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# ILLUMINATION

AN INTERNATIONAL JOURNAL  
devoted to the  
ENLIGHTENMENT of MAN

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Volume I

November 1930

Number 1

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SCHOOL OF LIFE FOUNDATION  
NEW YORK, N. Y.

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## PURPOSE, OBJECTS AND POLICY

1. Cooperation and Service—not Competition.
2. Emphasis on the Art of Living.
3. Principle of drawing a larger line by the side of the first one, so as to shorten it without cutting it.
4. An honest attempt at guidance in Right Thinking and Right Reading.
5. Not wishing to criticize, but to help.
6. To open the gates of True Wisdom in all Religions and Philosophies.
7. Non-provincial, non-sectarian, non-partisan, non-racial.
8. Sincere work for the enlightenment and emancipation of Man.
9. World peace and harmony.



MOTTO: "MAN, KNOW THYSELF! ONE GOD, ONE LIFE"

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Spiritual Cooperation  
New World Community  
Service  
God and Man  
God in Man  
Powers of Soul  
Occult History of Man  
Creative Ideas  
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Vol. I, No. 1 - 5 Nov. 1930 - Mar. 1931

# *Announcements*

SHRI VISHWANATH KESKAR'S

School of Life Program for New York City

Lectures and group sessions are being held during the months of November and December, 1930, in the Hall of the East Roerich Museum at 310 Riverside Drive, New York City, with the following regular schedule:

Bible ..... Sunday mornings at 11:00 o'clock  
Bhagavad Gita Lectures ..... Tuesday nights at 8:30 o'clock  
Patanjali Yoga Lectures ..... Alternate Thursday nights at 8:30 o'clock  
Meditation ..... Every day at 12 o'clock noon

In addition to the regular schedule—Lectures to which the public is cordially invited—Shri Kesar is giving special lectures and work to interested groups on Spiritual Health, Yoga study, and Meditation.

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WASHINGTON, D. C.

On December 24, 1930, Shri Vishwanath Kesar will begin a series of lectures at Washington, D. C., on the following subjects:

Basis of Culture  
Fundamentals of Civilization  
Spiritual Synthesis  
Shakespeare and Emerson  
Kalidas and Shakespeare  
Successful Living

This work will continue through the winter until April 1, 1931.

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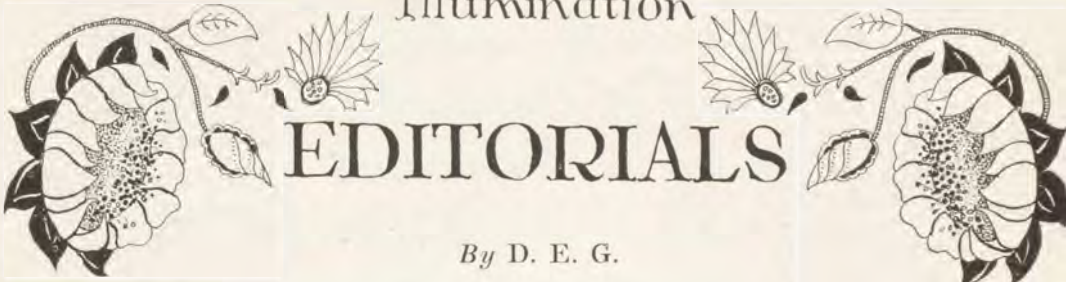
Shri Vishwanath Kesar has established other School of Life Groups at Vienna, Geneva, Paris, London, Rotterdam, and Ascona. Other Groups are being formed and announcements will be made from time to time of their location and activities.

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Spiritual Centres recommended for study:

Master Institute of the Roerich Museum, 310 Riverside Drive,  
New York City.  
International Centre for Spiritual Research, Villa Gabriella,  
Ascona, Switzerland.  
Arcane School, 11 West 42nd Street, New York City.  
Unity School of Christianity, Kansas City, Mo.  
Les Polaires, 100 Rue Richelieu, Paris.





# Illumination

## EDITORIALS

*By D. E. G.*

THE first issue of ILLUMINATION comes humbly with an earnest message of cheer, sympathy, and inspiration to all men and women throughout the earth, whose hearts and minds are seeking to follow the light of Truth wherever and whenever it may be found.

This International Journal has been established for the purpose of unselfishly serving humanity by reflecting the clear, pure light of Truth, Wisdom and Love upon the pathway of man. It will strive for cooperation and service, not competition and criticism.

ILLUMINATION will endeavor to encourage, stimulate, and give expression to all good and useful teachings, and cooperate with all true teachers and organizations which are sincerely, and unselfishly, working for the development and enlightenment of man.

This Journal is not bound by any creed, dogma, sect, philosophy, or religion, and will exclude everything which shadows the path of right thinking and right activities for man. It will endeavor to maintain clear light in which man may live freely and become the thinker for himself.

It will pour new oil into the flickering lamps that light the road to true Knowledge, so that men may rise up from the darkness of despondency, become daring Souls—perceive, comprehend, and attain unto the stature of the Perfect Man by entering the opened gates of True Wisdom in all Religions and Philosophies.

It will seek to bridge the chasms, and disperse the shadows of separateness which have been created between all branches of Knowledge, so that humanity may fully realize that Man and the Universe are one. With this enlightened consciousness of unity within himself, and unity with everything in the Universe, and with the Universe itself, man will overcome the chief enemies within his world—bigotry, religious prejudices and racial misunderstandings, national and international antagonisms—and science, religion, and philosophy will become a united brotherhood for the highest and truest development of Man, and all of humanity will learn what it means to enjoy the truly fine art of Life.

*Life and Death*  
*Fundamentals of Education*  
*Science and Mysticism*  
*The Great Mother Speaketh*  
*Prophecies*  
*World Peace*

By SHRI VISHWANATH KESKAR

LIFE AND DEATH

LIFE and death, death and life again! So live that you may be able to smile at death. "Flowers bloom and fade, the fruit begins to swell. So, when our bodies die our Souls in glory dwell." But if our souls are to dwell in glory we must first live a good life. That is the secret. Death laughs at life, but what is death, and why is it necessary to understand anything about it? We apply the terms life and death to things of change. Man is not life, man is not death. But he experiences those changes described as life and death.

In the new education the philosophy of death will take, as it has taken in the long past, a great place. Man ought to learn the glorious art of dying. There is a wonderful passage in the Gita: "Who are you, man?" In the first two lines the Lord describes man as soul. "You are not born, and so you cannot die." Then who are you positively? You are undying, eternal and ever-present. Then what is it that frightens you? What is this fear of death? It is only the encasements, envelopes, bodies that you use from time to time for experience that come and go.

There are three great systems of the

Philosophy of Death: the Indian, the Tibetan and the Egyptian. All are great and ancient, but the oldest and most completely organized is the Indian. It lays down rules for guidance from childhood up to the stage of death of the physical body, and down into life again after death.

The Tibetan is based upon the same fundamentals—man as Soul, life as preparation just before the change known as death. It gives man all the necessary help to receive the change cheerfully, and also gives him a glimpse of life after death. The Egyptian admits man as Soul, but develops the process of preservation of the house more than it does the training for the life of the Soul.

The Soul in Egypt is symbolized as a bird,—a splendid symbol—soaring high, though shut up in a cage, captive. So the soul flies, soars, and tries to reach its own place. The pyramids are glorious specimens of the art of preservation of the "house" for the return of the bird, or the soul, who must find the house intact.

In the Tibetan teachings the Gurus, or teachers, give a person an intimation of the time of death, and ask him to prepare himself. Generally the process occupies a few months.

Returning to the Indian method, to un-



## ILLUMINATION

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derstand death, and to realize the value of death as a necessary change in evolution, you must first know the value of life. There is one line in the Gita which summarizes the philosophy of life and death. "The thought that is predominant at the moment of change called death determines for man his future in the next incarnation." And therefore the Lord says, "It is the hardest thing to remember then how to surrender yourself to His Will at the moment of death." It is so hard that you cannot do it unless your life is a school of training. It is not possible for man to concentrate his mind on God unless he has trained himself to live as a Soul. He must prepare himself gradually for the change, and consider it as a gateway into the Higher Life. To die is the glorious privilege of man.

