those more esoteric aspects of mind- and will-control which she thought it inexpedient to give to the world at large. The hint is there for the initiated. Similarly the footnote of the *Mahanirvana Tantra* which Woodroffe edited with such rare discrimination and insight, contains information which boils down a great many facts into their essentials. The remark that all urgently important religious manifestations originated in the delta of the

Nile is more than a theory: it is the key to the comprehension of many of the secret strands of occult research.

We have spoken of Woodroffe as an indifferent writer, on the grounds that he is too concerned with compression to allow his literary wings full flight. But it is necessary to qualify this criticism with the admission that there are "purple passages" in his work as fine as any to be found in any field of exalted literature. When he is caught up by the gorgeous richness of his theme, when he sings the praises of the all-loving and all-repairing Goddess Kali, then Sir George Woodroffe joins the ranks of the great masters of prose.

The second of the great modern scholars is a personality of very different potentials. W. Evans-Wentz first came to know the occult by way of a fellowship thesis—a brilliant and charming thing on the folk-lore of the Kelts. Some years of travel and study in the East, particularly in Northern India and Thibet, convinced him that there was more in folk-lore and the like than met the eye—that in fact, this was merely the surface of a reality of great importance for the spiritual life of mankind. Hence the works of his maturity, the *Thibetan Book of the Dead*, *The Life of the Great Yoga Milarepa*, and the rest. In each of these books Mr. Evans-Wentz, a profound and most exact scholar, reveals to the public of Europe the map of certain psychic territories which had hardly been suspected before. He promises, if there should be sufficient public demand, some further collections of recipes for Yoga training which will bid fair to let the whole "cat out of the bag."

Mr. Evans-Wentz is also a difficult writer, but for a very different reason to that stated in the case of Woodroffe. Whereas the latter is purposely provocative and elusive when it suits his book, Mr. Wentz exemplifies the more obvious difficulty of the scholar who takes his job too seriously to concede much to popular laziness and indifference. His pages are so larded with learned notes and commentaries that it is sometimes difficult to see the wood for the trees. His enormous reading is brought in by the hair of its head to enforce his points; and his temperament has a reserved and slightly sardonic quality which inhabits a different world to that of Woodroffe, so warm and radiant and whimsical.

Nevertheless Evans-Wentz's manuals are the best of their kind. They are imbued with a passionate and altogether admirable love of truth, and the intelligence behind them is of a very high calibre. If anything there is too much material in these pages: it would perhaps have been better if the author had spread his knowledge over a wider canvas and had been content to dilute his material so that a wider public could have drunk at the stream. But when these qualifications have been made, we may well be grateful to a scholar who has given his life to a study so absolute and compelling, and who has added to the as yet slight Tantric literature translated for the delectation of Europeans the glowing and most instructive *Book of the Dead*. It is as important in true religion to die as to live well. This *Tantra* will help any genuine searcher to forestall any calamity attendant on leaving this world by the conviction that he can choose both his mode of egress and re-entrance.

One hesitates to recommend anything further. There are many more books which attempt to treat in some measure with our subject; but they are for the most part so distorted by prejudice or inexactitude that serious misconception might be set up in the mind of the reader who is looking for something more

than sensation. But in all fairness something must be said of Waddell's *Buddhism of Thibet* which has for some years held the field as a text-book of Thibetan religious customs. It is a work of indisputable thoroughness and industry; its facts are informative and the themes are well marshalled and provided with illustrations of unusual interest and appropriateness. But it must be admitted at the same time that Mr. Waddell is the most eminent of those who look on these things from afar. Search as one may, there is no evidence in these pages of the sort of sympathy which is absolutely essential for the writer who wants to "get these matters over." Indeed, this author expresses to a nicety the reactions to his subject which have been formed by many centuries of orthodox prejudice (conditioning, by the way, is not confined to the much-discussed mechanical world of the future: it is with us here and now, and has known our company for quite a long time. The academic mind is largely a conditioned mind, living as it does on a set of beliefs which have been taken for granted instead of being profoundly and exactly examined). "How different from the home-life of our dear Queen" is a good enough attitude for discussing the goings-on at the court of the Emperor Nero; but it is of little avail when it is a question of getting to the heart of the most subtle religious consciousness in the world. The remark of a Jesuit of my acquaintance some years ago to the effect that Christianity could "learn a great deal" from a study of Thibetan principles expresses much more the truth of the matter than all the moralising in the world.

Certain writers of fiction, notably Mr. Talbot Munday in his *Nine Unknown* and in the magnificent aphorisms which decorate the chapter-headings of *Om*, have come pretty near to the spirit of the Tantras, and one should never despise this mode of approach. Nor should one neglect to examine those European writers who, without realising it, have given voice to the spirit of Thibetan Yoga. Whenever there is sublime emotion, constructive force, concentrated will and that kind of volcanic passion which grows on what it feeds, there also is Yoga and Tantra. The poetry of Swinburne, a lyric of Victor Hugo, the greatest music of Wagner, such statuary as the "Balzac" of Rodin, the paintings of van Gogh and Goya—all these to name only a few—are inspired and illuminated by the grace and glory of a religious spirit that conquers time.

Apart from literature there are one or two instruction-centres in Europe where the principles and practice of the higher Yoga can be studied under adequate supervision. One of the most interesting of these was the school set up at Fontainebleu by that remarkable Turk, Gurdjief, who unites to great hypnotic powers a very real comprehension of Eastern techniques. Some very distinguished personalities, including such names as Orage the journalist and Ouspensky the well-known writer on scientific mysticism foregathered at this resort and learned to correlate the activities of mind and body. In India itself there is a flourishing community at Tirrikesh which puts into practice the teachings of the Thibetan sages regarding mind and will control. The present writer has also managed to interest a number of people in the pressing problems of mental and emotional economy and development and is happy to say that some remarkable advances have been made by the students.

But all the study in the world can do no good unless the heart is prepared for the message. It may be asked by the sceptic, "What is wrong? Why should we try to practise this rigid



control? Surely the old way of trial and error was better?" There is something in the argument. The world is full of freak sects and feckless communities, the only excuse for whose existence is that they keep people from "doing worse." The normal man may well flatter himself that he is on the right path much more by avoiding than by subscribing to the tenets of these dubious fraternities.

But underneath the posing and the humbug, the misty speculation and the emotional ditheration there is visible a very real and genuine striving for law and order in human thought and feeling. It is felt by all intelligent observers that there has been far too much waste in the human story, and further, that this same waste has been more often than not the direct result of the inability of the average man and woman to gauge their powers and husband their resources. It is averred, with no attempt to startle, but with a deep conviction of the truth of the statement, that the civilisation of the future will know much more than most people at present about the hidden capacities within each one of us. Slowly the wheel will come full circle, and a world of gleaming efficiency and admirable sanitation will find its deeper soul in the musings of mystics who flourished before time, in the historical sense, had hardly begun. There is nothing contradictory in this statement. There is nothing inimical to the spirit in a well-graced exterior; the soul loses no whit of its intensity by being granted the ability to spread its wings in an earthly as well as heavenly paradise: a sane and proper comfort is no bar to the intricacies of a powerful spiritual development.

It is because we owe the debt of a better world to our children that it behoves us to prepare for it in the best of all places—that is, within ourselves. We shall have to face the fact that in the large sense most of us have failed. We were put on this earth to learn, endure and expand,—and all that most of us can show for the experience are numbed nerves and a worn and satiated heart. This is not the way of triumph, nor is it much preparation for the further summits we shall have to scale when this particular story is told. We must think more nobly of the soul. Above all we must learn to exult.

This can only be done when there is something to exult about. And it is needless to point out that we have not as yet succeeded in turning this universe into anything approaching a land fit for spiritual heroes to live in. A happy humanity can only be produced by a sane and un wasteful morality, a constant yea-saying to the variegated spectacle around us.

This is where Thibetan Yoga can help. For it denies nothing that we have come to respect and love, and it amplifies and fulfils whole uncharted areas in that mystery we call the personality. Its practice, if faithfully executed and diligently revered, can import into all our veins the strength not of ten, but of ten thousand because we have learned to see where virtue is and to garner it accordingly. What are the main preparations necessary for this training for the expansion and deliverance of the powers of the soul?

First, it is obviously incumbent on the student to get the body into as fit a condition as possible. Fortunately, the apotheosis of physical fitness is no stranger to our general thinking at the present day, although some of us may cavil at the means sought to ensure it. Contrary to a sentimental current opinion, the developed adept is the last person in the world to decry physical health. Of course, we all know of great spiritual leaders who are mere bags of bones to look at, and others whose physical reactions

are, to put it mildly, spasmodic and uncertain. But these geniuses are, in actual fact, no exception to the general rule that a clear blood-stream and an unfaltering sense of economy in physical habits are indispensable for realistic swift thinking. It is not bulk or even appearance that counts so much in this matter as a due adjustment of effort to endowment. The late Anatole France had an abnormally small brain; but he was able to get more out of it than most of his critics out of theirs.

Our civilisation, which is largely a civilisation of fidgets, has erred in its training of the body as well as in many other respects. The forced passion for games, whether one happens to like these frequently idiotic methods of wasting one's time or not, the insistence on "activity" as opposed to meditation, the setting up of ideals which have been a frank advocacy of the more insane modes of self-sacrifice, have done much harm to bodily stability. There are very few people nowadays who are not oppressed with some form of nervousness even if they are able to conceal the fact with a show of blunt brutality which is no necessary concomitant of health. The psycho-analysts have shown us that the apparently bluff and insensitive are very often the most timorous and undecided of mortals. This is not a real sanity, even of the physical kind.

It is surprising how health improves when we learn to rest instead of fritter away our energies in pointless action. A certain portion of each day, even if it can only be five minutes, should be set apart for complete relaxation. This means that the body should be allowed to "flop out" and the mind as far as possible made a blank. The results of this elementary manœuvre are far more efficacious than any amount of "exercise" given to a tired frame. Also, the student will be astonished to find how his endurance and resilience increases after this quite unspectacular recuperation. He will also find his discriminative and intellectual faculties generally grow in strength, and he will, above all, know something of that rare and most desirable experience which we call, lamely enough, "peace of mind."

When the ground has been thus prepared for this degree of nervous control some effort must be made at that self-analysis which is the only preparation for a constructive detachment. The reader may be startled to hear that very few human beings ever attempt to work out a rational basis for their thoughts and actions. Indeed, when they say "I think" or "such is my belief" they actually mean that they have been doped by their newspapers or their political bosses into an automatic acquiescence in things which the powers that be consider it desirable for them to uphold. The man who can think for himself, without prejudice or fear, is among the salt of the earth; but he is not likely to find many companions. But although his bills will be heavy, he will have the infinite satisfaction of knowing that it is people like himself who justify the continuance of the species on this planet. Also he will be preparing for a strong psycho-spiritual development within himself.

The Buddha was most insistent on this point. He continually exhorted his followers to analyse the reasons for their thoughts and actions; for only by this means could they develop the critical faculty requisite for true spiritual knowledge. Here Gautama reveals his deep wisdom. A real religion is no flight from reality but an ability to extend its frontiers and increase its volume and density. This can only be achieved when one has learned to discriminate the true from the false by an intellectual as well as an intuitive process.

The immediate result of a first experiment in this exercise may not be particularly happy. To minds enwrapped in the cotton-wool of illusion the first glimpse of truth may cause a feeling of arid despair such as is felt by a lonely stranger on his first entrance into a foreign land. But persistence will modify and at last dispel the pain; and the student will come to rejoice in his freedom from limitation and fear.

Take for example a common æsthetic reaction. We visit friends in the country and they of course invite us to share with them the "beauty" of some celebrated view. We acquiesce and, unless we are bored, we gaze on the scene with an emotion worthy of the most relentless collector of picture-postcards and snapshots. No harm is done; but we have learned very little. What we have seen (the "Nature red in tooth and claw" of Tennyson's poem) is a horrible battlefield full of the internecine strife of animals desperately preying on each other to the point of extinction. What an opportunity for reflection! A pessimistic view, it may be said? But it happens to be a true one; and until this truth is acknowledged we shall make little progress in our understanding of life. The real enjoyment of the view will come when it is seen as an aspect of cosmic development in which the beauty resides in lessons learned rather than in blood shed, and the exhilaration of seeing things "as they are" will more than compensate for the lack of any superficial pleasure in the phenomena.

To see things as they are! That is one of the earliest lessons the would-be Yogic adept must master. If one can do this, many temptations will forthwith pass away; for it is axiomatic that when the flimsy nature of a coveted prize is realised, it ceases to have any attraction. Also, any asceticism worth the name must be founded on this insight into the hollowness of the rewards of the flesh. It is in the last resort impossible to "give up" anything which the subconscious mind still desires. Otherwise, sooner or later (usually sooner) the habit or obsession will be renewed with an added fervour.

This is by no means the same thing as saying that one becomes cold or indifferent to human concerns. On the other hand, the student who honestly seeks to rid himself of illusion finds himself developing a stronger sympathy with his fellow men. He sees now that they sin and suffer, not because they are bad but because they are blind. He henceforth ceases to ask too much of people crowded together around false ideals in a desperate attempt at self-preservation, and recognises that he can do little to help others unless he shows them that the virtue he advocates is beneficial even to their earthly interests.

