



THE THEOSOPHICAL SOCIETY OF SAINT LOUIS, PUBLISHER

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Number 1

THE THEOSOPHICAL SOCIETY OF SAINT LOUIS

PRESENTS

JOY MILLS

WORKSHOP: "THEOSOPHY: RELIGION, PHILOSOPHY OR SCIENCE?"

The workshop will point out how Theosophy combines within itself some of the characteristics of philosophy, religion and science.



SATURDAY, MARCH 9, 1991 1:00 - 4:00 PM

" " " " 7:00 - 9:00 PM

SUNDAY, MARCH 10, 1991 3:00 PM

Joy Mills has been active in the work of the Theosophical Society for more than forty-five years. She is a former national president and served as international vice-president at the Society's world headquarters in Adyar, Madras, India. She is currently director of the Krotona School of Theosophy in Ojai, California. A noted lecturer and author, Joy has traveled extensively throughout the world, lecturing in over fifty countries on all continents.



PUBLIC LECTURE - SUNDAY, APRIL 14, 1991 - 3:00 PM

"WORLD RELIGIONS - AN OVERVIEW"

MAYRE P. SCHOENE

This is a survey of five of the world's religions: Hinduism, Buddhism, Judaism, Christianity and Islam. The account emphasizes differences upon the plan of outward material manifestation exhibited by each of these religions, while recognizing their point of unity as various reflections of the One Divine Light.

Mayre P. Schoene has been a student of the Ancient Wisdom for many years and a member of the Theosophical Society of St. Louis since 1967. She is a past president of the St. Louis Branch. She is an artist and a writer.

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ANCIENT WISDOM

MARCH/APRIL STUDY SCHEDULE:

March 13 and 27 2nd & 4th Wednesdays - Introductory and Advanced Study
 April 10 and 24 Group. Book: AN ABRIDGEMENT TO THE SECRET DOCTRINE.

March 6 1st & 3rd Wednesdays - Video Presentations: JOY MILLS/
 April 17 THE SECRET DOCTRINE.

March 20 MEMORIAL TO MANLEY HALL, Founder of the Philosophical Re-
 search Society, author of over 60 books. His life and work.
 April 3 MEMBERS MEETING - NO VIDEO

ALL WEDNESDAY EVENING GATHERINGS BEGIN AT 7:30 P.M.
 (Healing Group meets at 7:00 P.M.)

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Not out of right practice comes right thinking, but out of right thinking comes right practice. ...It matters enormously what you think. If you think falsely, you will act mistakenly; if you think basely, your conduct will suit your thinking.

The Wisdom of the Upanishads

The Yoga practice of concentration, of steadying the mind by fixing the thought, makes the brain cells grow, and thus creates an instrument adaptable for higher thinking in the future.

Modern Science and the Higher Self

....the time comes when you are able to say, "Right or wrong, whether it leads me to heaven or to hell, I follow the Inner Voice, which is the best guide I have; and, if it leads me wrong to-day, I shall know the Right by my blunder to-morrow."

Theosophy and Life's Deeper Problems

Every would-be Occultist should be the one person, in his own home and circle, to whom everyone most readily turns in sorrow, in anxiety, in sin,—sure of sympathy, sure of help. The most unattractive, the most dull, the most stupid, the most repellent, should feel that in him, at least, they have a friend.

Foreword to The Doctrine of the Heart

He knows that whatever men may do to him they are only the unconscious agents of the Law. He knows that whatever comes to him in life is of his own creating in the past.

He realises justice, therefore he cannot be angry with anything, for nothing can touch him which he has not deserved; nothing can come in his way that he has not put there in his former lives.

The Path of Discipleship

All of the above from Annie Besant's works

THE CALL TO THE HEIGHTS --- Guidance on the Pathway to Self-Illumination by Geoffrey Hodson, The Theosophical Publishing House, Wheaton, Illinois, 1976 (continued from the last issue)