Spirit and matter begin the work of creation, of growth, of evolution, and of consummation, only when united. The process begins when they are put together by Higher Will. It is necessary for Spirit to become separated from matter from time to time, for it to obtain a better vehicle for higher experience. If you were incased in one body for all time you could never grow. You need the change, a better-fitted instrument. Therefore death is a useful change only for those who understand how to live. There is often the ever-turning wheel of life and death, without progress, because the simple change of body, known as death, has brought no improvement. We must use death as a gateway to a larger life, and return from it broadened by the experience. Otherwise death fails in its purpose. We want to go from stage to stage in ever-growing consciousness of life, and so live and so die that each time the life after death is a better and higher life. Each time you put on

a body and begin to live in the house of earth, utilize opportunities. Understand that you are the indweller, and that the house is there for your experience. The Laws of Karma, Justice, Love, Fraternity, Co-operation, Harmony, Service, all make one Law of Love and Life. In fact man can only be helped by the Law of Love and Co-operation with the higher laws of life. Through love you make yourself a channel, a self-conscious instrument, a living person, not a mere psychological asset, a token of life.

In order to understand the Philosophy of Death we must understand the life after death. We are living all the time in many worlds. Each individual lives in a world of his own, that is, the world of personality. But he is simultaneously contacting, using, and living in a number of worlds, each world fitted to be a field of activity and experience for each of the bodies being used as instruments. The two worlds most vitally important for experience are those two immediate worlds, the physical and the super-physical. Both are worlds of matter and motion. The same laws hold good, the same thoughts and feeling, and the same character. You even bear the same names. There is no difference in consciousness in the individual or in the habits of the individual.

The sciences, especially the science of Yoga in the highest sense, are intended to help men find methods, quick processes leading to heights of Illumination and Perfection, by better co-operation with the laws. There is no royal road to perfection. There is only one method and it is a slow up-hill process. But for strong minds, willing hearts, for those who understand the laws, there is always a path open. They must use their own effort, but they are helped by the great Guides.



## ILLUMINATION

Today the minds of the children and the young are filled with fear of death. Tragic! This fear must go. For fear is the greatest danger and the worst enemy of man. The goal is fearlessness, deathlessness. And unless we root out this fear by living a life of perfect harmony, unless we live a life of positive love and conscious co-operation, the psychological complex will always be dangerous. Fear of death,

fear of opposition, fear of obstacles, fear of failure, these are not realities but shadows. Death is a great shadow on many thresholds, and the problem of it must be faced cheerfully. The better we do it the more able we shall be to live a higher life. Build a better future by living a good life now, and then a nobler picture for the life to come is formed.

\* \* \*

### FUNDAMENTALS OF EDUCATION

"Leave alone the Child!" cries out Mother Nature to every human parent and teacher. "Look at me," says she, "how I bring up my children, the leaves and flowers, insects and birds, in perfect love and freedom."

Education has more to do with spontaneity and inspiration than with books and furniture. The human child, though the most finished product of evolutionary education, has been treated with the least unselfish love and freedom. Both parents and state have lavished personal attention and money upon the growing child in the most unnatural and inhuman way with the result that monsters are being created out of sweet, pure and unselfish babes.

Education, if it is to be worthy of that name, must be original, natural and creative. Man can only help a child grow into his own, by giving him the most helpful surroundings that will bring out the best and eliminate the undesirable in him.

"From the standpoint of the lofty cre-

ative aim of education, the present prospects in America are far from bright, because the imitative element in our civilization is so dominant."—*Professor Osborn.*

The Eternal wisdom of the Sages gives the following important points for consideration by parents and teachers:

"Each child is a soul and is to be treated like a living and loving soul. The child had many parents and teachers before this, and will have many more after this. The present parents and teachers must not think the child belongs to them, but rather the child belongs to God and Nature."

Each child brings with it the seeds of its own growth and destiny. A good mother should imitate the Great Mother of the world in feeding the children with simplicity, purity and independence. A good mother is the greatest teacher, a bad mother is the worst enemy. Teach children by your own example.

\* \* \*

### SCIENCE AND MYSTICISM

There was a time in my present life when I thought I knew everything. In the fullness of time today I feel I know more than I knew then and yet not every-

thing. But when I think of the claims that young Science puts upon the deluded world with her marvellous material achievements, I feel tempted to pat myself on



## ILLUMINATION

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the back and say—I do know more than Science knows today.

Looking upward and heavenward when I begin to measure myself with the great centres of life and wisdom, and my little knowledge with the immensity of Eternal wisdom, I shrink back and confess to myself—I know nothing.

Great is Science, greater is wisdom of Life; greater still is Silence of the wise who know Truth and Life but are humble. The theories of Science regarding the origin of the Universe, and the evolution of man, are correct only as far as they go. They do not, and cannot explain themselves and answer the why and wherefore of things. Esoteric Science, or Scientific Mysticism, gives a complete answer.

Observation and experiment are the methods of true scientific research, similarly, observation and experiment are the

only methods of good spiritual research. To observe, the eyes must be trained and purified; to experiment, the mind and body must be properly trained and developed. If a scientist depends upon tools and machines which the human mind has invented, for his work, a good occultist or philosopher depends upon his own mind, and creates and uses his own laboratory.

Unfortunate is the schism between Science on one hand, and Religion, including Philosophy, on the other. There can be no division in life and knowledge. Good scientists will be doing their own cause better service if they give up their prejudices and work in a spirit of humility. Science, Mysticism, Occultism—all are needed and all have a place to fill and a purpose to serve. There are many missing links in the chain. Nature, not science, can supply them, and Nature or God is the Father-Mother of all that is.

\* \* \*

### THE GREAT MOTHER SPEAKETH

The Mother of Krishna, Buddha and Christ speaks again. Maya Devaki, Maya Devi, and Mariam represent in human form the divine power of the Cosmic Creator. In that great womb, the Golden Egg, is born and sustained everything that is. Nature in the highest sense creates the Creator. God in the true spiritual sense allows Nature, His own Power to do things for Him. He then rests in His work.

“Wake up my children on the earth. New life is shining through broken forms. Waste not time or energy. Awake and work. Recognize your Father in me and me in the Father. We are one. Mother, Father, and Son are One. We do not exist except in One Spirit.”

Clarion call is sounded. Men of all nations and races must begin to break down barriers and recognize in a living way the unity of all life.

\* \* \*

### PROPHECIES

Beware of perilous times. “For men shall be lovers of their own selves, covetous, proud, disobedient, unthankful, unholy, without true affection, truthbreakers, incontinent, false accusers, traitors,

lovers of low pleasures, not lovers of God, possessing a form of godliness but denying the power thereof.

“For the time will come when they will not endure true doctrine, but after their



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## ILLUMINATION

own lusts shall they attract to themselves teachers, with itching ears; and they shall turn away from Truth.

"All Scripture is given through inspiration by God and is profitable for doctrine, for correction, for instruction in righteousness, that man made in the image of God, may be perfect, thoroughly made complete for all good works." II Timothy 3.

This is literally an echo of the warning given by the great sage Narada and appearing in three important Puranas, under the title: "Conditions in Kali Yuga

or Materialistic Age." If we change the first four words of the last paragraph "All scripture is given" into "All scriptures are given" we get a general statement of the law that gives the world from time to time these messages and warnings.

Perilous times are coming and leaders as well as men are worried. Fore-warned is fore-armed. Open the gates of the knowledge of Truth, and Love, and Peace. The Kingdom of Righteousness is at hand. But the eyes must be purified before they can see the Truth. The mind and heart must be purified before they can use the power of Love for Peace.