Detachment is not a popular quality—that is, if it is advertised in the shape and form of aloofness. No one likes to feel that he or she is being treated like a botanical specimen; and too many advocates of the quality forget to remember that, for detachment to be a virtue, it must be a means and not an end.

No one could accuse Gandhi of being hoodwinked by the usual fallacies attendant on the life of the materialist; but, at the same time, no one would dare to say that he is indifferent to the suffering of his fellow-creatures.

Detachment of the wrong sort is something like a malignant disease: it renders the mortal who has cultivated it not only indifferent but, more serious still, impermeable to the multifarious contacts life can offer. He misses more than half the fun by refusing to plumb the heights and depths of experience. The sort of detachment which Thibetan Yoga offers is of a very different

calibre. Instead of coldness it produces an abundant warmth, because it is based upon the Buddhist idea that the only worthy life is the life of service. A service which subscribes to two codes of behaviour: the negative one, that condemnation should be sedulously avoided and a positive which insists on a utilitarian effort to contribute as far as in one's power lies to the progress and amelioration of the world. Every sensible citizen knows that the best happiness comes from thinking more of others than of oneself. The adept carries this conviction many stages further, because he has learned to know of what the real happiness of others consists. He is trained in all the tricks and twists of human selfishness and makes it his lifelong task to hold before the eyes and minds of his fellows a happier adherence, a more satisfying goal.

The word "power" has been used a great many times in these pages and the writer is fully aware of the unpleasant associations which have gathered around the concept, particularly in recent times. Too often it recalls to the mind an unprincipled rapacity and cunning which knows no God but itself, a justification of the rule of the "strong" over the weak. This conception has no relation to the meaning attached to the word by the Thibetan sage.

There is not the least need to be frightened of the word as used in a Yogic context. It implies simply the collecting and concentrating of one's capacities so that there is no waste in the working of the machine, and so that a vest reserve of psychic force can be always kept in readiness for any emergency that may arise. There are always emergencies in human affairs—the collapse of systems of government and morals, the dire distress of the weak and helpless who have fallen on evil days of their own making. It is the duty and privilege of the psychically strong to uplift their lesser brethren from the mire of defeat and defeatism and reset a weak and restless generation on a pair of new-found feet.

There is nothing at all fanatical in this claim. In very truth groups and individuals trained in the right use of their psychic energies can do an infinite amount of good in and to the world by sending out shafts of radiant and inescapable volitional energy which, although we cannot see it with the naked eye, is the standby and safeguard of the only true liberty, that of the cleansed and constructive will. Monks praying in their monasteries, solitary adepts all over the world, the humbly and persistently virtuous of all nations—these are the masons and the architects of progress. It is not by abandoning the spirit that advancement, personal and social comes, although this doctrine is widely held among masses of men at the present day. It is, on the other hand, only by the cultivation of the spirit that the health of body and will can function to its fullest capacity. In a word, it is the spirit that makes us happy, and unless we are masters of happiness we have in some sort failed to live our life.

The man who has trained himself to look on all things with a critical yet tolerant and unjaundiced eye, who has learned to live alone and, at the same time, has given much attention to the conservation and reinforcement of the secret capabilities of the bundle of forces within him, is in very sooth the master of the world. Nothing can depress or hamper him further. One well-directed thought of his can upset schemes and propel forces. With an effectiveness unobserved and infinitely subtle he can make his beneficent contribution to tangled, inchoate human affairs.

How much more a group trained in a wise and calculated austerity! It is obviously difficult to create such a body for the reason that it is difficult to bring voltages into line. Human nature is often intractable and perverse, and the strong man or woman who can at the same time work harmoniously with other people is hard to find. This is why Thibetan Yoga insists on election and a due discipline in team-work as well as an independence. It behoves the applicant for adeptship to "join himself up" as early as he can with some communion of saints which will help to form strong currents for the distribution and recharging of what he has learned to collect.

By this is meant an affiliation to foci on a similar wavelength to his own. No physical contiguity is needed, although it is better that he visit at times the scenes which give him power. Once he has "cleared his mind of cant," in Dr. Johnson's famous phrase, he is free to plant it with seeds which in due course will bring forth much fruit. These seeds are set by an intensive effort at visualisation and retention. The student is exhorted to remember that by the use of imagination he can actually create the weapons to his hand. When he has *thought*, he has accomplished his own soul-architecture, which is much more durable and reliable than that of the material world. All over his mentally constituted universe he can set up his own martello-towers, places of fortification and devotion which are a never-failing help in times of trouble. Interconnected by cables and wires of which he alone knows the secret, these oratories of the spirit will be peopled by the missionaries and guides he holds most dear.

For example, most of us have a particular fondness for some inspirational voice of the past, some personality whose echo comes down to us along the avenues of time to uplift and sustain. What better practice than to contact this silent friend in His own haunts? It is not particularly difficult to see the Buddha under the box tree or Ignatius Loyola wrestling with his soul at Manresa. This is a far more satisfying indulgence than that of "meeting one's favourite authors after death"; for it is just possible that our favourite authors were not particularly quick in the psychic uptake, and this is the only form of "uptake" which is likely to profit the spirit in the long run.

We can, then, if we will, make friends with the great psychic figures and scenes of the past. And we shall realise at the same time that, in the world of the spirit, there is no absolute past, present, or future but one glorious sustaining Now. This is why help is so ready to our hands when we take the trouble to ask for it from "mythical" personages we have come to venerate: we are conferring with forces so near to us that they can be said to be at our very ear.

The point may seem a difficult one for the novice in psychic research, but it is all-important for an understanding of psychic issues. It brings us at once to the question of time-dimensions, a subject which has been so well analysed in our times by such writers as Arthur Hinton and J. W. Dunne. It is a commonplace of philosophical statement that we can only reckon time by the computation of a number of consecutive happenings in space. In no satisfactory sense can we speak of time as something we can measure and grasp. And indeed, to regard it as we commonly do, is to commit a breach of the higher reason. For a complete investigation into the subject seems to prove beyond all reasonable shadow of doubt that there is no division in the structure of the mode of apperception we call "time," but that all our pilgrimage

is here already, the future as well as the past, the present cheek by jowl with the final arrival. To appreciate this reasoning we must regard human history as a kind of palimpsest. Scroll is piled upon scroll, record upon record, until an illusion is set up which deceives all but the mystics, who by the nature of their gift are able to pierce through the shows of things to the reality beneath. Many clairvoyants wander, albeit unwittingly, through all dimensions of the course, viewing the scenes on the shifting planes as a hypnotised spectator. It is for the scientist of the future to concentrate on the intricacies of this problem until, by mathematics or logic, psychology or ecstatic experience, they can make obvious to the multitude what is now only suspected by the scholars.

Thibetan Yoga grants the gifts of comprehending and envisaging all the permutations and combinations of time. One of the commonest manifestations of this endowment is the ease with which the fully developed adept can see his own past and future incarnations. Looking before and after, he gathers strength and resolution because he realises the inner necessity of the multitudinous experiences which make up his destined path. Also, at any moment of his course he can reinvigorate himself with subtle energies drawn from any one of these stages along which he must pass.

With this gift goes another—that of seership in any or all of its many forms. In these days there is no disputing the fact that such a faculty exists, no matter how bound up it may be with fake and fraud. It is unfortunate that it has come to be associated with the fair-ground and the palmist's parlour, for it is worthy of a more respectful attention than that given to it by the usual frequenter of these haunts. The Buddha promised to the spiritually advanced the "siddhis" or supernatural knowledge and power. It is most instructive to note that this superb religious teacher regarded clairvoyant perception as a direct outcome of the developed intelligence, and not as a freakish excrescence of the mystical consciousness. Voltaire admired the Chinese because, as he put it, "they are so rational." If he had cast his eyes a little further afield, he would have praised the Thibetans even more for their transcending of the Confucian "reasonableness" and entering a realm where the reason becomes merged in a vision which is based on an enlargement of intellectual laws.

It is probable that the great early civilisation enjoyed this faculty on a very large scale. Brought up as they were to regard a rational religion as the main essential in life, they did not throw dust in their own eyes by setting up surface logic on a pedestal for which it has no real claim. Consequently, some of the bright progressive spots of later epochs represent no atavism but a return to a clarity which is indispensable for a full enjoyment of life. The man or woman equipped with the clairvoyant faculty should find his pleasures enhanced a hundredfold because he or she extends enjoyable experience into its subtilised planes and repair the ravages of exultation with the vigour culled from furthest space.

Every competent Yogi has the gift of foreknowledge, even if he does not employ any of the recognised methods of divination. It is not to be imagined that the large amount of time devoted to static attitudes by wise men in Eastern lands is consecrated to a mere *emptying* of the powers of the mind: rather is a considerable proportion of it spent in reviewing the long and fascinating procession of human achievement, the contemplation of wonders and marvels to come. This is an attitude very

different from the superficial one which sees life as a colourful spectacle; for in the former case one enjoys a subtle participation which can only be tapped by the initiated.

It is remarkable how widespread is the passion and ability for divination among all classes in Thibet. Take, for instance, the subject of astrology. In the land of snows there is no hesitation in trusting to the guidance of a good astrologer; for it is recognised that this ancient science is founded on principles too verifiable to encourage scepticism. Every large monastery has its professional astrologer. He it is who draws up charts and gives advice on the crucial questions concerning birth, marriage and death, the key-points of individual destiny.

The Thibetan system of reckoning time is different from ours. It is based on a twelve-year and sixty-year cycle. In the former case the particular year bears the name of one of twelve animals; namely Mouse, Ox, Tiger, Hare, Dragon, Serpent, Horse, Sheep, Monkey, Bird, Hog, Dog. In the sixth-year cycle the names of these animals are combined with the five elements—Wood, Fire, Earth, Iron and Water. The year commences in February with the rise of the New Moon; and the days of the week are correlated with their appropriate elements. Friday and Saturday correspond to Earth; Thursday to Air; Sunday and Tuesday belong to Fire and Monday and Wednesday to Water. Each hour of the day and week is mapped out into its "lucky" or "unlucky" connotations, and a whole host of spirits take it in turns to dominate the forces of these separate occasions.

The Thibetan astrologers are largely concerned with the placating or harnessing of these spirits. If an entity cannot be "managed" it is held that its malevolence must be circumvented by the appropriate means. Here we are reminded of the beliefs of sects such as the Druses who held that the Good Principle, in the nature of the case, can work nothing but good, and therefore is not a particularly dangerous proposition; but the hosts of Evil, by constitution sly and undependable, have to be "regarded as aggressors" and a weather eye kept on them accordingly. Students of folk-lore will be able to put two and two together when they hear of such symbolic figures as "the black dog," the "monster with the dragon's tail" and "the man on horseback."

The Lamaistic experts each possess an almanack (corresponding to our ephemerides) and a board on which they work out the intricate calculations of the stars. It is hardly necessary to say that this aid is sought by all members of the community and implicitly followed. But besides the occult counsel of these priests, the people have their own individual methods of prognostication which can be practised alone. Perhaps the most popular of these are card-packs and rosaries.

The former is a simple enough medium, and the packs are to be found in every Thibetan home, from peasant's cot to nobleman's palace. They are small oblong strips of cardboard, each representing lucky or unlucky diagrams or pictures. After a short invocation to the Goddess Tara, the packet is held in the left hand on a level with the face, and, the eyes being closed, the card is pulled at random out of the pack; the best of a selection of three cards is held to decide the fortune of the undertaking on which the questioner seeks to embark.

The rosary is used in a similar manner. Taken into the palms of the hands it is rolled between the two palms, and the hands clapped three times. The eyes are closed, and a portion of the rosary is seized between the finger and thumb of each hand.

On opening the eyes the intervening beads are counted. On this numerological computation the "reading" depends. The invocations attached to these modes of fortune-telling are picturesque and evocative. Herewith one of the most popular: "I bow before the kind, merciful and noble Lama, the Three Holy Ones, the tutelary deities, and before all the hosts of Dakhinis, religious protectors, and guardians of the Magic Circle. I beg that you will cause the truth to descend on this lot. I also beg you, O revered one, Brahma, Indra, the Serpent Kings, the Sun, the eight Planets, the twenty-eight constellations of stars, the twelve great chiefs of the Injurers, to let the true light descend on my lot, and let truth and reality appear in it."

"To let the true light descend" . . . a barbarous superstition, the sceptical will remark! But the sceptic will be exceeding his province. There is no particular mystery in the very real value of any or all of these aids to clairvoyance if the spirit which prompts them is fully understood. Of course the medium itself is of comparatively no account, except in so far as it has been connected for several hundred years with the association which it is desired to set up, and habit is a great attractor of associations. The thread which runs through all these apparently varied modes of divination is continuous, and is spun from the same source. By concentration and reverent contact with the forces of other dimensions we bridge gaps in space and time and allow streams of vision to pour through our expanded psychic veins. And when the mind and will are set in an attitude of disciplined belief; when, too, the practice of asceticism clears away illusion and deception from the path; then, meditating upon one fixed point, be it rosary, astrological chart or cards, the seer enters into a world in which scrying is a reality because all compromise with temporal limitations has gone by the board and everything is transposed to a firm enduring plane.