Chapter 24 - WITHDRAWAL FROM THE WORLD

A deep-seated change in human nature must slowly be brought about in those who tread the path of swift unfoldment. This takes place, not only in one life, but throughout many incarnations. Worldly interests, hitherto legitimate, begin to decline. Philosophic understanding of the many purposes for human existence is achieved by the study of various world philosophies, leanings toward a religious life, and eventually a distaste for any other way of living. These are valuable because they lead--one may almost say force--the person to win escape from the prison of the personal into the freedom of the impersonal attitude toward life. Incarnation after incarnation this inward drive becomes stronger until, along with others, two radical changes develop naturally. These are inwardly an almost complete absorption in philosophic and contemplative thought and interest, and outwardly, an increasing withdrawal from worldly activities. In some cases the whole process of unfoldment takes place interiorly and leads to increasing seclusion. This withdrawal may be spiritually impelled in *ashram*, convent, or monastery, for example. It may be self-educational or scientific, consisting of research into chosen fields and life lived in or near a laboratory of science. Withdrawal is practiced even today by the large numbers of men and women who retire into religious retreat.

Here again, it is of the utmost importance that withdrawal be undertaken with wisdom and due regard for ~~existing~~ responsibilities, and a certain natural attraction toward the ashramic or monastic life. The desire to be alone and at times exclusively in the company of those who are similarly moved becomes dominant. This state can hardly ever be rationalized; for indeed, when regarded in terms of worldly ways of thinking and living, it would hardly seem either reasonable or intelligent. When this stage is reached, and particularly when the individual acquires the faculty of sanely combining both modes of thought, when conversing for example, and is able to live an inner and an outer life together, then circumstances themselves begin to change. In due course, a monastic or ashramic mode of living eventually becomes imperative. Herein, the law of cause and effect plays a decisive role; for freedom to withdraw from the world and the availability of suitable conditions for doing so are by no means accidental. On the contrary, their provision is entirely law-ruled. Idealism selflessly put into practice in former lives, as well as in the present incarnation, constitutes the seeds, the sowing of which produce circumstances suitable for withdrawal. Fortunate indeed are those whose karma permits them to pass freely and openly from a normal way of living into one that to others may seem abnormal and even incomprehensible, particularly as regards chosen companionships.

At this phase in spiritual evolution, assistance always becomes available. A metaphorical door opens and a trustworthy person beckons or verbally invites the aspirant to enter in. Some few, very few indeed, have found themselves to be--or even chosen to be--alone from the time of spiritual awakening to that of attainment. The stylites of the occult history of mankind have been a rarity, (Stylite, the saint who sanctified himself by perching on a pillar, (stylos) sixty feet high for thirty-six years of his life. See *The Golden Legend*, Alban Butler). one may presume, and rarer still the successes along that lonely road. Nevertheless, the cave of the anchorite has existed and still exists for those who choose to tread the path in solitude. Even those who have thus become awakened gratefully accept the hand of the guide, philosopher, and friend who awaits every sincerely aspiring soul. Hence, the Mystery Tradition on this earth with its external doorways, courts--outer and inner--temples, and their Holy of Holies; for all of these sanctuaries also have their interior representations within the heart and the mind of those "innocent ones" who seek admission thereto.

Even within the secluded confines of a holy Ashram and half unconsciously at first, there may arise within the mind-heart of a disciple desire for supremacy over fellow aspirants. Though this must be denied the slightest expression, it is not entirely unnatural, contrary though it is to the accepted ideal of selflessness. Throughout all preceding lives among fellowmen, care, protection, clothing, and nutrition for oneself of necessity occupied a large place in motives for action and living. Indeed, successful continuance of personal and family life necessitated careful, and even on occasion aggressive, self-interest. Even after karma and personal interest initiate conditions for admission to a sacred Ashram and the company of the disciples of a spiritual teacher, the impulse dies hard. Though appearing to be dead, selfish interest may come to life again, assume its earlier position, and lead to the possible destruction of all the hopes of spiritual development during that particular incarnation. This, doubtless, is the

reason why every great teacher and every author of books on an essentially spiritual life accentuate the necessity for guarding against resuscitation of what may have been presumed to have died--namely desire for self-gain.

There may, for example, be tasks to perform, offices to be occupied, positions of responsibility, possibly entailing association with the teacher of a kind exceeding that of other disciples. Temptations may arise to look upon these as evidence of personal regard and even superiority. There is also great danger of using personal position within the Ashram to obtain for others either admissions or benefits for which one is rewarded financially.