\* \* \*

### WORLD PEACE

Peace, as a factor in human civilization and culture, and as the most important help to real progress and prosperity of the human race, is the harmonious condition based upon justice, freedom and clear recognition of equality of the races and brotherhood of man. Conflict always arises from political exploitation, economic injustice, religious fanaticism and oppression, narrow and selfish national policies and wrong principles of education.

Peace is both positive and negative. It is positive when it works in man's life as a living power that establishes balance and poise, and drives out disturbing forces. It is negative when it means an attitude of silence and neutrality, cessation from active hostility. This kind of peace is more injurious than war.

The world today is a strange spectacle of imperialism and democracy, free trade, and protective tariff, churchianity and humanism, science and spiritualism.

We are standing at the threshold of a

New Age and the old order of things must change. Peace in the highest sense is one of those few but precious things that form part of the Eternal in man, and World Peace can only come and become a permanent friend when men recognize that eternal part of human nature. If people in all nations begin to understand each other as souls and therefore equal, and become tolerant to each point of view, a world consciousness of unity will be created leading to and resulting in Peace. A change of heart and of attitude on life is necessary.

New and enlightened methods of creative education and a broadminded policy of the public press must prepare the world for the New Civilization built upon love, peace, and good will. Racial prejudices and national antagonisms must give place to mutual understanding and valuation upon real individual worth. Peace means harmony of the principles of life on the central note of soul consciousness.



# *An Explorer of The Spirit*

Excerpts from an Address Delivered by Swami Paramananda at the Temple of the Universal Spirit, Ananda-Ashrama, on the occasion of the Birthday Celebration of Sri Ramakrishna.—(Full account in *Message of the East*, March, 1930.)

**E**VEN through its traditions we gain real spiritual insight into the heart of a nation. So this morning, as we observe the birthday of Sri Ramakrishna, I am reminded of how it represents the heart of India.

Why is it that India honors spiritual men and women rather than those we call "the great"—the conquerors, kings, and emperors? Because her heart beats in a different rhythm. Spiritual art and interest—there is where she lays her accent.

Why should people glorify the memory of a man who wanted nothing for himself, and whose life, if we analyze it from the surface, was of the humblest?

Why should a great multitude come and pay homage to a soul such as Sri Ramakrishna is? I say "is" because such men live; they do not die like ordinary human beings who carry the thought of mortality, and who, fastening their interest to perishable things, also perish, leaving nothing of durable existence. How many do we find, especially in our modern life, who live wholly for God? We may know individuals who think sometimes about God, who have a partial interest along with the many interests of life; but here was one who had no other thought, no other interest.

Racial differences, religious differences, differences of tradition all melt away as we come face to face with real men.

One day, many years ago, when I was only a little lad, I was fired with a thought from Sri Ramakrishna: when milk is

churned early in the morning—all fresh and fragrant—the butter comes quickly; it can then be thrown into a body of water and still remain intact. But let a man mix milk with water, and he cannot separate them. Just so—the milk of our life must not be allowed to mix with the water of the world.

He was a spiritual explorer. We have our explorers of sea and land—men who take great risks, who go into inaccessible regions—but here was one who desired to explore the most difficult regions of man's being, and who, when he attained his goal through his own chosen path, did not say like most men, "I am an illumined soul; my religion is the only religion!" On the contrary, he was absolutely devoid of all self-seeking and desire for personal honor. Although he had practically no education, Sri Ramakrishna's education was from the higher Sources; all his light came to him as he sat on the seat of contemplation.

Early in his boyhood he decided that he was not going to be taught in the usual way, with the objective of becoming a rich man, or of making a business success. If there was anything in knowledge, he felt that he must acquire it first hand from Divinity, and that Divinity he called "The Mother." "Thou art my Mother; thou must come and speak to me!" It was a passion of the Soul! Evening after evening he would cry out in agony, with his face in the dust, "Another day has passed and I have not attained God!" Passers-by, business men, people who were hard



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and cold, even these men would say, "He may be mad, he may be an insane person, but we cannot bear to see him suffer so. May he have his heart's prayers fulfilled!" You see it was his genuineness that they felt.

Men and women are tired of just words, without their living expression. It is what is bringing impoverishment to our temples and churches of today. Therefore how refreshing it is when we find a man who stands up without any credentials, without any studied effect or desire to put himself forward—a man who shines in clear light. That is my picture of Sri Ramakrishna—a clear light. He did not want people to honor him; he had no desire to preach the gospel of Truth before mankind, but he had love in his heart—passion of love—so much so that he never thought of himself. One day, in the last part of his life when he was suffering greatly, his disciples tried to hold aloof from him one who had deep longing to see him. "Sri," they said, "You must not give yourself so freely!" But he replied, "Let the man come. I would give hundreds of lives to save one single being!" There you find the genuine hunger and thirst of his soul. That is why he was indeed a leader. His life was exactly like the parable he so often repeated: A lotus does not have to send out an invitation to the bees. When the lotus blossoms, the bees come of their own accord. Why do we grow impatient? Why are we so anxious for a little name or fame? Let us become the thing itself, then even if we die in silence, we shall inspire and help mankind.

Religion, as it was embodied in Sri Ramakrishna, was no sham, no doctrine, no dogma, no trying to impose something of solemn nature; it was light; it was

lovely; it was joyous—joyousness was one of his characteristics—no long face—no agony! The Mother of the Universe who wants to see Her children happy. "Thou art my Mother; I am thy son!" thus he established this logical, beautiful, delicate, poetic relationship with his Deity.

We are all so afraid: we want the beautiful things that are promised us for the Kingdom of God, and, at the same time, we cling with tenacious rigidity to the things of this world. If someone comes with that which is beautiful, that which we desire, how can we take it if our hands are already full? How can we take the spiritual treasure if our mind and heart are filled with thoughts of self and self-interest, with fear, worries and mortal cares? If we desire the spiritual, we must be bereft of the terrestrial. That was Sri Ramakrishna's passion—one-pointed devotion to the ideal.

His greatest chant was: "Naham, naham—tuhu, tuhu!" Not I, not I, but Thou! Very similar to what Christ said: "Not my will be done, but Thine!" Every day—morning, noon, and nightfall—he used to repeat: "Thou art the Doer; I am only the instrument!" What a wonderful artist a man could be, what infinite gifts he would have if he could be free of all calculation: "I am Thy instrument, O, Supreme Spirit! do Thou play on me, and there will be beautiful music, unmistakable melodies; inspiration will come, because there will be nothing to bar thy pure music from flowing!" That was Sri Ramakrishna's perpetual song; that was his secret—his strength lay there.

His influence goes on spreading. It is like the perfume of a flower; it lingers, it is delicate, yet powerful and very potent; it inspires and transforms our life because it was genuine, and free of all



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dogma. There is nothing dead about it; it is pure, shining, radiant; it flows in a mighty current of Light, and when our thoughts are unobstructed, and we are not guided by preconceived ideas, that Light shines through us. He was a possessor of the Infinite, and men felt it when they came into his presence. We are all possessors of the Infinite, but we do not know it.

God is One; men worship Him differently according to their concept. Truth is One; we worship that Truth according to our understanding of It. It is infinite and universal. This concept Sri Ramakrishna made living in his thoughts, his actions, his daily habits. Whenever he saw any place of worship, any temple, synagogue, or church, he would salute it; for he said, "Wherever there are thoughts of God, wherever men pray to Him, that place is holy—there we should bow down!"

One time, when Swami Vivekananda had just returned from the Occident, someone attacked Sri Ramakrishna to him, calling him nothing but a mad man, a superstitious worshipper who paid homage even to idols or symbols. Swami Vivekananda, with his illumined intelligence, said: "Let us have many more mad men like him for India—more superstitious idolators who see God everywhere and worship Him in everything, and who forget their own selfish interest in their love for Him and for humanity!" This gives you Sri Ramakrishna's stature. All else is of secondary interest. He lives today in spirit, and inspires mankind. Knowing Him, a Christian can become a better Christian, a Hindu, a Buddhist, a Mohammedan, a purer follower of his own particular faith. He asks no man to renounce his religion. Each is free to follow his chosen path. Renunciation is necessary, however, in or-

der to come to God. We need to renounce our suspicion, our selfishness, our egotism, our greed, and our ignorance. For as we renounce these, we find unity; we find solace, and we find brotherhood on a constructive basis.