These then are some of the gifts promised to the diligent student of soul-training which has reached its loftiest expression in the heights of Thibetan Yoga. It should be stressed that to keep on the wave-length necessary for the psychic agility here suggested certain precautions should be taken. The chief of these is a regular systematic daily round of recollection and devotion which feeds the psychic nerves in the same way as the body is sustained by a regular succession of meals.

This is not so hard as it may sound, once the habit is acquired. Indeed, habits, good or bad, are notoriously easy to cultivate once the rhythm is learned, and a regular psychic meditation is so productive of powerful results, so stimulating to the entire organism, that it becomes a sheer delight to practise. A gifted woman of my acquaintance has confessed that she has never known a day's illness since she began to fortify herself with these bastions; nor has she had any need to worry about the ravages of time, for she finds herself growing daily more goodly to look upon and more sure of her every muscular and nervous reaction. Also, she has enough self-observation to note that she has developed a very strong degree of personal magnetism, since she has relied on the inner forces to give her strength. This she tests by the impressions she makes on other people: formerly she possessed her fair share of individuality and no more; but now she has produced some exciting "something" within herself which makes her the cynosure of all eyes wherever she goes.

This is only one of the more obvious results of the kind of co-ordination we have described. There are other and further

grades of power which await the thoroughly accomplished master of himself. It would bewilder the reader to work out all the results of these metamorphoses even in the worldly spheres. Enough to say that there is an infinite promise ahead for all who are prepared to take their emotions and intelligence in hand, and discipline these forces for a larger harvest than is the common lot at present.

An excellent habit to acquire is the noting down of all thoughts or visualisations which the student has found to be productive of feelings of genuine elation. As far as possible, these episodes should be united into a consistent scheme which will afford meditations for the whole day. Seclusion, although preferable is not essential for these silent bird's-eye views of the magnetic powers of the spirit. They can be carried out in office, warehouse and school. They can even hold their own against a background of noise, confusion and apparent absorption in the business of the market-place; for they belong to a realm of realities which is not lightly set aside.

The present writer has in hand a compilation of the nature suggested. Meanwhile, any reader who is convinced of the necessity for a course of constructive "prayer" cannot do better than study what is perhaps up to the present the major work of this kind in Europe, the *Spiritual Exercises* of Ignatius Loyola. Whatever his religious opinions may be, he will be forced to admit that here is a psychological masterpiece of great efficacy for the training of the higher senses. It has an admirably concrete quality which is the birthright of the Spanish genius at its best, and the episodes are knit together and contrasted in a manner worthy of a great tactician in the sphere of mental and emotional mechanics. Another manual of less excellence but nevertheless of marked psychological value, is the *Meditations* of Molinos, another Spaniard very cultivated in devotional mysticism. It is hardly necessary to mention *The Imitation of Christ*, of Thomas à Kempis, a well-known recipe-book for the cultivation of moral serenity.

The Hour-Books of the Church are also rich in hints for a systematic cleansing of the mind in the waters of exaltation. It is obvious, from what has been said before in the course of this book, that a religion which gives prominence to the figure of a Mother is enormously superior to one which wilfully neglects the source of its justification. The Mother principle is the principle of those creative forces which lift up the little barques of our safety to the crests of an ecstasy which in hours of sorrow or of joy never fails to grant a tremendously heightened vigour to our senses. To reach a state in which "every sensation counts double, and every act of the mind is a lover's embrace"—this is one of the chief functions of the Yogic discipline.

In Thibet there are many breviaries of the type discussed; but as these have never been translated into any European language it would be idle to recommend them for Western consumption. But some idea of the general lay-out of this type of literature may be conveyed by a short description of a mental "service of recollection" corresponding in some sort to a Mass. The severe formalism of the "imaginings" should be closely noted. There is nothing woolly or spasmodic in this psychic architecture: all is marshalled in a decorous progression, and there is climax and anticlimax in the right place and time. The best known of these is that devoted to the Goddess Tara; and, as this divinity stands for all that is sweet and desirable in human aspiration, it will not be out of place to close this study of a

rational religion with strains whose interpretation cannot be misunderstood.

Great benefit is said to come from this Office. By reciting it with the correct attitude of mind, all realisable wealth and good fortune will be one's lot in this earth; all sins will be straightway blotted out, and a beneficent power will fall into one's hands so that one can dispense good cheer on all who come into one's life. Evil spirits can be subdued by its performance, and furthermore, "the souls in Purgatory," the old unhappy ghosts who wander disconsolate about the purlieus of the underworld, can be redeemed from their fate and reborn again in the Heavens by one whose aim is diligently set on this act of mercy.

All these handsome promises may not be fulfilled immediately; nevertheless there is no harm in trying; and there is enough æsthetic and spiritual beauty in the worship of Tara to fill a month of Sundays.

There are, generally speaking, seven stages in these sacrificial rites. They are as follows: Invocation, Invitation to the Deity to be seated, Presentation of Offerings, such as water, flowers, incense, lamps, music, rice and ceremonial cakes; Hymns of Praise and Jubilation; Repetition of certain set mantras (Words of Power); Prayers for Benefits past and to come, and, finally, a Benediction which is a sort of coda to the whole celebration.

The worship of the Mother of the Tathagatas is written for the most part in a verse-measure consisting of eight-syllabled lines, and prefaced by a prose passage of extreme beauty. Here is a literal translation. "If we worship this sublime and pure-souled Goddess when we retire in the dusk or arise in the morning, then all our fears and worldly anxieties will disappear, and our sins be forgiven. She—the conqueror of myriad hosts—will strengthen us. She will do more than this! She will convey us directly to the end of our transmigration—to Buddha and Nirvana.

"She will expel the direst poison and relieve us from all anxiety as to food and drink and all our wants will be satisfied; all devils and plagues will be annihilated utterly. The burden of all animals will be lightened. If you chant her hymn two or three or six or seven times your desire for a son will be satisfied. Should you wish wealth you will obtain it; all other wishes will be gratified, and every sort of demon will be wholly overcome."

The Invocation is as the word implies a call on the Goddess to make herself manifest to men. It should be remembered that the Thibetans believe that there is a special kind of intonation which causes deities, whether disposed or not, to appear when required. The technique of this subtle form of chanting is one of the most closely guarded secrets of the priesthood. But the student need not bother about these niceties: it is enough that he endeavour to absorb into his system the saving strains of the devotion behind the devotion:

"Hail, O verdant Tara  
The Saviour of all Beings,  
Descend, we pray thee, from thy Heavenly mansion at  
Potala. . . ."

And, after She has graciously consented to reveal Herself to Her suppliants, comes the Presentation of Offerings:

"We hail Thee, O revered and sublime Tara  
Who art adored by all the Kings and Princes  
Of the Ten Directions, and of the present, past and future.  
We pray Thee to accept from us these offerings  
Of precious food, the music of cymbals.

On confessing to Thee penitence for their sins  
The most sinful hearts, yea ! even the committers of the  
Ten vices and the three boundless sins  
Will obtain forgiveness, and reach  
Perfection of soul—through Thee ! ”

The resemblance between Yogic ceremonies and those to which some of us are more accustomed will be clearly seen if we look for a moment at the *Eucharist* of the Lamas which is as endemic among Thibetans as the sacrifice of the Mass among Catholics. But there are also marked divergences. The chief of these is the concentration on the symbols of Life rather than on those of Death, and the more spacious canvas involved.

This elaborate ceremony is consecrated to Amitabhus—“The God of Infinite Life.” It consists, like other invocative rites, of a series of graded observances each of which is bound inseparably to that which precedes and that which follows it. We are taken through Introit, Kyrie, Canon, Sanctus and Dismissal after the manner of the European ceremony ; but the emotional colouring and the mental outlook is very different. Here it is immediate profit which is insisted upon—the present as well as eternal benefits which will accrue from the participation in the Service. As Swinburne might have put it in his more Bacchanalian moods, it is the God of Life who figures so largely in this worship, not the God of Death.

The climax of the scheme, the Invoking of the Principle of Life which occurs in the middle of the Service, is symptomatic of the spirit which illuminates the whole. “Pagan,” it may be said, but a paganism which recognises that we are put on this earth to realise our lives as well as to mortify them.

The priest who officiates at the *Eucharist* must take his honour very seriously. For twenty-four hours before its commencement he fasts from all food and drink and cultivates his soul in solitude. His equipment includes many kinds of elaborate vestments which are assumed and changed with no mere æsthetic purpose, but to signify the subtle fluctuations of religious emotion and the swirlings of various kinds of psychic force. Too often it is forgotten by dabblers in ecclesiastical liturgy that any gorgeousness and brilliance that may be attached to these interests is no adventitious decoration but an integral part of the design. We need another Gabriel Fortescue, with even mote industry and devotion than that most accomplished scholar, to lead us through the mazes of the “properties” of a ceremony unequalled for drama and dignity.

Apart from the officiating priest and his assistants, there are other important protagonists in the drama of the *Eucharist*. These are the communicants who kneel at the rails to receive the sacred pills which are the means by which the Deity bestows the gift of His body and blood to the faithful. Having partaken of the same, they go away fully assured that they will enjoy better health and longer life. And, as in this world the things we devoutly hope and believe come true, it is highly probable that their wishes are in fact gratified. What is religion in the last resort but the aspiration to a fuller, richer and happier life ?

On this note we will conclude our account of the actualities of Thibetan worship ; and in case the reader should still harbour doubts as to the purpose of all that has gone before we will clear up a few points and restate a few propositions.

Again and again we have employed similes from the

electrical sciences to designate spiritual realities. This has not been done out of any desire to startle, but from a profound conviction that spiritual problems are best envisaged and interpreted by recourse to facts we can see and know.

To the fair-minded inquiring scientist nothing is more evident in this year of grace nineteen-forty than the extension of consciousness, experienced and perhaps communicated by the mystics. This is being verified in an ever-more definite manner by what may be called the methods of an enlightened rule of thumb. There has been much excuse for the materialistic scepticism of scientists in the past. They have rightly been dubious about the claims of alleged “mystics” who have had little to recommend them except the originality of their personalities and the colourful individuality of their lives. But the men who, fifty years ago, would have shrugged their shoulders and passed on, are now avidly searching for “more light.”

The real turn of the tide came perhaps with the discovery of the electrical constituents of matter. When it is recognised that the world we all inhabit is made up, not of atoms which are as dead as the raisins in last year’s Christmas pudding, but of units of energy which can combine and recombine in as many forms as the most spacious imagination can figure, the road is opened up to an outlook on the principles of religion which is at once “reactionary” (in the sense that it goes back to possibly despised ceremonial conventions and sees that there is much virtue in them after all), and infinitely experimental and progressive. There is certainly no reason to assume that our ancestors were complete fools because they did not fully realise the logical basis for what they accepted on the grounds of faith. There is nothing hostile to development, personal or social, in the fact that we make use of the best in the past as well as take all possible measures to ensure the sanity of the future.

It may strike some reader as odd that we have had to go to the wilds of Thibet to find instances of truths which this century is gradually coming to regard as self-evident. But things happen this way. With all our worldly wisdom we have not taken sufficient precautions to ensure that our perception of ultimate truth should be as trustworthy as our sense of the lower kinds of self-preservation. In the East they have entered farther into the strongholds of the spirit, mainly because they have taken the trouble to observe where the intellect begins and the emotions leave off. There is no objection to the free use of the emotions ; they are the sweeteners of life and the civilisers of human existence. But they must not be mingled indiscriminately with the processes of the mind after the manner of a badly mixed cocktail ; they must be viewed as ingredients in the summoning of a re-creative power. For the enduring of the religious sense at its loftiest and most intense nothing is more essential than control. And the beginnings of this control must be founded in a wise virtue which has learned to cultivate a healthy scepticism and to pass beyond this scepticism to a realisation of the nature of that radiant energy which promises an incalculable number of inner worlds, each with its own ultimately observable laws and inter-reactions.