Behind these temptations reaching the outer person, there lurks that which has been named "The Dweller on the Threshold," the vice latent within which, for some temperaments, is personal pride. The desire to be regarded as senior; as a specially chosen one; as spiritually and intellectually endowed with powers and faculties not possessed by others; and that peculiar personal sensation which might be named self-satisfaction, remaining from earlier lives--any one of these may cause a downfall and failure of spiritual hopes and aspirations. Such errors can culminate in what must be described as self-expulsion, not only from the chosen ashram, but even from the ashram life itself.

Every neophyte must therefore be on guard against these dangers, external and interior, and be extremely realistic about motives for everything that is done in association with fellow aspirants. Serious though these warnings may seem, there is little need for alarm for those who truly possess and are wholly moved by, purity of heart. This implies that absolute selflessness in which no thought of gain for oneself in any department of life at the cost of another can have the smallest place. This most desirable, indeed essential, state of heart and mind is really less an adopted attitude than a perfectly natural outlook and way of life. It may be regarded less as a forcibly inbuilt characteristic than the result of the evolutionary state of which it is a perfectly normal expression. Nevertheless, it must be deliberately developed and, if somewhat artificially at first, carefully preserved.

At this point, the idea should be advanced that, while exceedingly helpful when fully adopted, such withdrawal is by no means a necessity for the successful living of the spiritual life in obedience to the above-mentioned rules. No one is expected immediately to give himself up to seclusion for spiritual purposes or to a total change of life-habits beyond the apparent dictates of reason. An aspirant is, however, under certain moral obligations that apply very especially to mental attitudes and physical conduct as the great awakening occurs. Nevertheless, nothing is necessary which is truly beyond the capacity of the person who has arrived at this stage. Indeed, evolutionary development, skill, and the interior decision to attain amid submission to the demands of the more worldly life all contribute very positively to spiritual progress. Although surrounded by objects of desire and impelled by necessity to obtain wealth to live and maintain one's dependents, the truly spiritual person is in no sense a slave of the worldly situation in which he is compelled to live. At heart such an idealist becomes increasingly indifferent to riches. He is more deeply interested in the fulfillment of duty solely for duty's sake. While of an increasingly equable temperament, he finds the concepts of acquisition beyond needs, lavishness, ostentation, and self-indulgence, distasteful. In fact, in his heart he has already--and quite naturally--given up all these things, outgrown them indeed.

The wholehearted entry upon a spiritual way of living--in an ashram or in the world--is less and less adopted in response to any appeal from without or distaste for the falsenesses which so often accompany social affairs. Rather it is undertaken because of an interior aspiration to be free from all thjs and to give oneself up to self-purification, a measure of asceticism, harmlessness toward embodied life, and the devotion of many hours each day to contemplation leading to experience of oneness with God, in the deepest meaning of that word. Thus, increasingly self-impelled, the disciple obeys the unchanging rules, and even amid plenty he may embark upon the pathway of simplicity or wisely applied poverty.

(to be continued)

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The Truth as an abstract thing is of no value until it gives you that intense personal joy and devotion and the desire to create, not only within yourself but to create around you.

The Kingdom of Happiness, J. Krishnamurti

* * * *

LET GENTLENESS MY STRONG ENFORCEMENT BE.

Shakespeare

THE GROWTH OF THOUGHT*Annie Besant*

OBSERVATION AND ITS VALUE: The first requisite for competent thinking is attentive and accurate observation. The Self as Knower must observe the Not-Self with attention and with accuracy, if it is to become the Known, and thus merge in the Self.

The second requisite is receptivity and tenacity in the mental body, the power of yielding quickly to impressions and of retaining them when made.

In proportion to the attention and accuracy of the Knower's observation, and the receptivity and tenacity of his mental body, will be the rapidity of his evolution, the speed at which his latent potencies become active powers.

If the Knower has not accurately observed the thought-image, or if the mental body, being undeveloped, has been insensitive to all but the stronger vibrations of an external object, and so has been modified into an imperfect reproduction, the material for thought is inadequate and misleading. The broad outline is at first all that is obtained, the details being blurred or even omitted. As we evolve our faculties, and as we build finer stuff into the mental body, we find that we receive from the same external object much more than we received in our undeveloped days. Thus we find much more in an object than we found in it before.