This, my friends, is the message of Sri Ramakrishna. And it is not a small message. It has indestructible value, because it is built upon life, upon purity, upon holiness, and not upon any self-chosen creed or dryness of philosophy. This is what Sri Ramakrishna preached, if one can say that he preached. For he himself was his own gospel; his teaching was through his life.

### *Teacher and Teaching*

Each era chooses its corresponding teaching. At such hour former teachings take on a distorted image. Humanity itself seeks to adopt the most distorted demeaning of reverence of its forefathers. But each phase of the teaching does not exclude the preceding one.

One can understand this Era as it merits, or in a distorted way, but its approach is undeniable. One can annihilate instantaneously that which took centuries to construct, but from madness only madness can be born.

The teaching does not avoid life. The teacher does not pass outside. In order to admit the different qualities of spirit of the co-workers, we apply various methods. It is impossible to apply one remedy for all sickness.

Agni Yoga directs humanity towards the simplest way. One transport of Bhakti outruns a slow Jnani. So also does the kindling of fire direct towards the correct destination.

*Agni Yoga.*



# *Spirituality is Fulfillment of Limitations*

By D. R.

ACCORDING to the Ptolemaic system the cosmos was constituted by a series of concentric spheres, or heavens, of which the earth was the center. The universe was a limited whole. It was surrounded by what has been called a "ring-pass-not," a boundary-line, or we might say, a cosmic skin. The realm of consciousness and of Man was to be found within this ring; without, chaos alone was, in a sort of extensionless space, the realm of non-being.

The European Renaissance, and Giordano Bruno, destroyed this conception. Space, extending infinitely in all conceivable directions and without any knowable center or limits, became the ideal representation of the universe.

But the twentieth century and Einstein deny infinity to space and substance. The cosmos becomes once more spheroidal, a limited continuum of events, of life and consciousness. The limit is set, for us at any rate, by the speed of light. Light emanates from sun and stars. The earth has ceased to be the center. There are as many centers as there are stars, or sources of light-rays.

Ptolemy told us about a limited cosmos centering around the material earth. Einstein pictures a limited cosmos centering around light and all light-emanations. The former was the universe of personali-

ties, fate-oppressed and earth-bound; the latter is the realm of souls, radiant and space-making. Both are limited; both are wholes, if not actually organisms; both are pleromas or continuums, i.e., fullness of life and light,—let us go one step further,—bodies.

Spirituality necessitates limits and bodies in order to be. God is limited as being. To be spiritual one must first of all manifest as a being. The man of the Renaissance in a sense was not spiritual, for he was aspiring beyond being. He was impatient of all limits. He was losing himself into the infinitude of unconceivable space, instead of fulfilling his own actual being, his limitations. He was a roving mind. He was not a soul. To be a soul is to be fulfilled. The soul wants perfection; the mind, on the contrary, wants extension. Extension has meant usually evasion. While the soul is born out of confrontation and fulfillment, out of relationship worked out to the end, the mind, in its rebellion against limits, bodies, and destiny, but too often leaves the necessary work undone to conquer the unattainable.

True spirituality is of the soul. It begins when limitations are understood and fulfilled. It can only manifest in and through the body. It is of the nature of light, whose unchanging speed measures the finite universe of Man, the Light-giver.



# *Universal Patriotism*

By U. S. CONGRESSMAN ROBERT CROSSER

(Introduction by Editor)

**S**ILENT, leavening forces are at work in the larger sphere of human relationships, for the promulgation of Peace, Love, and understanding between the nations and peoples of the earth. Time and space have been annihilated by swift means of communication, and today we are living in the "back yard" of our most remote neighbors. The minds and hearts of men are being bound closer together by larger experience, sympathy and understanding. The New Age is bringing humanity an enlarged consciousness, and with it will come the realization of Universal kinship, and a proper respect for the family ties that link mankind with the Divine Father of all.

In the current issue of the *ARYAN PATH*, the Hon. Robert Crosser, United States Congressman from the State of Ohio, has written on the subject of the "Larger Patriotism." It is indicative of the new conception of human relationships, and more of these ideas should permeate and aerate the political thought of nations, until the cause of Peace and the Brotherhood of man becomes a living reality. Congressman Crosser has written, as follows:

"Patriotism is usually defined as love of country. That statement, however, conveys no clear meaning.

"Certainly the love of country which we call patriotism does not mean the love of that portion of the Earth's surface which has been subjected to the authority which one recognizes as his government.

"If love of such a part of the Earth itself were to constitute patriotism, then if one's government should abandon any territory, that act would diminish patriotism or love of country to a like degree.

"The more recent and generally accepted explanation of what is meant by 'love of country' or 'patriotism' is that it consists of love of the people within the territorial limits of the government to which one owes allegiance—that is, 'love of countrymen.' But this also is an unsound and far from laudable conception of patriotism.

"The logic of such a notion of patriotism necessitates the hating of those in territory, the possession of which may have been relinquished by one's own government either willingly or unwillingly, although immediately prior to such relinquishment, it was regarded as one's duty to love them. When this doctrine is carefully analysed it will be seen that it is merely an effort to justify the promotion of what erroneously may be considered as the self-interest of the group, called nation, to which one belongs, however unfair such a course may be to the rest of mankind. If, regardless of the rights of other men, the apparent degree of material advantage to one's group or nation is the justification for the conventional notion of patriotism, or love of countrymen, then, regardless of injustice to the people of the rest of his country, one should uphold the contention of the people of his own city because his advantage in common with them may be



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seemingly greater than his interest in common with the people of the country as a whole. If degree of apparent self-interest be the justification for one's devotion, then one should uphold his family, right or wrong, when its interests seemingly conflict with those of the rest of the community. Finally, if anyone's self-interest should conflict with the desires of the rest of the family, then however right may be the rest of the family, we must uphold his position when he says: 'Myself, right or wrong!'

"The fact is that patriotism is devotion to principle—the principle of justice—which upon analysis will be found to include such other principles as freedom and equality.

"But principle is not a finite thing. It is not confined to locality nor to a person or persons. It is infinite. Justice is a vital quality or attribute of the Life-Force which sustains and actuates all that really exists. This power is named by religionists, God; by meta-physicians, Infinite Mind; and by so-called material scientists, Cause.

"Since, therefore, justice is an active quality of Nature, it is the law of her action, and there can be no true thinking which is not in harmony with the activity of this Law.

"Man has not a separate mind. He is not an entity independent of what seems to be other beings or life. All men make one Infinite Mind and are governed by it. Men can really live only in harmony with the law of this collectivity—One Mind. To live truly, therefore, man must live, think and act in terms of the whole of life. He must realize his at-one-ment with all life. Only by so doing can he experience true understanding. This is the principle of enlightenment and progress. This is

the principle of Brotherhood which must not be trampled under foot by a spurious patriotism stated in the language: 'My group, my crowd, right or wrong.'

"This is the principle of the Unity of Life. This is the basis of the Larger Patriotism."

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### *The Life Ahead*

By VICTOR HUGO

I feel in myself the future life. I am like a forest once cut down: the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song: I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say like many others—I have finished my day's work. But I cannot say, I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley: It is a thoroughfare. It closes on the twilight—it opens on the dawn.



# *The Nature of Inspiration*

By CHARLES M. STEBBINS

Author of *Past and Future*

THERE are several types of inspiration. This means that there are both several sources of inspiration and several methods of receiving. Since the sources of inspiration are of varying degrees of dependability and the methods of inspiration are of varying degrees of accuracy, it necessarily follows that the messages given out as a result of inspiration will be of varying degrees of value and reliability.

There is evil inspiration as well as good. In this, however, we are concerned only with that which is good in its origin and helpful in its intent. This discussion will likewise exclude spiritistic messages, as the time has passed when much of value can be obtained in that way.