In that excellent novel *Lost Horizon* Mr. James Hilton has suggested that when our Western world is shattered there will still be a haven of refuge for the cultured and the sensitive in the gardens of the monastery of Shangrilar. We may be permitted to hope that circumstances will not compel us to pack our bags and

(continued in page 501)

# The Scheme of the Twelve Tribes in its Relation to the Zodiac

by Ernst Müller, Dr.Ph. (Vienna)

**I**T is an old tradition that the twelvehood of the sons of Jacob has its prototype in heaven, i.e. in the Zodiac. Thus in the Midrash Tanhuma\* it is said: "The number twelve of the tribes corresponds with the scheme of the universe: twelve hours the day and the same the night and so twelve signs of the zodiac and twelve months." At another place it is said: The twelve tribes correspond to the "Hechalot" (houses) of the zodiac. But although the exegetes in olden and in recent times agree generally about this fact, the most various combinations have been made about its particulars. A certain correspondence for instance is brought in the prayers for dew and for rain which are said on the festivals of Passah and of the Solemn Assembly; hymns composed by the renowned liturgic poet Eleazar ha-Kalir in the early day of the middle ages.† Erich Bischoff has put together such correspondences in his book on the *Influences of Babylonian Astronomy upon Talmud and Midrash*. Many connections with old theologies and mythologies have been searched by Fr. Nork in the middle of the nineteenth century‡ and again by the renowned orientalist Alfred Jeremias.§

I will try in this essay to propose a new scheme aiming to a certain degree at a characteristic of the twelve tribes in connection with the characters of the twelve signs used in astrological traditions, based upon the various statements in the Bible itself and upon some sayings scattered through the Talmudic and Midrashic literature without making any arbitrary hypothesis. We may start from the obvious symmetries with regard to the births and origins of the sons of Jacob as they are recorded in the Old Testament. There are on the one hand four older and two younger sons of Leah, on the other hand four (two and two) sons of the servants and two of Rachel. Thus half are sons of Leah, four of whom correspond to the servants' sons and two to those of Rachel. Considering these facts, we find they do not depend on chance. As to Issachar and Zebulun on the one hand, Joseph and Benjamin on the other, an obvious allusion is made in the Bible itself reporting on the exchange of the "Duda'im" (love-apples) for the love of Jacob. In consequence of that, Issachar and Zebulun are dated earlier than the two sons of Rachel.

The four older sons of Leah are of importance in the legend of Joseph, especially by adding to the biblical account the "Sepher ha-Jashar" (Book of the Righteous Men) and some traditions to be found in the book, "Lekah tobh" (Good Doctrine) of Tobia ben Eliezer. In consequence of incest Reuben, cursed by his father, has to give up his right of priority of birth

to Joseph, his leadership to Judah, his dignity of priesthood to Levi.\* Simeon and Levi together take their revenge for the defloration of their sister Dinah, and Judah is driven himself, though unconscious, into an incestuous act. But even this group of tribes seems predestined for ruling and organising the whole of Israel, Reuben as the first-born and the leader in the conquest of the Holy Land, Levi as representative of the priesthood and therefore founder of the theocratic organism, Judah blessed as the ancestor of the Davidic dynasty within which the Messianic hopes are to be fulfilled.

Nothing of that kind is related about the four younger sons of Leah, i.e. Dan, Gad, Asher, Naphtali. We may say anticipating what follows: These four tribes are all in some way connected with the element of war but as if they were engaged in the service of God.

Now we may try to find the correspondence of all the eight tribes to the heavenly signs. Considering first *Reuben* as giving up his priority of birth to his younger brother, and weakening by and by in his power in the trend of history, we may bring him in reference to the "bull" (Taurus) being the dominating sign of a decaying epoch. The great forces of his vitality remind us of those of the bull.†

*Simeon* and *Levi* are referred to as the "twins" (Gemini). The principle of the twins includes the dualities of good and evil, blessing and curse. Thus, they had in union effected the above-mentioned offence. Moreover the lots of both are comparable. Both run the risk of being disinherited and thus losing the natural right of a tribe. So no mention of Simeon is to be found in the blessing of Moses. In the allotment of the Holy Land in the days of Joshua, Simeon obtains no territory of his own but a share of his brother Judah's. Further, the number of the population of this tribe is rapidly diminishing.‡ *Levi* too is excluded from territorial possession though for an opposite moral reason. The exclusion was for Simeon a sort of punishment, for *Levi* spiritual elevation only by which he is enabled to represent the priestly tribe. The following sign of the zodiac, viz. *Cancer*, has also a dualistic character being the sign of the solstice and thus connected with a most important turning point in the history of mankind, beginning with the institution of a priestly tribe and the preparation of a whole nation to be a nation of priests.

*Judah* is literally called the "Lion." Therefore he performs the central function assigned generally to the sign Leo—for instance with regard to the heart of man. Judah is predestined to become as it were the heart of the tribes, especially inasmuch as the legitimate dynasty is contained in this tribe. But the culmination of Judah's blessing centred in relation to the whole

\* Midrash Tanhuma to the section, "Vajehi" of Genesis.

† See David Feuchtwang: "Der Tierkreis in der Tradition und im Synagogenritus" in *Monatsschrift für Geschichte und Wissenschaft des Judentums*. 1915. Pp. 241-67.

‡ *Biblische Mythologie des Alten und Neuen Testaments*. Stuttgart, 1842.

§ *Das Alte Testament im Lichte des Alten Orients*. 3. Aufl. 1916.

\* Midrash Beresbit Rabba, 98, 4.

† Not by accident is this tribe (besides the tribe Levi) concerned in the revolt of Corah against the order of a new epoch.

‡ Compare the census in Numbers 1, 23, with that in Numbers 26, 14.

nation's spiritual destiny, is the hint at the mysterious "Shiloh gathering the peoples" interpreted already by the oldest exegetes as a Messianic being.\*

As to the other group of four tribes *Dan* is called "judge of his people." Therefore it has seemed permissible to connect this tribe with the "Scales" (*Libra*), the symbol of judgment, as did Alfred Jeremias. The character of the neighbouring "Scorpius" (*Scorpion*), however, seems to be more related to his character. In the blessing of Jacob, *Dan* is also called "Snake," an old signification of the same sign. Indeed, the root of the verb "dan" means "judge" rather in the sense of "doom," whereas the original idea of pure judging is designated by the root "shafat" in Hebrew. The sense of "Din" as a dooming principle in the ruling of the world is especially given to the Talmudic idea of "Middat ha-Din," viz. the "Power of Doom," whilst the Cabalistic term of the fifth Sefira opposite to "Middat ha-Rahamim" (*Power of Compassion*) refers to the Sefira of Love and Mercy. In astrological tradition, *Scorpio* is a symbol of sexuality and of death bound up in a mysterious manner. By this relation only is explicable that astonishing version in Jacob's allocution to his son *Dan*, ending in the sudden exclamation for help: "I am hoping for thy salvation, O Lord" (*Gen. ch. 49, v. 18*). Accordingly a Midrash refers this sign to hell.† *Dan* is considered to be the undermost or darkest sign. Another Midrash refers to the fact that *Dan* had acquired his territory in the far north (like *Simeon* the other cursed tribe in the far south).

The tribe *Dan* is comparable to the North whence darkness is spreading all over the world; just so the tribe *Dan* has obscured the world by giving hospitality to King *Jeroboam's* idolatry on his territory as the only tribe.‡ *Dan* is also opposed to *Judah*.

In *Moses's* blessing *Dan* is compared to a young lion like *Judah* in Jacob's blessing explained in a Midrash: "No tribe is higher than *Judah* and none lower than *Dan* whose origin is from the concubines."§ Such a characteristic is sharpened in early Christian tradition which believed the Antichrist would spring from that tribe. So Hippolytos the ecclesiastic says: "Consider like as the Christ is generated within the tribe *Judah* so the Antichrist will spring from the tribe *Dan*."|| Look also at *Samson* the Danitic hero who is freeing his nation, not by spiritual forces but almost solely by outstanding physical ones. Nevertheless he is gifted by one moral quality in the highest degree suited to his heroism: an utmost desire for freedom that manifests itself in the report of his death. Moreover this "berserk" is a "Nasir" consecrated to God, for his unbridled forces characterised by the Nasiraic symbol of the unshaved hair, stands in the service of the Almighty.

The other three servants' sons too may be characterised by a natural tendency to war suitable to their lower origin. Nevertheless even these tribes are blessed in a higher though rather hidden manner. Their order being different in the two blessings the following explanations suggest yet a third order to be the original one, viz. *Gad*, *Naphtali*, *Asher* in keeping with the signs *Sagittarius*, *Capricorn*, *Aquarius*. *Gad* in the first place

is described as a happy leader of war. His name even is etymologically connected with troops driven back, in the blessing of Jacob. On the other hand the same term reminds us of some precious things (*coriander* for instance) and designates also bliss itself (*Gen., ch. 30, v. 11*).\* When the land *Canaan* is to be conquered *Gad* voluntarily as a pioneer ("Chaluz") takes the lead of all tribes, although he is himself in possession of his own land beyond the *Jordan*. In the blessing of *Moses* *Gad* is compared to a lioness, and then he is said to realise the piousnesses of *JHWH*. The *Zohar* also says about him: "Were *Gad* not a servants' son he was destined to sublimer deeds than all other."† According to a Midrashic tradition the prophet *Elijah* has his origin in this tribe.‡ Bravery and uprightness in going forward have their heavenly representation in the sign *Sagittarius*.

*Naphtali* is directly called a hind in Jacob's blessing. Therefore he may represent the principle of the sign *Capricorn*. His name also is connected etymologically with strife. In Biblical history *Barak*, the leader in the wars of *Deborah*, originates from this tribe. In the legend of *Joseph*, *Naphtali* acts a blissful part bringing to Jacob the good message about *Joseph* recovered. A messianic trait is also given to *Naphtali* who is said to have learned from *Joseph* the tokens by which to recognise the Redeemer in future times.§

That seems to be the other side in the character of these four tribes, to be connected sympathetically with the expectation of the Messiah to come. For in a similar manner Messianic hope is attached also to *Gad* and *Asher*. The name "*Gad*" was brought in relation with "*Haggada*," i.e. report (also in the meaning of prediction) and the "pretty words" ("imre shefer") changing the vowel points with "words of the trombone" ("imre shofar"). *Asher's* name is immediately related with the term of "bliss" ("osher").|| In a mystical allusion oil and bread are attributed to *Asher* like a hidden priest, perhaps for times to come (and still to come) the sign of whom may be that of the *Aquarius*. "Asher is clearing up the darkness of *Dan* and repairing the wants of *Gad*," is said in a Midrash.¶ We may add the curious tradition that *Asher's* daughter never dies.\*\*

*Issachar* and *Zebulun* are a couple so inseparable that it is problematical whom to allot each of the two given characteristics. Perhaps we may start with the blessing of *Moses* that, "Zebulun rejoice in his going out, *Issachar* in his tents." And in Jacob's blessing it was pointed out to *Zebulun* his dwelling at the haven of the sea and near to the Phenician town *Zidon*. There is no historic basis for alleging that *Zebulun's* territory was not near to *Zidon*. Further, it is said in the blessing of *Moses* that the people shall "offer sacrifices of righteousness." Now the reference to the Phenicians suggests the idea of connections with the world abroad; the reference to the "tents" the idea of

\* *Gad* is also stated to be the name of an Amoritic Goddess of Happiness, and also to be a name of Jupiter. This planet's astrologic "house" is *Sagittarius*.

† *Zohar*, I, fol. 244b.

‡ See *Midrash Bereshit Rabba* 71. There is a dispute whether *Elijah's* origin is of *Gad* or of *Benjamin* (of *Levi* too as is said in *Pesikta Rabbati*).

§ According to a MS. of *Bereshit Rabba*, see bin Gorion: *Die Sagen der Juden*, III, *Die zwölf Stämme*, pp. 123, 288.

|| So it is said in the *Zohar*, I, fol. 246a: *Asher* is the region praised by all.

¶ *Midrash Bereshit Rabba*, 2.

\*\* *Midrash Shemot Rabba*, 5, 13. There it is said that the mystery of redemption was delivered by Jacob to *Joseph*, by *Joseph* to his brothers, by *Asher* to his daughter *Scräh*.

\* In the "Targum Vnkelos" it is literally said "until the Messiah will come."

† *Pesikta rabbati*, ed. Friedmann, fol. 95b.

‡ *Midrash Bamidbar rabba*, 3.

§ *Midrash Shemot rabba* 40.

|| See M. Friedländer: *Der Antichrist in den vorchristlichen Jüdischen Quellen*, p. 150.



inwardness. Indeed there is also a Talmudic tradition that Zebulun had been engaged with commerce, Issachar with the Torah.\* According to astrologic ideas, "Virgo" (the virgin) is related to the innermost of the human organism (the abdomen), "Libra" (the scales) to the hips and therewith an equipoise of within and without in such a manner as to make possible a peaceful trade between the nations. Considering now that Issachar and Zebulun stand between the two groups, each of four tribes, we recognise their functions somehow "reconciling" in an external or internal sense.

The same may be said, but on a higher level, about the opposite pair: Joseph and Benjamin, outstanding as the loved sons of Rachel. Thus they correspond to the two signs most important in a certain sign: *Fisher* and *Aries* (ram) at the two ends of the macrocosmic figure. For the character of the feet corresponding to the Fishes, i.e. their devotional abandonment to the earth, has to turn into the character of the head corresponding to Aries, i.e. the concentrated self-consciousness of man. The domination of Joseph over his brothers sufficiently confirms the Biblical report. It is already mentioned—according to the Book of Chronicles—that Reuben had to give up his priority of birth to Joseph, an allusion to the epoch of Taurus followed by that of the ram or the lamb. In the blessing of Moses, Joseph is addressed as a "firstborn bull," a signification formerly fitting to Reuben. Both by Jacob and by Moses Joseph is promised the double blessing of heaven and earth. And according to a Cabalistic tradition Joseph is not only the highest of the twelve sons, but as it were a higher level of Jacob himself, thus changing the trinity of the "fathers" into a firm "four." The name Joseph itself is etymologically significant of a kind of "increase," he is also called in the blessing of Jacob, "son of a second wife" who is Rachel, literally the "lamb." Though in history Judah got the hegemony over the whole nation, there remained also a hidden tradition about the central importance of Joseph. Two Messiahs for instance were believed in during Talmudic times, the one of the Davidic dynasty, the other a precurrent of the tribe Joseph. Moreover, the Samaritans did not acknowledge at all the Judaistic election having its centre in Jerusalem for the worship of Joshua the leader originated in the house Joseph particularly Ephraim.† The fundamental polarity of Judah and Joseph is obviously reflected in what is known as the bipartition of the realm. Many researchers of Biblical history lay stress on the divided character of primeval Hebrew history. The impression left is that the two tribes Ephraim and Judah did not originate at all from an older unity. On the other hand that bipartition does not express clearly the natural relations of the tribes. Not Joseph and Benjamin, but Judah and Benjamin, are in opposite realms.