Let two men stand in a field, in presence of a splendid sunset. Let one of these be an agricultural baviourer, who has not been in the habit of observing nature save with reference to his crops, who has only looked at the sky to see if it promises rain or sunshine, caring nothing for its aspects save as they bear on his own livelihood and employment. Let the second be an artist, a painter of genius, full of the love of beauty, and trained to see and enjoy every shade and tone of colour. The labourer's physical, astral, and mental bodies are all in presence of that gorgeous sunset, and all the vibrations caused by it are playing upon the vehicles of his consciousness; he sees different colours in the sky, and observes that there is much red, promising a fine day for the morrow, good or bad for his crops, as the case may be. This is all he gets out of it. The painter's physical, astral, and mental bodies are all exposed to exactly the same pulsations as those of the labourer, but how different is the result! The fine material of his bodies reproduces a million vibrations too rapid and subtle to move the coarse material of the other. His image of the sunset is consequently quite different from the image produced in the labourer. The delicate shades of colour, hue melting into hue, translucent blue and rose and palest green lighted with golden gleams and flecked with royal purple--all these are tasted with a lingering joy, an ecstasy of sensuous delight; there are waked all fine emotions, love and admiration merging into reverence and joy that such beauty can be; ideas of the most inspiring character arise, as the mental body modifies itself under the vibrations playing on it on the mental plane from the mental aspects of the sunset. The difference of the images is not due to an external cause, but to an internal receptivity. It does not lie in the outside, but in the capacity to respond. It is in the Not-Self, but in the Self and its sheaths. According to these differences is the result produced; how little flows into the one, how much into the other!

Here we see with startling force the meaning of the evolution of the Knower. A universe of beauty may be around us, its waves playing on us from every side, and yet for us it may be non-existent. Everything that is in the mind of the Logos of our system is playing on us and on our bodies now. How much of it we can receive marks the stage of our evolution. What is wanted for growth is not a change without us, but a change within us. Everything is already given us, but we have to develop the capacity to receive.

It will be gathered from what has just been said that one element in clear thinking is accurate observation. We have to begin this work on the physical plane, where our bodies come into contact with the Not-Self. We climb *upwards*, and all evolution begins on the lower plane and passes on into the higher; on the lower we first touch the external world, and thence the vibrations pass upwards--or inwards--calling out the inner powers.

Accurate observation, then, is a faculty to be definitely cultivated. Most people go through the world with their eyes half closed, and we can each test this for ourselves by questioning ourselves on what we have observed while passing along a street. We can ask: "What have I observed while walking down this street?" Many persons will have observed next to nothing, no clear images have been formed. Others will have observed a few things; some will have observed many. It is related by Houdini that he trained his child in observing the contents of the shops he passed, walking along the streets of London, until he could give the whole contents of a shop

front which he had passed by without stopping, having thrown over it a mere glance. The normal child is observant, and according to the extent of his capacity for observation is the measure of his intelligence. The habit of clear, quick observation lies in the average man at the root of clear thinking. Those who think most confusedly are generally those who observe least accurately: except where intelligence is highly developed and is turned inwards habitually, and the bodies have not been trained in the way spoken of below.

But the answer to the above question may be: "I was thinking of something else, and therefore did not observe." And the answer is a good one, if the answerer was thinking of something more important than the training of the mental body and of the power of attention by careful observation. Such a one may have done well in his lack of observation; but if the answerer has only been dreaming, drifting about aimlessly, than he has wasted his time much more than if he had turned his energy outwards.

A man deeply engaged in thought will be unobservant of passing objects, turned inwards and not outwards, and will not attend to what is going on before him. It may not be worth his while, in this life, to train his bodies to make quasi-independent observations, for the highly developed and the partially developed need different training.

But how many of the unobservant people are really "deeply engaged in thought?" In most people's minds all that is going on is an idle looking at any thought-image that happens to present itself, a turning over of the contents of the mind in an aimless fashion, as an idle woman turns over the contents of her wardrobes or her jewel-box. This is not thinking, for thinking means, as we have seen, the establishing of relations, the adding of something not previously present. In thinking, the attention of the Knower is deliberately directed to the thought-images, and he exerts himself actively upon them.