There remain three distinct kinds of inspiration, originating in sources that are active and powerful for good in the world today. One of these is a company of the most advanced souls of past ages, frequently spoken of as the "Great White Lodge." Some of the members are in the flesh and some are on the higher plane. A group on the higher plane always works through an individual or a group on the earth plane. The former assist, encourage, and inspire the latter in their work for humanity. The "White Lodge" is divided into large groups, whose teachings are somewhat different, being adapted to the development of the races on earth for whom they are working. The most commonly mentioned of these groups today is the Tibetan School. In recent times, members of the various schools, particularly

the Tibetan, and some from the Egyptian School, have come with their message to our western civilization, and have opened the understanding of many who had not been able to accept and comprehend the full significance of Christianity.

Through representatives in the flesh the Group on the higher plane gives out a message to a class, a people, or the world.

The human instrument on the physical plane must be prepared along three different lines in order to be effectively able to give out a message of importance with a high degree of reliability. First of all, it is necessary that the physical brain be properly developed to comprehend the ideas that are to be transmitted.

A second type of development necessary to the proper reception of inspiration is the mastery of the psychic nature. One must be sensitive enough to be able to distinguish between the sources of inspiration by the nature of the vibration received. One who is properly sensitive can distinguish a message sent by one individuality from that sent by another. Not only does the force with which the message is transmitted differ in such cases, but the magnetic currents that come from the transmitting personalities vary greatly. That sensitive psychic development, therefore, is essential can readily be understood, for otherwise evil forces, which are continually attempting to mislead by simulating the good, would be likely to be entertained unawares, and thus might destroy those



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working for good. The psychic nature must therefore be under such control at all times that it can be closed to every avenue of approach except the right one.

The third requirement for proper receptivity to inspiration is that one must come as a little child. All inherited prejudices of whatever nature, all preconceived notions, all selfish desires, all ambitions, all fears and anxieties—everything must be laid aside except a wholehearted desire to know the truth, faith in God, or his plan, and a willingness to serve humanity. Anyone who has fulfilled all these conditions will be able to receive, interpret properly, and give out inspired messages. But on the contrary, anyone who is still influenced by prejudice, fear, illwill, selfish desire or ambition, preconceived ideas, or bias of any kind whatever is certain to twist, color, limit, or pervert the message.

Not all people are ready for the same truth, "not all can be reached in the same way," not all, therefore, can travel the same path. As a result, there must be many teachers, varying messages, and seemingly different works. But all are important, and all that are unselfish are a part of the Great Plan.

The third form of inspiration is the

Holy Spirit, which is the Universal Spirit, Divine Mind, Cosmic Consciousness, or All-Wisdom at work in the world, the Spirit which says, "Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." To be able to open the door and receive the Divine Guest one must here also put aside preconceived notions and prejudices, all self-seeking, and come as a little child. No half-way measures will do. The Holy Spirit can neither be deceived nor misused. It will perform its mission only in a holy place, a soul consecrated to loving service.

He who, having fulfilled the conditions, opens the door of his consciousness and allows the Spirit to enter and become his guest, is connected with the reservoir of all wisdom, all knowledge. With proper consecration to the truth, and devotion to the service of humanity he can receive all the truth that is needed for his highest usefulness in the world. There is no limit to the supply of truth here; therefore there is no limitation whatever to the nature or amount of the inspiration; and the extent to which one explores and transmits truth to humanity is conditioned by the recipient himself.

### *The Past Returns to Guide*

From URUSVATI—Himalyan Research Institute

"The more we understand origins and development of peoples, the more we understand ourselves, as individuals and nations, in the present. Thus may archaeology and its attendant sciences pay rich dividends by unearthing for us the guideposts of the past.

"Knowledge of ancient Central Asia, rich in dormant secrets, will be greatly increased by the establishment under American auspices of Urusvati, base of the Himalayan Research Institute, in Northern Punjab.

"Time and again have these regions been



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penetrated, till superficial knowledge of them has become general, but deep and embracing knowledge, systematically arrived at under the governance of true science, is yet to come. This realization of the field that is Central Asia and of the need for such permanent and continuous investigation as is being carried on by Americans and others in the Near East and the Far East led to the establishment of the Himalayan Research Institute, and of the nucleus of its base at Naggar—which has the indorsement of scientists the world around. It was one of the extraordinary 12,000 mile expedition of Professor Nicholas Roerich, artist and scientist, who, accompanied by Mme. Roerich and Dr. George Roerich, archæologist, circled adventurously throughout these lands, to return after five years to this appropriate base in the Northern

Punjab, there to plan development of sites already noted and sallies into realms as yet unexplored by anyone.

“The Himalayas, which for centuries have inspired Hindu and Buddhist thought and art, embrace in their snows some of the most famed sanctuaries of India, worshipped for thousands of years. In the strange and beautiful Kulu Valley alone are structures, groves, and nooks sacred to 360 gods.

“The few in Turkestan which thus far have been excavated have yielded previously unknown languages and scores of ancient manuscripts. Indian excavations in the northern low-lands have been revelatory of a culture closely akin to that of the Sumerian civilizations of Mesopotamia. The high hills, too, have their buried secrets of many yesterdays.”

### *Esotericism*

*By EDOUARD SCHURE*

“If we examine the history of religions with eyes opened to the central truth, which interior initiation alone can give, we are filled with amaze. What we see in no way resembles what is taught by the Church, which limits revelation to Christianity alone and accepts it only in its primary significance. And yet this bears but a faint resemblance to what is taught by purely naturalistic Science in the University of Paris, though the latter, on the

whole, takes a wider outlook. It brings all religions together and applies to them one and the same method of investigation. Its erudition is profound, and its zeal most admirable, but it has not yet risen to the standpoint of comparative esotericism which shows forth the history of religions and of humanity in an entirely new aspect. From these heights let us now see what we can learn.”



## *Passage to India*

PASSAGE to more than India!  
O secret of the earth and sky! . . .  
O morning red! O clouds! O rain and snows!  
O day and night, passage to you!  
O sun and moon and all you stars! Sirius and Jupiter!  
Passage to you!

Passage, immediate passage! the blood burns in my veins!  
Away, O soul, hoist instantly the anchor!  
Cut the hawsers—haul out—shake out every sail!  
Have we not stood here like trees in the ground long enough?  
Have we not grovel'd long enough, eating and drinking like mere brutes?  
Have we not darken'd and dazed ourselves with books long enough?

Sail forth—steer for the deep waters only,  
Reckless, O soul, exploring, I with thee, and thou with me,  
For we are bound where mariner has not yet dared to go, and we will risk the  
ship, ourselves and all.  
O my brave soul!  
O farther, farther sail!  
O daring joy, but safe! are they not all the seas of God?  
O farther, farther, farther sail!

By WALT WHITMAN

\* \* \*

## *Meditation*

He who does not find  
The way of Meditation cannot reach  
Emanicipation and enlightenment.  
But thou wilt find the way of Holy Thought;  
With mind made calm and steadfast, thou wilt see  
The Permanent amid the mutable,  
The Truth eternal in the things that change:  
Thou wilt behold the Perfect Law: Cosmos  
From Chaos rises when the conquered self  
Lies underneath man's heel: Love be thy strength;  
Look on the passion-tortured multitudes,  
And have compassion on them; know their pain  
By thy long sorrow ended. Thou wilt come  
To perfect peace, and so wilt bless the world,  
Leading unto the High and Holy Way  
The feet of them that seek—And now I go  
To my abode; go thou unto thy work.

JAMES ALLEN



# *A Messenger From Beyond The Sun*

By G. G.

A FEW progressive and aspiring students of Life intuitively realize that out of the centuries magical moments and years are to be culled. These are the periods waited and yearned for by the Soul of man through thousands of years, the periods when the work of many lives can be accomplished in one life, in one year, and sometimes in one moment. For the lid of the Skies is then ajar, as is also the doorway of man's consciousness. And out of the starry universes silver and golden opportunities drift to us.