\* So it is said in *Midrash Bereshit Rabba*, 72, 6: In consequence of the Dudaïm were arising two large tribes: Issachar and Zebulun. Issachar is sitting and engages in the Torah, Zebulun is navigating and giving his revenue into Issachar's mouth. In I Chronicles 12, 33, the sons of Issachar are said to be "versed in the science of the times." The etymological meanings, however, of the names Issachar and Zebulun (Ssachar = wages, Zebul = sanctuary) fit rather to the contrary correspondence.

† Not long ago the late scholar Micha Joseph bin Gorion in his book, *Sinai und Garisim*, pleaded for the hypothesis of the central importance of Joseph.

*Benjamin* is characterised by a striking discordance of his character, being called "a rapacious wolf" by Jacob but "a favourite of the Lord" by Moses.\* We may understand that contradiction out of the character of the "Fishes" (*Pisces*) inclined in its extremes on the one hand to abjectness, on the other hand to pure devotion. Indeed, as to Benjamin the one side is well marked in the tale of the crime of Gibeon in consequence of which the whole tribe was nearly extirpated, the other in the touching traits of the youngest child born by his mother in pains of death. Jacob looks upon him occasionally as the single son remaining to him after the loss of Joseph.

The birth of Benjamin is removed from his brothers' in time and space, moreover he is the single born in the Holy Land. The territory was allotted to him by virtue of its containing the sanctuary of Jerusalem. Accordingly, in the report about the raffle of the territories by Joshua, he is mentioned in the first place. When Samuel goes to fulfil the cry of the people for a king he seeks him from the shepherds of Benjamin. Christian tradition continues the high appreciation of Benjamin since Saul of Tarsus, later Paul originated from this tribe. The prophet Elisha according to some traditions‡ also sprang out of this tribe. And so do Esther and Mordecai, the most popular liberators of the people Israel. In general the name "Benjamin" retained all the time of the exile of Israel the touching character of the child born in pains as it is stressed in the story of Joseph.

The scheme set in this manner should not be regarded as inflexible. Not only does the order of the twelve tribes vary in the Biblical accounts, but their number also fluctuates. Thus, besides the twelve sons of Jacob stands one daughter of Leah, Dinah. Her name reminds us of the name of her half-brother Dan, so she may be connected too with the principle of Doom that is female in the Cabalistic scheme.‡ Further the tribe of Joseph forks in two: Ephraim and Manasseh reflecting in some way the duality of Joseph and Benjamin. Ephraim even in his name corresponds to Joseph, the son of a second wife. Manasseh himself is forking again since his territory is split in two parts on both sides of the Jordan.

The twelve-part scheme of the Zodiac seems to have been preceded by a ten-part one.§ The exclusion from the usual tribe rights of Simeon and Levi, thus reducing the number to ten, may remind us of the older scheme.

Another allusion seems to be given in the story of the tribes given by Joshua. Only seven tribes are mentioned, reminding us of the seven planets.||

\* Thence the usual Jewish double name: Benjamin Seew (i.e. Benjamin Wolf).

† In *Seder Eliahu Rabba*, 18, the prophet himself decided the quarrel about his origin.

‡ Robert Eisler in his book *Wellenmontel und Himmelselt* connects Dinah with Virgo, and Dan with the neighbouring sign of Judgement; Libra, reminding us of the fact that in old symbolic pictures the Scales are not a "self-contained" sign but are held in the hand of the Virgin. Such a scheme is not so far from that given here, since the signs Virgo and Scorpio, by the similarity of their figures, may be considered as having been—in the very ancient ten-sign zodiac—one and the same.

§ This supposition may be backed by the idea that the Scales may have been introduced at a later date, being originally no more than the forked tongue of the Serpent (Scorpio). See Franz Bohl: *Sphoera*, Leipsic, 1903. The twelve-part zodiac was well established at the time of the old Babylonians.

|| See the Book of Joshua, Ch. 18 and 19.

# The End of a Cycle

by The Editor

WITH THIS ISSUE, the MODERN MYSTIC AND MONTHLY SCIENCE REVIEW will suspend its present form, at least until after the war. The new format and other changes are explained hereunder.

During these three years, very crowded years, much has happened. After our first issue in January 1937, we received many letters, a few of which were appreciative, but mostly they were extremely critical; our right to publish the journal at all was in some cases the least of the comments, while others estimated our probable life at three months. But, as time went on, the circle of our readers widened, and there are many whom we have never met, but who, by virtue of their letters, and the help they have given in other ways, contributed to the work. To these, we extend our heartfelt thanks.

By far the greatest difficulties we have had to overcome were those instigated by the attitude of some members of recognised societies who, for some reason we cannot appreciate, felt that this journal was unduly interfering with their own exclusive teachings and activities. It has been extraordinarily difficult to steer an even course between the multitudinous prejudices both of individuals and sects. There are those who complained that too much Anthroposophy was included; but the fact is that Dr. Steiner covered so many fields which, prior to his time, had been left entirely to the scientists and artists, that we could not pretend to offer even an approach to his vast conceptions had we been guided purely by considerations of space. So that the extra space devoted to expositions of facets of Anthroposophy was demanded by the immense range covered by its founder. The strange thing is that some Anthroposophists, not content with the completely authoritative writings of Dr. Kolisko, Mr. Francis, Mrs. Merry, Frau Kolisko, Dr. Stein, and occasionally others, have grudged the inclusion in the journal of articles on Theosophy, and other, independent contributions.

Apart from the personal pupils of Dr. Steiner enumerated above, we have to thank the open-hearted, as well as the open-minded officials of the London branch of the Theosophy Co. (India) who quite well realised, even in our early days, the object for which we worked. The same applies to the late Dr. H. Spencer Lewis, whom we have to thank for the generous way in which he frequently referred to this journal.

Three years ago, we felt that it was only a matter of time before the present catastrophe burst upon us. It appeared to us that members of the various societies, huddled together in twos and threes once a week, exclusive and "untouchable," were blissfully ignorant of what was happening in the world around them; not only was that true then, it is even true in some cases now.

With the second issue of the journal we met Dr. Eugen Kolisko, who immediately sensed the need for doing what we set out to do, as did also Mrs. Merry, Mr. Francis, and Frau Kolisko. To these good friends, colleagues and loyal helpers, we owe a great deal.

The MODERN MYSTIC has at least achieved one thing—it is read in the homes of Anthroposophists, Theosophists, Rosicrucians, Sufis as well as at the firesides of innumerable people

who do not belong to any particular society. Those readers who hitherto knew nothing of Blavatsky or of Steiner, or of the history and lore of the "secret" knowledge, have added to the information given to them by their own teachers somewhat more of the totality of truth. But perhaps our most important contribution to the literature of the occult is the—to many readers—hitherto inconceivable fact that modern science now holds practically all the necessary ingredients for extending its scope into realms at the moment considered occult, but destined, perhaps very soon, to be no longer hidden. And for this, we again extend to Eugen Kolisko our gratitude.

In our last issue, an urgent plea for action was put forward by Mr. Shaw Brown. We could ask, "What sort of action is possible?" If readers have carefully read this journal, they will have had no difficulty in summarising three principal "paths" always more or less consistently adhered to; the psychological, as evidenced in the writings of Raymund Andrea, and more recently in the articles on Yoga by Bernard Bromage; the scientific-artistic as portrayed by Mrs. E. C. Merry, Dr. and Frau Kolisko, G. S. Francis, and the purely spiritual seen in the work of Mrs. Merry, Charlotte Sturm, Dr. Stein, G. S. Francis, and others. How then, can the work done already by this journal be adapted to immediate practical ends?

We have already suggested that, at least in the meantime, there is nothing to be gained by confining our interests to the weekly study meeting, which in any case merely brings "coals to Newcastle" by preaching to the converted. On the other hand, "conversion" is a thing that, quite rightly, the mystic abhors. All that remains, therefore, is some kind of work directed towards the future—i.e. the immediate requirements of mankind in general, and an intelligent anticipation of the probable changes which will be an inevitable outcome of the present war. At a time like the present, the mystic and the occultist should not be troubled by fine distinctions in matters of doctrine. Our contributor was right when he asked for a concerted effort to be made by all "arcane and hermetic orders." The individual mystic, occultist or student, or the sect or society which would withhold its influence and help in the establishment of a new and better order merely because its doctrines call for slower incarnations than those taught by some other fraternity, is not worth bothering about. If our interest is the immediate betterment of man to-day, there can be no hesitation.

Just actually what is the present position in the world? There is a war; two wars. Are these ordinary wars, conflicts of the kind too many of which have already marred the tortuous history of man? They are not. A pro-Nazi reader in America complains that we should not be pro-British, that the Nazis have his sympathy and that in all probability they are right and the Allies wrong. Which shows a horrible misconception of what the war is about. The Allies are not fighting Germans; they are fighting an occult force, and the fact that the politicians are unaware of it in no way affects the issue. Politically, the Allies are supposed to be putting a stop to repeated aggression; unconsciously, in the true sense, they are fighting for the

preservation of the very rights of man. This is not a political, but a *spiritual* war. It will only have a political, instead of a spiritual result, if those who are fully conscious of what is happening refuse to do anything about it.

We have already asked, "What sort of action is possible?" Educative action, and only educative. The masses of peoples in all countries are dull—both intellectually and spiritually. The standard of intelligence has not been so low since before the renaissance. People must be spoken to in the language they can understand; the terminology of mysticism is no remedy and conveys no meaning to them. They giggle—and quite rightly in face of the facts of experience—when someone prates about the brotherhood of man. They point to the hypocrisies of the village churchman and the local priest, and the student of mysticism remembers the failings of those with spiritual pretensions larger than his own.

The only field in which real work can be done is the economic one. The economics of mysticism and which happen to be the economics of the future, is the only *practical* brotherhood of man. In a number of articles by G. S. Francis, the fundamentals of Steiner's *Threefold Commonwealth* have been set out. In a limited way, the political aspect of these is already in operation in the shape of the movement known as Federal Union. From the purely political point of view, this is as good a movement as we could reasonably expect, but it does not go far enough. Nevertheless, our readers in Britain and America are advised to apply for the literature of Federal Union, where at least a working basis, and a practical one, is tentatively suggested. If the basis of Federal Union is good politically, why does it not go far enough? Because there would be no balance. One cannot transplant into an economic Utopia people still in possession of the minds of stock-market "bears." There must be a cultural movement to balance the economic-scientific one. The present conflict is a direct result of the gap that exists between scientific achievement and spiritual consciousness. That gap must be bridged, and it is the duty of those who realise it to bridge it.

One moment's thought is sufficient to show that any attempt by the Democracies to formulate a new order, however well-meaning, and from their point of view, intelligent and reasonable, is doomed at the outset unless its propagators have some wide and humanitarian appreciation of the psychologies of all the nations affected. Just as the father of a family sees the various talents, active and latent, in his children and does his best to give encouragement and direction to them in their several ways, so too, when considering the future order, we must be fully alive to the admirable qualities that in each nation should be given expression. Does any sensible person really believe it to be a mere accident that

America produces the greatest inventors of things electrical, and has a national genius for their exploitation, development and world-wide distribution? That she has no colonising sense?

That England, admitting all her shortcomings, has the most highly evolved political sense among the nations? That these islands have always been the home of natural science and organised industry?

That France has leavened Europe with the elegancies of her language, her instinctive care for the soil, her manners, courtesy, colour and exquisite taste? That from her has

emanated a versatility to be found nowhere else in the world, as evidenced by the vast number of names in music, literature, painting that fall just short of genius?

That the old Germany gave us the great musicians and philosophers? That Luther should have been born there, and that from Germany should come almost every effort during the last hundred and fifty years to raise materialistic science to its rightful place as a spiritual activity?

That the great painters should all be Flemish or Dutch?

And so it would be possible to go on. Incidentally, has anyone ever pondered why Sweden, one of the most peace-loving countries in the world, should be the home of the Nobel industries, and why these same industries should for ever be linked in the minds of ordinary people with literature and art? If we decide to be sufficiently unscientific and mulish as to admit effects and refuse to believe in causes, then we must just go on for ever being in trouble.