The development, then, of the habit of observation is part of the training of the mind, and those who practise it will find that the mind becomes clearer, increases in power, and becomes more easily manageable, so that they can direct it on any given object much better than they had been able previously to do. Now, this power of observation, once definitely established, works automatically, the mental and other bodies registering images which are available if wanted later, without calling at the time on the attention of their owner. It is, then, no longer necessary that the attention of the person should be directed to objects presented to the sense-organs in order that an impression of those objects may be made and preserved. A very trivial but significant case of this kind happened in my own experience. While I was travelling in America, a question arose one day about the number on the engine of a train by which we had been travelling. The number was instantly presented to me by my mind, but this was not, in any sense, a case of clairvoyance. For clairvoyant perception it would have been necessary to have hunted up the train and looked for the number. Without any conscious action on my part, the sense-organs, senses, and mind had observed and registered the number as the train came into the station, and when the number was wanted the mental image of the incoming train, with the number on the front of the engine, at once came up. This faculty, once established, is a useful one, for it means that when things that have been passing around you have not attracted your attention at the time, you can none the less recall them by looking at the record which the mental, astral, and physical bodies have made of them on their own account.

This automatic activity of the mental body, goes on, however more extensively in all of us than might be supposed. Thus, if two people walked down a street, one trained in observation and the other not, both would receive a number of impressions, and neither might be conscious of the receipt of these at the time; but afterwards, the trained observer would be able to recover these impressions, while the other would not. As this power lies at the root of clear thinking, those who desire to culture and control thought-power will do well to cultivate the habit of observation, and to sacrifice the mere pleasure of drifting idly along whithersoever the stream of fancy may carry them.

(from THOUGHT POWER, A Quest Book, Theosophical Publishing House, Wheaton, Illinois)

* * * * *

Meditation is not the pursuit of an invisible path leading to some imagined bliss. The meditative mind is seeing--watching, listening, without a word, without comment, without opinion--attentive to the movement of life in all its relationships throughout the day... But as the mind watches, listens, to the movement of life, the outer and the inner, to such a mind comes a silence that is not put together by thought.

The Only Revolution, J. Krishnamurti

THE ASTRAL BODY - COLOURS

Arthur E. Powell

To clairvoyant sight one of the principal features of an astral body consists of the colours which are constantly playing through it, these colours corresponding to, and being the expression in astral matter of feelings, passions, and emotions.

All known colours, and many which are at present unknown to us, exist upon each of the higher planes of nature, but as we rise from one stage to another they become more delicate and more luminous, so that they may be described as higher octaves of colour, As it is not possible to portray these octaves physically on paper, the above facts should be borne in mind when considering the coloured illustrations of the astral body which are referred to below.

The following is a list of the principal colours and the emotions of which they are an expression:-

Black: in thick clouds: hatred and malice.

Red: deep red flashes, usually on a black ground: anger.

A scarlet cloud: irritability.

Brilliant scarlet: on the ordinary background of the aura: "noble indignation."

Livid and sanguinary red: unmistakable, though not easy to describe: sensuality.

Brown-grey: dull, hard brown-grey: selfishness: one of the commonest colours in the astral body.

Brown-red: dull, almost rust-colour: avarice, usually arranged in parallel bars across the astral body.

Greenish-brown: lit up by deep red or scarlet flashes: jealousy. In the case of an ordinary man there is usually much of this colour present when he is "in love."

Grey: heavy, leaden: depression. Like the brown-red of avarice, arranged in parallel lines, conveying the impression of a cage.

Grey, livid: a hideous and frightful hue: fear.

Crimson: dull and heavy: selfish love.-

Rose-colour: unselfish love. When exceptionally brilliant, tinged with lilac: spiritual love for humanity.

Orange: pride or ambition. Often found with irritability.

Yellow: intellect: varies from a deep and dull tint, through brilliant gold, to clear and luminous lemon or primrose yellow. *Dull yellow ochre* implies the direction of faculty to selfish purposes: *clear gamboge* indicates a distinctly higher type; *primrose yellow* denotes intellect devoted to spiritual ends; *gold* indicates pure intellect applied to philosophy or mathematics.

Green: in general, varies greatly in its significance, and needs study to be interpreted correctly: mostly it indicates adaptability. *Grey-green*, slimy in appearance: deceit and cunning. *Emerald green:* versatility, ingenuity and resourcefulness, applied unselfishly. *Pale, luminous blue-green:* deep sympathy and compassion, with the power of perfect adaptability which only they can give. *Bright apple-green* seems always to accompany strong vitality.