We are asleep in the midst of just such an epoch. For astrology shows that the Cosmic Parent is in very close contact with his earth children. We are entering the new 2000 year era, the Aquarian Age, with Uranus sounding the planetary keynote for the age. This forceful and dynamic planet corresponds to the First Ray, or Power, and the Spirit or Father aspect. So, conjoined with the persuasive quality of Love, as represented by Christ, or Krishna, are the force and power of the Creator. The Father comes to assist His Son.

Uranus is a super-solar planet, drawing its energy and light from Suns beyond our sun. It is a Cosmic Messenger, and therefore the seven year cycles which it measures by its seven year sojourn in each zodiacal sign are each fraught with their own special significance. It is even claimed by one celebrated writer on Spiritual and Cosmic Astrology, that during the coming Aquarian Age adepts will be made

by Uranus. This gives us an idea of the importance of this planet, and of the wonders coming to us from out the Cosmos. However, according to the Laws of the Gods, we can only receive in proportion as we give and serve. Therefore, if we would take advantage of this magical period we must find ways of serving the Gods, in humanity.

During the present seven year cycle Uranus is in the positive and fiery Aries, the sign of the "Beginning." Both Uranus and Aries are intimately related to governments, rulers, and leaders of all classes. Consequently we can expect astonishing changes and reforms in governmental and political circles. Every leader, however great or small, is the father of those whom he leads, and has parental responsibility. Those who have neglected their duties must vacate their posts. During the preceding seven year period, when Uranus was in Pisces, misdeeds and errors passed unnoticed, the gods remaining as silent as erring men. But the prominence of Aries will bring all hidden things into the light. This is the time when our sins are sure to find us out.

There is an immediate need for "messengers" who can go forth and explain the cause of the present upheaval in the world. Men rebel against authority, and long for freedom, but there is nobody to tell them how *true* freedom is found. And since it is the microcosmic aim to reflect Eternal Things we can begin by becoming Uranians,—leaders and fathers, as well as brothers and friends to humanity.



# Spiritual Evolution

Translation from the August, 1930, issue of *Le Bulletin Des Polaries*.

THE following is what the Sages have said on the subject of the Spiritual evolution of man:

"There is true evolution and there is false evolution. False evolution is the basis of knowing inconclusively, the basis of deceptive visions, of egotism and of pride. The true evolution is gained by love for all things and all people, by simplicity and equilibrium, by limitless sympathy for both one's self and the poor suffering humanity that groans and travails, imprisoned by the implacable chains which their own pride and egotism have created."

We must not confound normal evolution with "forced ascent." Normal evolution permits the losing of self in God, by successive stages, according to the intermediary plans, and liberates man from a return to earth or from the purificatory slumber of the Astral. In contradistinction, the forced ascent is obtained by a daring or "violent" evolution of the human being, an evolution which permits the attainment of the Everlasting Plan, or, at least, of Plans relative to the Supreme Purpose. "It is the daring ones who take possession of the Kingdom in the Skies," say the Evangelists. And the ascent cannot be forced unless, during his terrestrial life, man does violence unto himself, abandoning all that is material, struggling against all manifestations of his egoism, against his instincts, his passions, and making a gift of all his being to suffering

humanity. A gift without any restrictions, a veritable holocaust of himself, such as is described by the Sages:

"And man thus does violence to his nature, breaks by an enormous effort the chains of his flesh, abandons everything, and in a burst of immense love for his brothers, bends above their "wounds and suffers in bitterness for them. . . . But the flame of the sacrifice of this 'daring' will mount to the throne of the Inconceivable."

To know "inconclusively," is to know from the "Initiates of the Letter," that is to say from the science of Books, science that too often hides under the arabesques of words—sometimes exotic words—oppressive pride, aridity of heart, and emptiness of soul. It is to know from those who, enclosed in their ebony coffins of egoism, mistake their "immobile" dreams for the superb flashes of the Spirit. It is, in resume, to know from those who forget that only the labors of love and sacrifice, permit the ascent towards the Eternal Light, and allow the inheritance of Everlasting Life. For it is written in the Book of the Apostles: "A Doctor of Law rose and said unto Jesus, in order to test him: Master, what must I do in order to inherit Eternal Life? Jesus replied to him: Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy power, with all thy thoughts, and thy neighbor as thyself."

B-Z.



# Where to Begin?

By B. M.

This translated article which appeared in the Aryan Path, was written by an old-world man living by his old-world methods in our era. His thoughts breathe a peculiar fragrance.—EDITOR.

"But those who seek this sacred ambrosia—the religion of immortality—even as I have explained it, full of faith, intent on me above all others, and united to devotion, are my most beloved."—*Bhagavad-Gita*, XII, 20.

THE greatest virtue of the *Gita* is its practicality; even for the man of the modern age of gold and electricity it offers something which can be practised.

In its compact completeness the *Gita* proves of even greater value to the aspirant who desires to live up to his ideals. Unlike the Zoroastrian Gathas, or even the Sermon on the Mount, it is not fragmentary. The only other message of early eras as compact but not as complete is Lao Tzu's *Tao Teh Ching*. Christian Church authorities know, and many among them admit, that Christendom cannot live according to the tenets of the Sermon on the Mount without destroying itself. The main reason for this is that an equally convincing programme for the higher life such as the Sermon gives is not available in the Bible for less strong souls: it is the Sermon or nothing, and so it has naturally resulted in mostly nothing. Scepticism of Science is born of experiences which have been and are real to the consciousness of scientists.

As education spreads and western institutions are adopted, religious dogmatism, blind belief, credulity and superstition are bound to receive rude but deserved shocks. Our only hope is that in their shattering, spiritual knowledge, faith rooted in such knowledge, open-minded enquiry into soul-

life and soul-problems and the tenets of old-world philosophies will not die out, as happened in Europe and America. The transition period from the death of creeds to the birth of spiritual life may become prolonged and harmful to India if materialism and scepticism about soul-verities come to the forefront. The remedy lies in the popularizing of the teachings of the *Gita*, which, as we have pointed out before, is for all Indians. When creeds are discarded, there must be something to take their place, and we do not know of any Message so potent and powerful as that of the *Gita*.

Because of its sound logic, its consistency, its thorough reasonableness, it appeals to the mind of man; because of its deep spirituality it touches the intuitive heart of man; because of its vigor and practicality, it energizes man to right action in his individual as in his public life.

In the twelfth discourse will be found the different stages of the uphill path of Soul-life. The most strenuous as the most simple are described. It is the chapter on Bhakti-Yoga, and the Devotion to be practised makes the practitioner the disciple and friend of Shri Krishna, and the follower of the Religion of Immortality. All who practise their respective disciplines as herein explained are beloved of



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the Mahatma. After the variety of steps, suited to different stages of human evolution, is given a superb description of the man successful in his efforts: he has risen above the pairs of opposites, and is unexpected and unsolicitous about the results of things, has acquired control over his speech, and is free from the attachments of home, country or race. He has attained that Freedom which speaks not, but is at the service of his fellows every hour of the day.

What are these steps and stages?

In verses 7 to 12 these steps and stages are described:—(1) He who having united himself to his own Higher Self acts as that Self and in his lower nature is not affected by the outside universe, and thus is free from the bondage of Karma. (2) He who with the aid of his Manas (Thinking mind) and Buddhi (Intuitive discrimination), both influenced and energized by Wisdom, endeavours to penetrate the Atman, the Self, and reaches the vicinity of the first stage of the emancipated Dhyani. (3) He who is not able to use his higher attention and image-making faculty, first requisites for the preceding stage, regularly attempts by practice to feel and come in contact with the Higher Self with the assistance of his ordinary intelligence and knowledge. (4) He who is not capable of such purification and concentration of the third stage becomes intent on the performance of only a certain class of deeds which are dana—charity, tapas—mortification, and yajña—sacrifice, exclusive of all else. (5) But the mere mortal is not able even to do this which gives him a sure

refuge, unbeknown to himself, in the Higher Self, and so he is told to do all he has to do, but with self-control, and renouncing the fruits of all his actions.