Does this mean that we should seek peace quickly, and come to any sort of an arrangement that would end hostilities? It means the very reverse. When the Archbishop of York speaks in the same strain as does Hore Belisha, and points out that this conflict is a spiritual one, we may congratulate ourselves that at least two prominent men in this country can see further than the events of the moment. A forthright and determined front was required of the Democracies on the day that Stalin sent his first soldier into Poland. These men are determined to destroy, and must themselves be destroyed.

At the moment, the world is divided into two parts. It would not be impossible, even at this late hour, to federate the Scandinavian countries, the Netherlands, France, and the whole American continent in a bloc against the inherent evil of the Russo-Germanic revolution. Only the pernicious idea of the retention of the Sovereign State, and individual interests, prevent it.

Our virtue would be to recognise evil when it becomes apparent, and not to wait until self-interest obliges us to take action. Our statesmen of the last twenty years are entirely to blame for such a lack of vision. The journey to Munich was the act of a man completely bewildered. Mr. Chamberlain's reply to a question in the House the other day, in which he referred to letters in the Press on economic reforms, shows well enough that he is tackling the most fateful event in human history with the ideas of a small-town politician of the last century. He said that the letters he had read in the newspapers were not signed by people with experience of government. That, in these days, is not a valid rejoinder. Hitler had no experience of government, but he is causing an awful lot of trouble to our professional politicians, who obviously had not the slightest idea of the man's importance to them. Successive governments since the last war were composed of people with "experience" of government. Many laymen, with no experience of government, understood well enough the inevitable outcome of the Nazi policy. And instead of being fully prepared, we had the dismal spectacle of a British Prime Minister hurrying, cap in hand, to wait on the pleasure of a man of whose nature and capacity he had not the least understanding.

It is not necessary to stress that neither Hitler nor Stalin represent in any way whatsoever the true spirit of their respective countries.

The only alternative political activity is patronage of one or other of the old parties. These are of course quite dead, but they won't lie down. The virile factions—the Fascists and the Communists, quite unknown to one another, belong to the same family tree. The former is aggressive in its insolent demand for the cessation of individual freedom; the latter is too dumb to realise that loss of freedom is a natural concomitant of its organism. Some form of international co-operation, based upon an entirely fresh economic system—whether it is called “Federal Union” or anything else—is the only reasonable and urgent alternative.

But—and here's the rub. How many of us really understand that just so long as the independent sciences pursue their own way, they are unconsciously bolstering up the present rickety structure? Therefore, before international federation becomes operative, it is essential to have:

1. An education that will provide knowledge of national psychologies.
2. A re-statement of the simple Christian doctrine.
3. A unity of the sciences with evidence that, properly speaking, they cannot be segregated and specialised.
4. An international currency.
5. Unrestricted free trade.

Now we know quite well that these aims are, now that they are stated, even more difficult of accomplishment than was our idea of unity between all occult societies of three years ago. Nevertheless, in answer to Shaw Brown's plea of last month—which incidentally was an entirely unsolicited contribution—we say that we are ready, if readers will write in to express interest, to attempt some form of constitution whereby lecturers and literature, or, alternatively or in addition, printed monographs of an educative nature will be supplied to discussion groups if these can be formed. No spiritual, *qua* spiritual teachings will be incorporated; the idea would be to stimulate study of the arts, sciences and economics with insistence on, and proofs of, their unity. Membership of these groups would in no way interfere with readers' membership of the Anthroposophical Society, the Theosophical Society, the Rosicrucian Order and other bodies. On the contrary, if the proper enthusiasm were applied, the

result would be increased membership of all of these separate bodies.

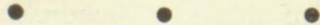
One thing is certain: If this opportunity is lost, if Federal Union fails; if by chance after this war the old system is propped up again for a further spell, then not only is all hope of progress lost for many years, but mankind will slip back to days when he was little better than a beast. We have got to remember that there are forces at work for just such a result. What little we can do may make very little difference; on the other hand it may make all the difference. In any event, it is not for us to decide, it is for us to do what we can while there is time.



As from the next issue, Volume 4, Number 1, the MODERN MYSTIC AND MONTHLY SCIENCE REVIEW will be reduced in price to 1s. in Great Britain, and to 25 cents in the United States of America. The subscription rate will be 12s. 6d. per year in England, and 15s. in the United States of America and on the Continent of Europe. The size will be reduced from the usual 48 pp. to 36 pp. The size of the page will be slightly reduced. Articles will be more numerous, but not so long as in the past. Greater simplicity will be aimed at for the purpose of interesting, if possible, a larger circle of people outside the ranks of recognised societies. Some of our readers may agree that up to now the journal, both in content, price, and style of production, has been in the nature of a “luxury” product. It, and its work, have completed a three-year cycle. We now enter another one of uncertain length, but with a greater task in front of us. We need all the help we can get. We appeal to readers to help us by recommending the journal at its new price to those of their friends who may be interested; we appeal to them for the names of those who would be willing to form study groups, on the lines indicated above, in their own vicinities.

Unexpired subscriptions will be adjusted. Readers who should receive, under the old terms, say three further issues, will receive six at the new price.

The form of the new journal will be more definite. There will be clearly defined sections dealing with Metaphysics (Philosophy, Mysticism, Occultism, as in the past); Art, Science, Economics, and of course there will be book reviews and correspondence columns.



# Index to Volume Three

Note: Roman Type denotes articles. *Italic references only.* \* Denotes a contributor.

| A  | Page               |
|--|--------------------|
| *Alexander, K.:                                      |                    |
| "Clonkeel," a story ... ..                           | 184                |
| Alphabet, The, and Numbers ... ..                    | 487                |
| America, Past, Present and Future                    | 253, 270, 333, 379 |
| *Andrea, Raymond:                                    |                    |
| Goethe, 17, 74; Rousseau, 114, 169; St.              |                    |
| Martin, 190, 242                                     |                    |
| *Andrew, Princess, of Russia:                        |                    |
| The Dawning of Understanding ... ..                  | 5                  |
| Elimination ... ..                                   | 92                 |
| <i>Angell, Sir Norman</i> ... ..                     | 2                  |
| Angkor, The City of ... ..                           | 286, 312, 355      |
| Anthroposophy, Rudolf Steiner's ... ..               | 37                 |
| Anthroposophy of Rudolf Steiner as seen              |                    |
| through English Eyes                                 |                    |
| 72, 106, 142, 193, 232, 292, 316, 366, 400, 452, 501 |                    |
| Aquarius (Poem) ... ..                               | 33                 |
| Arcane and Hermetic Orders, A Plea to all ...        | 469                |
| Archangels:  |                    |
| Michael, 94; Michael and Uriel, 136                  |                    |
| Astro-Biological Calendar for February, 26;          |                    |
| March and April, 98; May, 141; June                  |                    |
| 206; July, 235; August, 291; September,              |                    |
| 323; October, 381; November and                      |                    |
| December, 450; January, 502                          |                    |
| Astrology, Towards a New ... ..                      | 330, 360, 437, 444 |
| *Aulay, Ion D.:                                      |                    |
| Fundamental Principles of Religion, 7, 79;           |                    |
| Basil Wilberforce—Anglican Mystic,                   |                    |
| 258, 282, 347, 385, 438; Out of the                  |                    |
| Celtic Twilight, 465, 498                            |                    |

## B

|  |                 |
|--|-----------------|
| Balzac, Honoré de ... ..                 | 155             |
| Becket, Thomas à ... ..                  | 34              |
| Biographies, Inductive:                  |                 |
| Thomas à Becket ... ..                   | 34              |
| Sir Thomas More ... ..                   | 48              |
| Oliver Cromwell ... ..                   | 111             |
| Benjamin Franklin ... ..                 | 150             |
| <i>Blake, William</i> ... ..             | 65              |
| <i>Blavatsky, H. P. (quoted)</i> ... ..  | 7, 79, 145, 210 |
| <i>Brian, Havergal</i> ... ..            | 2               |
| *Britten, Frank W., D.Sc.:               |                 |
| The Human Aura and the Effect of         |                 |
| Psychic Forces on Animate and Inani-     |                 |
| mate Bodies ... ..                       | 22              |
| Consciousness and Some of its Phenomena  | 294             |
| *Bromage, Bernard:                       |                 |
| Thibetan Yoga ( <i>see also</i> "Yoga")  |                 |
| 28, 58, 122, 159, 199, 224,              |                 |
| 272, 336, 369, 420, 475, 511             |                 |
| Eckermann's Goethe ... ..                | 256             |
| *Brown, Shaw:                            |                 |
| Points of View ... ..                    | 344             |
| A Plea to all Arcane and Hermetic Orders | 469             |
| *Brunton, Paul:                          |                 |
| Light over Angkor ... ..                 | 286             |
| A Wanderer in Angkor ... ..              | 312             |
| Secret Doctrine of the Khmers ... ..     | 355             |

## C

|  |                       |
|--|-----------------------|
| *Cairns, Julia:                            |                       |
| Green Lace (Poem) ... ..                   | 91                    |
| Cards, The Cross of ... ..                 | 280                   |
| <i>Carrel, Dr. Alexis (quoted)</i> ... ..  | 79                    |
| Celtic Twilight, Out of the ... ..         | 465, 498              |
| Christ, The Betrayal of ... ..             | 180                   |
| Church, The, of the Future ... ..          | 165                   |
| Clonkeel, A True Story ... ..              | 184                   |
| Colour Consciousness ... ..                | 39, 52, 131, 175, 211 |
| Consciousness, Colour ( <i>see</i> Colour) |                       |
| "    "    and some of its Pheno-           |                       |
| mena ... ..                                | 214                   |
| Cosmic Analogies ... ..                    | 467                   |
| Cycle, The End of a ... ..                 | 524                   |

## D

|                                      |     |
|--------------------------------------|-----|
| *Daily, Starr:                       |     |
| In Defence of Fatalism (Poem) ... .. | 306 |
| *Deering, Violet:                    |     |
| Brugh na Boinne (New Grange) ... ..  | 413 |

## E

|   |                    |
|---|--------------------|
| <i>Eagle, Albert, B.Sc., A.R.C.Sc. (quoted)</i> ... | 90                 |
| Eckermann's Goethe ... ..                           | 256                |
| *Editor:  |                    |
| Washington, D.C. ... ..                             | 250, 302           |
| What is a Modern Mystic? ... ..                     | 357                |
| The End of a Cycle ... ..                           | 524                |
| <i>Edwards, Jonathan</i> ... ..                     | 134                |
| Elimination ... ..                                  | 92                 |
| <i>Ellis, Havelock</i> ... ..                       | 311                |
| *Emerson, Harold Davis, Ph.D., D.D.:                |                    |
| Relationship of the Mayan Civilisation to           |                    |
| that of Ancient Greece ... ..                       | 418                |
| The Book of Formation—The Alphabet                  |                    |
| and Numbers ... ..                                  | 487                |
| <i>Emerson, Ralph Waldo (quoted)</i> ... ..         | 179, 189, 205, 210 |

## F

|   |     |
|---|-----|
| *Fielding, Florence (Lady):             |     |
| The Other Worlds ... ..                 | 473 |
| Formation, The Book of—The Alphabet and |     |
| Numbers ... ..                          | 487 |
| *Francis, G. S.:                        |     |
| The Times We Live In ... ..             | 15  |
| The Anthroposophy of Rudolf Steiner as  |     |
| seen through English Eyes               |     |
| 72, 106, 145, 193, 232, 292,            |     |
| 316, 366, 400, 452, 501                 |     |
| Franklin, Benjamin ... ..               | 150 |
| *Freeman, Arnold:                       |     |
| The Dream Maiden (Fantasy) ... ..       | 458 |

## G

|               |        |
|---------------|--------|
| Goethe ... .. | 17, 74 |
|---------------|--------|

## Page

|   |      |
|---|------|
| Goethe, Eckermann's ... ..                  | Page |
| Greece, Ancient, The Relationship of ... .. | 256  |
| Mayan Civilisation to that of ... ..        | 418  |
| Greek Mythology, The Key to ... ..          | 284  |

## H

|                                 |     |
|---------------------------------|-----|
| <i>Heard, Gerald</i> ... ..     | 399 |
| Heart, The Wisdom of the ... .. | 101 |
| *Heidenreich, Dr. Alfred:       |     |
| The Church of the Future ... .. | 165 |
| Howe, Dr. E. Graham ... ..      | 101 |

## I

|                              |     |
|------------------------------|-----|
| Imagination, Creative ... .. | 63  |
| Index to Volume Three ... .. | 527 |

## J

|                                       |     |
|---------------------------------------|-----|
| James, Henry, The World of:           |     |
| A Psychological Study                 |     |
| 84, 128, 173, 218, 260, 296, 349, 391 |     |
| <i>Joad, C. E. M.</i> ... ..          | 223 |