Blue: dark and clear: religious feeling. It is liable to be tinted by many other qualities, thus becoming any shade from indigo or a rich deep violet to muddy grey-blue. *Light-blue*, such as ultramarine or cobalt: devotion to a noble spiritual ideal. A tint of *violet* indicates a mixture of affection and devotion. *Luminous lilac-blue*, usually accompanied by sparkling golden stars: the higher spirituality, with lofty spiritual aspirations.

Ultra-violet: higher and purer developments of psychic faculties.

Ultra-red: lower psychic faculties of one who dabbles in evil and selfish forms of magic.

It will be understood that, as human emotions are hardly ever unmixed, so these colours are seldom perfectly pure, but more usually mixtures. Thus the purity of many colours is dimmed by the hard brown-grey of selfishness, or tinged with the deep orange of pride.

The yellow of intellect, the rose of affection, and the blue of devotion are always found in the upper part of the astral body: the colours of selfishness, avarice, deceit and hatred are in the lower part: the mass of sensual feeling floats usually between the two.

From this it follows that in the undeveloped man the lower portion of the ovoid tends to be larger than the upper, so that the astral body has the appearance of an egg with the small end uppermost. In the more developed man the reverse is the case, the small end of the egg pointing downwards. The tendency always is for the symmetry of the ovoid to re-assert itself by degrees, so that such appearances are only temporary.

The main characteristics of the three types - undeveloped, the average man and the developed man - may be briefly summarised as follows:-

Undeveloped - A very large proportion of sensuality: deceit, selfishness and greed are conspicuous: fierce anger is implied by smears and blots of dull scarlet: very little affection appears, and such intellect and religious feeling as exist are of the lowest possible kind. The outline is irregular and the colours blurred, thick and heavy. The whole body is evidently ill-regulated, confused and uncontrolled.

Average Man - Sensuality is much less though still prominent: selfishness is also prominent and there is some capability of deceit for personal ends, though the green is beginning to divide into two distinct qualities, showing that cunning is gradually becoming adaptability. Anger is still marked: affection, intellect and devotion are more prominent and of a higher quality. The colours as a whole are more clearly defined and distinctly brighter, though none of them are perfectly clear. The outline of the body is more defined and regular.

Developed Man - Undesirable qualities have almost entirely disappeared: across the top of the body there is a strip of lilac, indicating spiritual aspiration: above and enveloping the head there is a cloud of the brilliant yellow of intellect: below that there is a broad belt of the blue of devotion: then across the trunk there is a still wider belt of the rose of affection, and in the lower part of the body a large amount of the green of adaptability and sympathy finds its place. The colours are bright, luminous, in clearly marked bands, the outline is well defined, and the whole astral body conveys the impression of being orderly and under perfect control.

The student is urged to study for himself the admirable book, *Man Visible and Invisible*, from which the above information is taken, this being one of the most valuable of the many works produced by that great and gifted writer - Bishop C. W. Leadbeater.

As we have been dealing here with colours in the astral body, it may be mentioned that the means of communication with the elementals, which are associated so closely with man's astral body, is by sounds and colours. Students may recollect obscure allusions now and again to a language of colours, and the fact that in ancient Egypt sacred manuscripts were written in colours, mistakes in copying being punished with death. To elementals, colours are as intelligible as words are to men.

(The above is taken in part from THE ASTRAL BODY AND OTHER ASTRAL PHENOMENA, by Lieut. Colonel Arthur E. Powell, Theosophical Publishing House Ltd, London.)

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POINTS WHICH I CONSIDER IMPORTANT

N. Sri Ram

Each one's progress depends on himself, not on any leader...

Each one of us has a long way to go. How long one stays in any particular stage is of little importance.

Our progress takes place best when we least think of it and of ourselves, and are giving the most service to others and to the Cause of the Masters...

We help others not by interfering with their lives...but by acting in a spirit of sympathy...We must try to use our own judgement, limited and imperfect as it may be...and have the courage to act according to it, giving equal freedom to others in a spirit of brotherhood.

What is important is the spirit in which we live our daily lives and attend to every detail which has a place therein. Our present lives are largely a preparation for future work.

The Theosophist, September, 1949

Enough if your present opinion be grounded in conviction, your present action grounded in unselfishness, and your present disposition contented with whatever befalls you from without.

Marcus Aurelius

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee.

Proverbs ii: 10, 11

Just as with her own life a mother shields from hurt her own, her only child, let all-embracing thoughts for all that lives be thine.

Metta Sutta