Each one among us has to find out on what step on the ladder of spiritual life he stands, of what he is capable. Certain things are natural and easy to us, and the steps in advance require strenuous endeavor. If it be asked: what about someone who is not able to begin the practice of self-control and renunciation of the fruits of action? The answer is: It is not that he is not able, but that he is not prepared to commence living spiritually. In the 12th verse Krishna says that renunciation—tyaga—prescribed for the 5th or the starting stage is superior to all else, for from it results peace and tranquillity—Shanti. This because whatever the stage, the doing of deeds, the wearing of bodies, the discharge of obligations to man and Nature, are strongly and repeatedly advocated. Even the Mahatma Krishna is engaged in action all the time.

No man is denied his right to Wisdom and Immortality and for each the way begins where he is, where he actually stands—at home, in the market place, East or West. And so it is said in the Voice of the Silence:

“No warrior volunteering fight in the fierce strife between the living and the dead (the immortal Higher Ego and the lower personal ego) not one recruit can ever be refused the right to enter on the Path that leads towards the field of Battle.

“For, either he shall win, or he shall fall.”



# Silent Links & Meditation

When the thoughts are directed in harmony with the Supreme Law of Love, they build and protect, but when they are narrow and selfish they become self-destructive.

To adjust all your thoughts to a perfect ideal of Spiritual service, is to co-operate with the highest Laws of God and man. This is true salvation.

Meditation is both a means and an end. As a means, it takes the name of concen-

tration on a noble object; as an end, it becomes *ILLUMINATION*, of intuition or consciousness.

Meditation must throw light on the problems of daily life. Some of the noblest hearts and strongest minds are handicapped by small weaknesses. Do not be held up by the little red lights of your lower self. Let meditation give you and show you an ever green light—go on!" (S. V. K.)

## GOLDEN THOUGHTS FOR MEDITATION

May the Spiritual Sun light both East and West and make the whole world one. Let us first try to light the lamp of Soul within, that we may do our humble part in the great work.

\* \* \*

The permanent home of the Soul is the Spiritual world. Let us each sing: "Sing, O sing, my soul, in harmony with the Divine Law."

\* \* \*

People are often seen as if weighted down with life, with its worries, troubles, and complexities, because they have not found higher avenues of expression and expansion. The simplest way to find the joy in life is to think on Universal Love. That lifts the weight and opens the path.

\* \* \*

Let us all take a vow of Service, binding us to ourselves to no extraneous powers, as a human duty today in a spirit of humility, but full of hope and faith.

\* \* \*

To meditate in the musical sense is to close the doors of the inner house one by

one, and then to retire into the inmost chamber of the heart, and there to play on the keys of life to hear the music of the Soul.

\* \* \*

Let us all meditate on the ultimate and the fundamental unity of life, and specially for us, that unity is the only reality. Let us merge past, present, and future into the eternal and universal consciousness of life.

\* \* \*

As we receive more spiritual light we see more clearly the purpose of life and try to live better.

\* \* \*

No sacrifice is too great for spiritual vision and inspiration to serve.

\* \* \*

Let us hear in the Silence the music of the Soul.

\* \* \*

Let us forget our own littlenesses and personal differences in the large common ideal of self-help and service.



# Wisdom of the Ages

"Let us be silent, that we may hear the whisper of the Gods."—*Emerson*.

\* \* \*

"The starting point of love is the sacrifice of that which in us opposes all sacrifice."—*Vinet*.

\* \* \*

"He who loves, sees correctly, because he sees deeper and further than others whose glance is not sharpened by love."—*H. Lou*.

\* \* \*

"Discriminate well: the true bearing of the cross is not passive, but active."—*De Bussy*.

\* \* \*

"The stronger we make our feeling of unity the more powerfully something in us is at work, which even without our active help continually works at our union."—*Dr. W. H. Denier van der Gon*.

\* \* \*

"The greatest penalty of evil doing is to grow into the likeness of bad men."—*Plato*.

\* \* \*

"When good thoughts constantly encircle us, the inclination towards good will grow so strong that we can no longer act badly."—*Swami Vivekananda*.

\* \* \*

"Do not wait for extraordinary opportunities, seize ordinary opportunities and make them great."—*Swett Marden*.

\* \* \*

"All beings desire happiness, therefore be kind to all."—*Mahawamsa*.

"Every reform at which we aim, ought to start with ourselves."—*Thorbecke*.

\* \* \*

"To those who constantly strive after unity and honour in love, I give the striving after unity of knowledge through which they come to Me."—*Bhagavad Gita*.

\* \* \*

"All money and all property which you do not wish to possess in order to give, or of which you do not consider yourself to be the steward, is not in your possession, but has possession over you."—*Bronswell*.

\* \* \*

"You must seek it yourself, and find it yourself

In your heart, in the word, in your fate. Otherwise the whirling winds, Oh! Man, Play with your heart, your faith and your God."—*De Genestet*.

\* \* \*

"The great sun of suns shines  
With a radiance of eternal good  
In front of the window of the soul that  
is closed  
It's only the pushing open that is lacking."  
—*Jan Luiken*.

\* \* \*

"If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him."

—*Dhammapada*.



# Studio Talks—Art

By S. V. K.

The concept of beauty originated with the philosopher, and was then handed to the student of art.

Artists are born, not made; they must be born with the Spirit. They are made by technical training. Art lies in concealing art. Takes on Nature's shape. Art originates in the mind and develops in the heart.

The more you help a man the more he depends on the help. You must bring out that which is within you.

Art is dying, creative art. Museums are filled with dead things, labeled and described, but it is the heart of them which is not understood.

The basic principle is first to find your own heart. Find your own method. Teachers can help you then. Books can only help you when you begin to help yourself.

Lessons are taught in all nature,—the sea, landscape. People do not see beauty in nature and things because the beauty is not in themselves. Cultivate the inner sense.

Art is a unified something. The painter must know about sculpture; the sculpture about music, etc. To be a critic it is not necessary to be a poet, but to be a good

critic, you must not be a bad poet. You must understand harmonies in music, for both are elements of vibration. Hearing and sight work together. Produce harmony within, which gives you a point of perception, the esthetic sense. One must be both artist and critic.

There must be a feeling of conscious harmony. Each has its place, but harmony and unity of the whole must be felt. There are indications today in the physical and spiritual world that we are all one family. We must try to harmonize the whole world.

The great purpose of art is to transcend time and space.

The great need in modern education is opportunities for young people to find their own souls and express themselves. They are so busy working and playing, they have no time to think and realize what they are. They have no freedom in the right sense. Absolute freedom is needed, let people express themselves, struggle for Truth. Think intensely and it will come. Knock and the door will open unto you.

Self discipline is the first necessity. You cannot teach others until you have lived the Truth. The Eye of Beauty is within you. To educe it is a labor of love and of obedience.



# *Psychosynthesis in Medicine*

By ROBERTO ASSAGIOLI, M.D.

Rome, Italy

MEDICAL science is going through great and rapid change. It is the storm and stress of growth, of creative evolution. Many limitations are being overcome, much resistance is being vanquished; new fields, wide and promising, are being discovered, new light is obtained on the causes of human ills, and new efficient methods to heal them are constantly being found and used.

Two great new facts, two important discoveries have started the radical transformation now going on in the field of medicine.

The first one is the scientific recognition of the enormous, practically unlimited influence of the mind (in its widest sense) upon the body. The second is the discovery of the sub-conscious and of the super-conscious psychological activities which are continually going on within each of us.

In an excellent book by Evelyn Underhill, *The life of the spirit and the life of today*, the following apt comparison is made: "... most of us behave like the owners of a well-furnished room, who ignore every aspect of it except the window looking out upon the street. This we keep polished, and drape with the best curtains we can afford. But the room upon which we sedulously turn our back contains all that we have inherited, all that we have accumulated, many tools which are rusting for want of use; machinery too, which left to itself, may function satisfactorily, or get out of order and work to results that we neither desire nor dream."