## K

|   |          |
|---|----------|
| *Keiller, Alexander, F.G.S., F.S.A.:          |          |
| The January <i>Modern Mystic</i> (Stonehenge) | 10       |
| Keiller, Mr., and Megalithic Monuments ...    | 55       |
| <i>Keith, Sir Arthur</i> ... ..               | 399      |
| <i>Khayyam, Omar (quoted)</i> ... ..          | 310      |
| Khmers, The Secret Doctrine of the ... ..     | 355      |
| *Kolisko, Dr. Eugen:                          |          |
| Thomas à Becket ... ..                        | 34       |
| Sir Thomas More ... ..                        | 48       |
| Oliver Cromwell ... ..                        | 111      |
| Benjamin Franklin ... ..                      | 150      |
| America, Past, Present and Future             |          |
| 253, 270, 333, 379                            |          |
| Between War and Peace ... ..                  | 404, 455 |
| Kolisko, Eugen:                               |          |
| Obituary Notices ... ..                       | 505      |
| *Kolisko, Mrs. L.:                            |          |
| Astro-Biological Calendar for—                |          |
| February ... ..                               | 26       |
| March and April ... ..                        | 98       |
| May ... ..                                    | 141      |
| June ... ..                                   | 206      |
| July ... ..                                   | 235      |
| August ... ..                                 | 291      |
| September ... ..                              | 323      |
| October ... ..                                | 381      |
| November-December ... ..                      | 450      |
| January ... ..                                | 502      |
| *König, Dr. Karl:                             |          |
| The Zodiac ... ..                             | 12, 68   |

|                           | Page |
|---------------------------|------|
| <b>L</b>                  |      |
| Light and Darkness ... .. | 246  |

|  | Page                    |
|--|-------------------------|
| <b>M</b>   |                         |
| *Manas, John H., Ph.D. :   |                         |
| The Key to the Greek Mythology ...                                       | 284                     |
| Mayan Civilisation, Its Relationship to that of<br>Ancient Greece ... .. | 418                     |
| <i>Medtner, Nicholas</i> , Pianist ... ..                                | 93                      |
| Megalithic Monuments, Mr. Keiller and ...                                | 55                      |
| *Merry, Eleanor C. :   |                         |
| Aquarius (Poem) ... ..   | 33                      |
| Man's Religious and Artistic Conception<br>of Spiritual Beings ... ..    | 63, 94, 136, 180        |
| Light and Darkness ... ..  | 246                     |
| The Soul and the Year ... ..   | 326, 382, 430, 463, 495 |
| *Meursingue, J. H. :   |                         |
| Evolution of Technics ... ..   | 318, 363, 434           |
| Michael, The Archangel ... ..  | 94                      |
| *Miller, Henry :   |                         |
| The Wisdom of the Heart ... ..   | 101                     |
| Seraphita ... ..   | 155                     |
| More, Sir Thomas ... ..  | 48                      |
| *Müller, Ernst, Dr.Ph.   |                         |
| The Scheme of the Twelve Tribes in its<br>Relation to the Zodiac ... ..  | 521                     |
| Music, The Metapsychic Motive in ...                                     | 207, 238                |
| Mystic, What is a Modern? ... ..   | 357                     |

|                      | Page |
|----------------------|------|
| <b>N</b>             |      |
| *Nimmo, J. A. :      |      |
| Enigma (Poem) ... .. | 322  |

|   | Page |
|---|------|
| <b>O</b>  |      |
| Obituary Notices :  |      |
| Dr. Eugen Kolisko ... ..  | 505  |
| *O'Neill, Denis :   |      |
| The World of Henry James, A Psychological<br>Study; 89, 128, 173, 218, 260, 296, 349, 391 |      |

|                           | Page |
|---------------------------|------|
| <b>P</b>                  |      |
| Pictures (full page) :    |      |
| Oliver Cromwell ... ..    | 110  |
| Honoré de Balzac ... ..   | 154  |
| Lhasa, Thibet ... ..      | 198  |
| Kolisko, Dr. Eugen ... .. | 506  |

|  | Page     |
|--|----------|
| Poetry :                               |          |
| Aquarius, by E. C. Merry ... ..        | 33       |
| Green Lace, by Julia Cairns ... ..     | 91       |
| In Defence of Fatalism ... ..          | 306      |
| Enigma ... ..                          | 322      |
| *Poppelbaum, Dr. H. :                  |          |
| Religion, Art and Science Reunited ... | 268, 321 |

|  | Page       |
|--|------------|
| <b>R</b>                                   |            |
| <i>Raleigh, Sir Walter (quoted)</i> ... .. | 3          |
| Religion, Art and Science Reunited ...     | 268, 321   |
| Religion, Fundamental Principles of ...    | 7, 79, 109 |
| Rousseau, J. J. ... ..                     | 114, 169   |
| Rudolf Steiner ( <i>see</i> Steiner)       |            |

|  | Page   |
|--|--|
| <b>S</b>   |  |
| Saint Martin, Louis Claude de ... ..                                   | 190, 242   |
| *Sean MacCun :   |  |
| Cosmic Analogies ... ..  | 467  |
| *Semadeni, M. E. J. :  |  |
| Colour Consciousness ... ..  | 39, 52, 131, 175, 211                                |
| How to Control Life by the Breath ...                                  | 263, 303   |
| Seraphita ... ..   | 155  |
| Smith, Cyril, Pianist ... ..   | 93   |
| *Sorabji, Kaikhosru Shapurji :   |  |
| The Metapsychic Motive in Music ...                                    | 207, 238   |
| Soul and the Year, The ... ..  | 326, 382, 430, 463, 495                              |
| Spiritual Beings, Man's Religious and Artistic<br>Conception of ... .. | 63, 94, 180  |
| Steiner, Rudolf :  |  |
| Anthroposophy ... ..   | 37   |
| The Anthroposophy of, as seen through<br>English Eyes ... ..           | 72, 106, 142, 193, 232, 292, 316, 366, 400, 452, 501 |

|   | Page          |
|---|---------------|
| <b>T</b>  |               |
| Technics, The Evolution of ... ..                                     | 318, 363, 434 |
| Theosophy, The Philosophy of ... ..                                   | 407           |
| Thibetan Yoga ( <i>see</i> Yoga)                                      |               |
| *Thompson, Bonar :  |               |
| In the Depths ... ..  | 186           |
| Times, The, We Live In ... ..   | 15            |
| Twelve Tribes, The Scheme of, in its Relation<br>to the Zodiac ... .. | 521           |

|                                      | Page |
|--------------------------------------|------|
| <b>U</b>                             |      |
| Unconscious, Is there an? ... ..     | 324  |
| Understanding, The Dawning of ... .. | 5    |

|                                       | Page |
|---------------------------------------|------|
| *Unger, Dr. Carl :                    |      |
| Rudolf Steiner's Anthroposophy ...    | 37   |
| Uriel and Michael, The Archangels ... | 136  |

|                               | Page |
|-------------------------------|------|
| <b>V</b>                      |      |
| View, Points of ... ..        | 344  |
| Volume Three, Index to ... .. | 527  |

|   | Page                    |
|---|-------------------------|
| <b>W</b>                                |                         |
| *Wadia, Sophia :                        |                         |
| The Philosophy of Theosophy ... ..      | 407                     |
| *Walther, Heinz :                       |                         |
| Towards a New Astrology ... ..          | 330, 360, 437, 444      |
| *War and Peace, Between ... ..          | 404, 455                |
| *Washington, D. C. ... ..               | 250, 302                |
| *Watts, Alan W. :                       |                         |
| That Far-Off Divine Event ... ..        | 48                      |
| The One ... ..                          | 236                     |
| The Cross of Cards ... ..               | 280                     |
| Is there an Unconscious? ... ..         | 324                     |
| Wilberforce, Basil, Anglican Mystic ... | 258, 282, 347, 385, 438 |
| Worlds, The Other ... ..                | 473                     |

|  | Page |
|--|------|
| <b>Y</b>   |      |
| Yoga, Thibetan :   |      |
| Philosophy and History of the Subject ...                      | 228  |
| Yoga Breathing and Meditation ... ..                           | 58   |
| Some Eminent Thibetan Yogis ... ..                             | 122  |
| Thibetan Yoga and the Art of Dying ...                         | 159  |
| The Gods of Thibetan Yoga ... ..                               | 199  |
| Initiation into Thibetan Yoga ... ..                           | 224  |
| Thibetan Yoga and the Working of Magic                         | 272  |
| The Rites of Thibetan Yoga ... ..                              | 336  |
| Thibetan Yoga and the Problems of<br>Psychology ... ..         | 369  |
| Thibetan Yoga and Art ... ..                                   | 430  |
| Thibetan Yoga and the Relation Between<br>Mind and Body ... .. | 475  |
| The Way and its Power ... ..                                   | 511  |

|  | Page   |
|--|--------|
| <b>Z</b>                                     |        |
| Zodiac, The ... ..                           | 12, 68 |
| Zodiac, The Twelve Tribes in relation to the | 521    |

# The Modern Mystic's Bookshop

6 BEAR STREET · LEICESTER SQUARE · LONDON · W.C.2

The books recommended below, and any others specially asked for by readers, can be had from the Bookshop. Simply quote the reference number in the left-hand column opposite the book required.

| Works by H. P. BLAVATSKY and Theosophical Publications |   |       | Works by RUDOLF STEINER and Anthroposophical Publications |   |       | Standard and New Works of Scientific, Occult and Allied interest |  |       |
|--|---|-------|---|---|-------|--|--|-------|
| Ref.   | Title   | Price | Ref.  | Title   | Price | Ref.   | Title  | Price |
| T1   | "The Secret Doctrine." By Blavatsky .. .. .                             | 36/-  | RS1   | "The Story of My Life." By Dr. Rudolf Steiner ..  | 5/-   | RX1  | "The Technique of the Disciple." By Raymond Andrea .. .. .       | 9/-   |
| T2   | "Isis Unveiled." By Blavatsky   | 35/-  | RS2   | "Rudolf Steiner Enters My Life." By Dr. Friedrich Rittelmeyer .. .. .                           | 4/-   | RX2  | "The Technique of the Master." By Raymond Andrea .. .. .         | 9/-   |
| T3   | "Evolution & Occultism." By Annie Besant .. ..                          | 3/6   | RS3   | "Anthroposophy: An Introduction." Nine Lectures. By Steiner .. .. .                             | 6/-   | RX15   | "The Book of Jasher" ..  | 9/-   |
| T4   | "Thought Forms." By Besant & Leadbeater .. ..                           | 7/6   | RS4   | "The Threefold Commonwealth." By Steiner ..   | 2/-   | KL1  | "Easter—The Legends and the Fact." By Eleanor C. Merry .. .. .   | 3/6   |
| T5   | "Light on The Path." By Collins .. .. .                                 | 1/6   | RS5   | "Christianity as Mystical Fact, and the Mysteries of Antiquity." By Rudolf Steiner .. .. .      | 7/6   | G1   | "New Frontiers of the Mind." By J. B. Rhine .. ..                | 7/6   |
| T6   | "Brotherhood of Angels and Men." By Hodson ..                           | 4/6   | RS6   | "The Essentials of Education." By Dr. Rudolf Steiner  | 2/-   | G5   | "The Super-Physical." By Osborn .. .. .                          | 12/6  |
| T7   | "At the Feet of the Master." By Krishnamurti .. ..                      | 5/-   | RS7   | "The Catacombs." The Early life of Christianity. By Heidenreich .. ..                           | 7/6   | G20  | "The New Immortality." By J. W. Dunne .. ..                      | 3/6   |
| T8   | "The Mahatma Letters to A. P. Sinnett" .. .. .                          | 21/-  | RS8   | "Reincarnation in the Light of Thought, Ethics and Religion." By Friedrich Rittelmeyer .. .. .  | 3/6   | G7   | "Man and Animal." By Poppelbaum .. ..                            | 7/6   |
| T9   | "The Story of Atlantis and the Lost Lemuria." By W. Scott-Eliot .. .. . | 7/6   | RS9   | "Atlantis and Lemuria." By Rudolf Steiner ..  | 3/-   | G8   | "Gold and the Sun." By Kolisko .. .. .                           | 7/6   |
| T10  | "From Pioneer to Poet." By Pagan .. .. .                                | 12/6  | RS10  | "Knowledge of the Higher Worlds and its Attainment." By Rudolf Steiner                          | 4/6   | G9   | "Space and the Light of Creation." By Kaufmann                   | 2/6   |
| T11  | "Einstein's Theory of Relativity." By Sutcliffe ..                      | 2/-   | RS11  | "Universe, Earth and Man." By Rudolf Steiner ..   | 7/6   | G10  | "Spiritual Knowledge." By Eleanor C. Merry .. ..                 | 3/6   |
| T12  | "Studies in Occult Chemistry." By Sutcliffe ..                          | 6/-   | RS12  | "The Life Between Death and Rebirth." 10 lectures. By Steiner .. .. .                           | 7/-   | G11  | "The Flaming Door." By Eleanor C. Merry .. ..                    | 12/6  |
| T13  | "Bagavad Gita" .. .. .  | 4/6   | RS13  | "Mysticism & Modern Thought." By Steiner ..   | 4/-   | G12  | "The Quest of the Overself." By Paul Brunton .. ..               | 15/-  |
| T14  | "Ether and the Living Universe." By Hooper ..                           | 6/-   | RS14  | "Egyptian Myths and Mysteries." By Steiner ..   | 7/6   | G13  | "Yoga Explained." By F. Yeats Brown .. ..                        | 7/6   |
| T15  | "Foundations of the Universe." By Wareham ..                            | 1/-   | RS15  | "Universe, Earth and Man in Relation to Egyptian Myths & Modern Civilisation." By Steiner .. .. | 7/6   | G14  | "Yoga." By Major-Gen. Fuller .. .. .                             | 5/-   |
| T16  | "The New Universe." By McNeil .. .. .                                   | 5/-   |   |   |       | G15  | "Training for Yoga." By Gilman .. .. .                           | 3/6   |
|  |   |       |   |   |       | G16  | "Man's Latent Powers." By Phæbe Payne .. ..                      | 7/6   |
|  |   |       |   |   |       | G60  | "The Inner Reality." By Paul Brunton .. .. .                     | 12/6  |
|  |   |       |   |   |       | G61  | "A Search in Secret India." By Paul Brunton .. ..                | 15/-  |
|  |   |       |   |   |       | G62  | "A Search in Secret Egypt." By Paul Brunton .. ..                | 18/-  |
|  |   |       |   |   |       | G63  | "The Secret Path." By Paul Brunton .. .. .                       | 5/-   |
|  |   |       |   |   |       | G64  | "A Message from Arunachala." By Paul Brunton                     | 5/-   |
|  |   |       |   |   |       | G65  | "Indian Philosophy and Modern Culture." By Paul Brunton .. .. .  | 3/6   |
|  |   |       |   |   |       | G66  | "Love for a Country." By Rom Landau .. .. .                      | 12/6  |
|  |   |       |   |   |       | G67  | "The Human Temple." By E. M. Gordon Kemmis ..                    | 15/-  |
|  |   |       |   |   |       | G68  | "Occultism in Medicine" ..                                       | 5/6   |
|  |   |       |   |   |       | G69  | "The Yoga of the Bhagavat Gita." By Sri Krishna Prem             | 8/6   |
|  |   |       |   |   |       | G70  | "The Secret Sciences." By Hans Liebstoeckl .. ..                 | 18/-  |
|  |   |       |   |   |       | G71  | "The Boundaries of Science." By John Macmurray .. ..             | 7/6   |
|  |   |       |   |   |       | G72  | "Three Famous Occultists"  | 5/-   |
|  |   |       |   |   |       | G73  | "Life of the Buddha." By L. Adams Beck .. ..                     | 2/-   |
|  |   |       |   |   |       | G74  | "Where Theosophy and Science Meet," in three vols., each .. .. . | 3/6   |

## How to Order Books

Simply quote our Ref. number. POSTAGE IS EXTRA.—Orders up to 10/- add 6d. for postage. Up to 15/- add 8d.; up to 20/- add 10d. All orders over 20/- will be sent post or carriage free. Readers living abroad should remit 50 per cent. more for postage up to orders of 30/-. Thereafter, carriage will be paid by us.

If you do not wish to mutilate your copy of the "Modern Mystic," order by letter

The Manager, Book-buying Dept., "The Modern Mystic"  
6 Bear Street, Leicester Square, London, W.C.2

Please send me the books, entered by reference Number hereunder.

|                                   |   |            |   |    |    |
|-----------------------------------|---|------------|---|----|----|
| REF. NOS.                         |   |            |   |    |    |
| PRICE :                           | : | :          | : | :  | :  |
| Total Books                       | : | Total Cost | £ | s. | d. |
| Add Carr.....                     |   |            |   |    |    |
| P.O.; M.O. or Cash Enclosed £ : : |   |            |   |    |    |

Name (Mr., Mrs. or Miss).....

Address.....

.....

.....

---

---

# ANTHROPOSOPHY

(The Spiritual Science of Rudolf Steiner  
and its applications in Art and Life)

•

## COMPLETE LIST OF PUBLICATIONS FREE

•

ON APPLICATION TO THE  
**RUDOLF STEINER BOOKSHOP**  
**35 Park Road, London, N.W.1**

---

---

## THE ARYAN PATH

Vol. X November No. 11

|   |                    |
|---|--------------------|
| A Messenger of Peace—Gandhi                         | Editorial          |
| An Open Letter to Gandhiji: The Case of German Jews | David Baumgardt    |
| Indian Nationalism                                  | J. D. Beresford    |
| India's Past  | Laurence Binyon    |
| Studies in Shelley: His Poetry                      | Katherine Merrill  |
| Alcohol and Prostitution                            | Courtenay C. Weeks |

Subscription 12/- per annum Single Copies 1/6

M.M. Dept., THE ARYAN PATH,  
17 Great Cumberland Place, Marble Arch, W.1

## Theosophical Bookshop

68 GREAT RUSSELL STREET

London, W.C.1

## Is the Centre for Books

New, old, or out of print on Theosophy, Mysticism,  
Occultism, Astrology, Occult Arts and Sciences, etc.

Catalogues free

---

---

# Through Harmony to Happiness

by  
H.H. The Princess Andrew of Russia

This little essay is beautifully  
produced on hand-made paper.  
The edition is limited. Copies  
may be had either through your  
local newsagent or direct from  
the publishers

1/6

**KING, LITTLEWOOD & KING LTD.**  
BEAR STREET, LONDON, W.C.2

---

---

## SUBSCRIPTION ORDER FORM

*Make sure of your Copies by Subscribing*

# Modern Mystic

TO THE PUBLISHERS OF THE MODERN MYSTIC, 6 BEAR  
STREET, LEICESTER SQUARE, LONDON, W.C.2:

Please send me the "Modern Mystic" for 12 months  
commencing with your.....issue. I enclose  
Cheque } value 12/6 U.S.A. \$3.00 by International  
Money Order } Money-Order  
Postal Order }

NAME (Mr., Mrs. or Miss) .....

ADDRESS.....

FOR OFFICE USE

Jan. 1940



**The**  
*Mystic Way*  
 by  
**Raymund Andrea**

No. 2 of "The Modern Mystic's Library"

Mr. Andrea's work—two excellent volumes, *The Technique of the Master* and *The Technique of the Disciple*—is well known to students of mysticism in many parts of the world. This new volume, No. 2 of the "Modern Mystic's Library," is in part a reprint of a series of articles under the general title "The Mystic Way" which appeared in the *Modern Mystic*. The author has revised and edited the text. A book essentially for the meditative and philosophic type of mind, rich in suggestion, and extremely well written.

**Order Your Copy  
 To-Day!**

Net **3/6** By Post 3/10  
 America \$1 Post Free

This preliminary announcement is specially for the benefit of Mr. Andrea's many admirers in America. There is ample time for American readers to order their copies and receive delivery shortly after publication day. All orders must be accompanied by remittance for one dollar which should be by International Money Order.

**"Easter—The Legends  
 and the Fact"**

By ELEANOR C. MERRY

No. 1 of "The Modern Mystic's Library"

America \$1 Post Free

**3/6 net** By Post **3/10**

**King, Littlewood & King Ltd.**  
 LONDON, W.C.2

**The Modern Mystic**  
 AND MONTHLY SCIENCE REVIEW

VOLUME ONE  
 JAN. 1937 to JAN. 1938

This volume contains important series of articles on Rudolf Steiner; H. P. Blavatsky; Francis Bacon; "The Spirit of Asia," "Man,—the Unknown," all by acknowledged authorities. These bound volumes are indispensable to all students. Handsomely bound in blue cloth with gold-blocked spine. In Canada and the U.S.A. \$4, carriage paid.

**FIFTEEN SHILLINGS EACH**

VOLUME TWO  
 FEB. 1938 to JAN. 1939

Contains series of articles on Astrology; World Economy; "Thoughts on the Origin of the Arts"; Reincarnation; "New Light on the Apocalypse" and many other articles of interest. Volume two is bound identically with volume one. Post free to Canada and the U.S.A. \$6.50.

**THIRTY SHILLINGS EACH**

Order through your own newsagent or direct from

**The Modern Mystic & Monthly Science Review**  
 6 BEAR STREET · LEICESTER SQUARE · LONDON, W.C.2

**Health Hints**

FOR

**FOUR-FOLD HEALTH**

By F. HOMER CURTISS, B.S., M.D.

Co-Founder of *The Universal Religious Foundation, Inc.*, and  
*The Order of Christian Mystics.* Co-Author of "The Curtiss Books."

**\$1.50**

Contains the essence of many years of medical experience together with teachings as to the health of the inner as well as the outer man. This work contains the essence of the most advanced metaphysical teaching. Twelve chapters packed with laws, rules and directions, all expressed in simple, non-technical language. This book is the 19th volume of "The Curtiss Books."

Other Curtiss Books

The Inner Radiance, \$2.50      The Key to the Universe, \$2.50  
 The Voice of Isis, \$2.50      The Message of Aquaria, \$2.50  
 The Truth about Evolution and the Bible, \$2.50  
 Realms of the Living Dead, \$2.50

SEND FOR COMPLETE LIST

**Curtiss Philosophic Book Co.**  
 3510, Quebec Street,      Washington, D.C.  
 U.S.A.

# AGRICULTURAL FOUNDATION

The new impulse in Agriculture given by Rudolf Steiner in 1924, was first brought into the realm of practical work in England in 1928. Since that date it has been continuously carried on at the Old Mill House, Bray, Maidenhead, Berks. Visitors are welcomed if a few days' notice is given and can be shown the vegetable and herb gardens, and the apiary.

All communications to :

**MRS. PEASE**  
**Honorary Secretary**  
**THE OLD MILL HOUSE**  
**BRAY, Nr. MAIDENHEAD, BERKS**

Telephone: Maidenhead 1454

## THE BACON SOCIETY INC.

Canonbury Tower, London, N.1

### THE OBJECTS OF THE SOCIETY ARE :

1. To encourage the study of the works of Francis Bacon as philosopher, lawyer, statesman, and poet; also his character, genius and life; his influence on his own and succeeding times and the tendencies and results of his writings.
2. To encourage the general study of the evidence in favour of his authorship of the plays commonly ascribed to Shakspeare and to investigate his connection with other works of the period.

### A LECTURE

is given on the 1st Thursday of each month at 8 o/c in  
**PRINCE HENRY'S ROOM, 17, FLEET STREET,**  
**LONDON, E.C.4**

Members of the general public are invited and admission is free. Members of the Society meet at Canonbury Tower on every 3rd Thursday of the month where the library and prints can be inspected. Any member of the public who is interested is cordially invited.

MEMBERSHIP SUBSCRIPTION £1 1s. per annum.  
 ASSOCIATE MEMBERSHIP SUBSCRIPTION 10s. 6d. per annum.

For further particulars apply to

**VALENTINE SMITH**  
 HON. SEC., THE BACON SOCIETY (INC.),  
 15, NEW BRIDGE STREET, LONDON, E.C.4  
 Telephone CENTral 9721

# MODERN MYSTIC IN AMERICA

The *Modern Mystic* can now be bought at the undernoted bookshops. Readers having difficulty in getting copies should communicate direct with Mrs. Alan W. Watts who will gladly arrange to have copies sent direct or to arrange for distribution through your local newsagent or bookstore. Subscriptions may be sent in American currency or money-order to Mrs. Watts at 6 West 77th Street, New York City, N.Y.

## NEW YORK

Doubleday, Doran & Co. Inc., 14 West 49th Street (and branches); Brentano's, Fifth Avenue at 49th Street; Theosophical Publishing Co., 9th Floor, 35 West 32nd Street; The Harmony Bookshop, 112 West 49th Street; The Gateway Bookshop, 30 East 60th Street.

## PHILADELPHIA

Magazine Department, Messrs. John Wannamaker; Doubleday, Doran & Co. Inc., Broad Street Station Building; Metaphysical Bookshop, North American Building, South Broad Street.

## WASHINGTON (D.C.)

Brentano's, 1322 F. Street, N.W.

## BALTIMORE

International Bookshop, 501a N. Eutaw.

## BOSTON

Messrs. Smith & McCance, Ashburton Place; The Old Corner Bookstore, Bromfield Street; Metaphysical Bookshop, 25 Huntingdon Avenue.

## CHICAGO

Miss Dewsensbury, 1723 Stevens Building, 17 North State Street; Post Office News Co., 37 W. Monroe Street.

## DENVER (Colo.)

Herrick Book and Supply Store, 934 15th Street; Publications Bookstore, 514 15th Street.

## LOS ANGELES (Calif.)

De Voss Bookshop, Grand Avenue at 9th Street.

## SAN FRANCISCO

Metaphysical Bookshop, Liebes Building, 177 Post Street; Golden Gate News Agency, 57 Third Street.

Subscribers and book-buyers will find the undernoted table useful in calculating costs in American currency.

|      | Post free, | \$   |      | Post free, | \$    |
|------|------------|------|------|------------|-------|
| 2/-  | .          | .55  | 12/6 | .          | 3.40  |
| 2/6  | .          | .70  | 15/- | .          | 3.95  |
| 3/6  | .          | 1.00 | 16/- | .          | 4.20  |
| 4/6  | .          | 1.20 | 18/- | .          | 4.70  |
| 5/-  | .          | 1.35 | 21/- | .          | 5.45  |
| 6/-  | .          | 1.65 | 25/- | .          | 6.45  |
| 7/6  | .          | 2.00 | 42/- | .          | 10.75 |
| 10/6 | .          | 2.75 | 50/- | .          | 12.90 |