One can form some idea of the enormous proportions and importance of this sub-conscious part of ourselves considering that, according to some authorities, not less than 90 to 95 percent of our mental life belongs to it, and only 5 to 10 percent is present in our every-day consciousness.

The studies on this subject have shown beyond all question that the intense and complicated interplay of psychological forces which is going on below the threshold of our conscious personality has a direct and profound influence upon our bodily functions—a much greater one than that of our conscious mental activity. In those obscure realms a regular "struggle for life" is going on among the various instincts, impulses, emotions, ideas, desires and imaginations.

Upon the sure basis of these facts and principles, new and important branches of healing have been founded. The two most widely practised methods of psychotherapy are suggestion and psychoanalysis. Suggestion fails in bringing about a real and permanent cure due to deep disturbances in the sub-conscious life, and serious inner conflicts. Unhappily Prof. Freud, the originator of psychoanalysis, and even more many of his followers, have associated it with a mechanical and positivistic conception of life, have given a most exaggerated importance to the sexual element, and have arrived at absurd excesses in their fanciful symbolic interpretations of dreams.

Against the troubles due to the deepest and most fundamental problems of human



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nature psychoanalysis fails. To discover the conflict is often not sufficient in order to solve it: sometimes the discovery makes it even more acute: to liberate repressed energies is not enough: if proper measures to have them duly utilized and harmonized are not taken, they might cause more trouble than before.

There is a whole series of problems and conflicts connected with the spiritual nature of man, which require a broader, deeper, higher, and more comprehensive method. Psychosynthesis aims at being such a method.

Psychosynthesis is founded upon the principle of organization around a central point, of ordered hierarchy, of synthesis. It starts from the living center of the human being, from the self, and studies all psychological facts in their vital relationship with that center.

Psychosynthesis considers—reviving the old conception of Plato—the human being as a state, composed of many citizens, groups and lesser organizations. The troubles which take place in the human being can be compared to those which rise in a nation which is badly or inefficiently governed, and in both cases the solution, the cure, can be found only in an improvement and strengthening of the central power.

For all practical purposes, we may, and we must, distinguish two kinds of selves: the personal self and the individual or spiritual Self, and to these correspond two kinds of synthesis: psychological or personal synthesis, and individual or psychospiritual synthesis.

Frederick Myers has been the first to make an extensive scientific study of these facts, in his well-known work on *the subliminal self*. More recently Evelyn Underhill, in her classical book on *Mysticism*,

has given us a good, though still approximate, chart of those high inner realms. Every unbiased person is obliged to admit that there is in us a higher kind of psychological activity, which habitually transcends the everyday consciousness, but which can make a connection with this on more or less frequent occasions.

From these higher levels come the inspiration of the great artists and prophets, the illuminations of the mystics, the flashes of intuition. The higher inner life must have, as our normal one, a center from which it manifests and which directs and controls it: this center is the individual, or spiritual Self.

In many persons the spiritual or superconscious Self remains latent, and as if non-existent—but there are many others in which it begins to make itself felt, to try to influence the personal self. In the latter case the existing synthesis is disturbed and the personal self ignorantly resents this disturbance. This is a key which explains many facts: for instance, why certain persons show such a marked hostility towards spiritual subjects. Yet we must not blame nor judge these persons—hostility is better than indifference and at any time the resistance may be overcome, the personality flooded by the light of the spirit and the whole attitude reversed. What happened to Paul can and does happen, on a lesser scale, to many persons.

The practical use of psychosynthesis is a delicate art. It implies the psychospiritual diagnosis, that is the study of the whole subconscious and (when necessary) superconscious constitution of the patient; the classification of his psychophysical type; the discovery of the psychological causes and mechanism of the illness.

When spiritual synthesis is needed, it



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implies the use of all the means liable to bring about the awakening, the birth of the new spiritual Self in the personality, which may be aptly called *epigenesis*, that is, birth from above.

Study the experiences of those who have successfully achieved the *epigenesis*. Utilize regular and graded exercises of concentration, meditation, and "silence"; the development of true intuition and of the power of discriminating between the promptings of the higher self and the impulses or suggestions from the subcon-

scious; the development of a willing obedience to the higher intimations; an active and intelligent co-operation with the process of assimilating the spiritual elements in the personality.

This does not mean that there should be any claim to regulate in an artificial way the free and spontaneous creative activity of the spirit; on the contrary, it means preparing the paths for its manifestation, removing the obstacles and helping the personality to assimilate it in a harmonious and healing way.

### *World Thought Synthesis*

By EDWARD CARPENTER

Author of "Pagan and Christian Creeds," etc.

We seem to be arriving at a time, when with the circling of our knowledge of the globe, a great synthesis of all human thought on the ancient and ever-engrossing problems of Creation is quite naturally and inevitably taking shape. The world-old wisdom of the Upanishads, with their profound and impregnable doctrine of the universal Self, the teachings of Buddha or of Lao-tzu, the poetic insight of Plato, the inspired sayings of Jesus and Paul, the speculations of Plotinus, or of the Gnostics, and the wonderful contributions of later European thought, from the fourteenth century mystics down through Spinoza, Berkeley, Kant, Hegel, Schopenhauer, Ferrier and others; all these, combining with the immense mass of material furnished by modern physical and biological Science and Psychology, are preparing a great birth, as it were; and out of this meeting of elements is already arising the dim outline of a philosophy which must surely dominate human thought for a long period.

A new philosophy we can hardly expect, or wish for; since indeed the same germinal thoughts of the Vedic authors come all the way down history even to Schopenhauer and Whitman, inspiring philosophy after philosophy, and religion after religion. But it is only today that our knowledge of the world enables us to recognize this immense consensus and it is only today that Science, with its huge conquests in the material plane, is able to provide—for these world-old principles—somewhat of a new form, and so wonderful a garment of illustration and expression as it does.

The Philosophy of the Upanishads was nothing if not practical; and the same has been said by every great religion of its own teachings—"Do the will and ye shall know of the doctrine." It is not sufficient to study and investigate the art of Creation as an external problem—we have to learn and to practice the art in ourselves. So alone will it become vital and really intelligible to us.



# Occult World News

THE International Centre for Spiritual Research has been established at Ascona, Switzerland. Through the noble inspiration and broad spiritual vision of Madame Olga Frobe-Kapteyn, and others, a beautiful Studio has been built upon the shores of Lake Maggiore.

The purpose of this Centre is to create a meeting point for East and West—where those of every group and faith may gather for discussion, and for synthetic research work along spiritual lines. Its work and activities are based upon the premise that the source and goal of humanity are One and the same. The motto of the Centre is expressed in the words of Shri Krishna, in the Bhagavad Gita: "However men approach ME, even so do I welcome them, for the path men take from every side is MINE."

Some of the International speakers and leaders present at the first Summer Session, which closed on August 23, 1930, were: Dr. Roberto Assagioli of Rome, Dr. James Cousins of Ireland and India, Shri Vishwanath Keshkar of India and New York, Dr. Vittorino Vezzani, Member of the Italian Parliament and Director of the Agricultural Institute of Turin, Mrs. Alice A. Bailey of New York, and Grand Duke Alexander of Russia.

The following excerpts are quoted from the opening talk by Shri Vishwanath Keshkar:

"You watched the storm last night, black clouds rolling over the whole land, the lake and the mountains, thunder and lightning. Nature was in a cruel freak, arousing men on the earth to the consciousness of their duty. And what did men receive? The downpour of fresh water—and today, beautiful sunshine!

What was hard and dry is now wet. Every leaf of grass is showing new life, and men and animals breathe fresher and cooler air. This is all symbolic of the spiritual life within each of us, and emblematic of the spiritual world that is being born today. There have been storms and struggles—thunderstorms—clouds of war rolling over nations, but what did they bring to us? Rivers of blood, and the world was made into a cemetery. That is not what we want. The black clouds of Nature give you purest water.

Today the world needs the water of life and that has to come from these living, sweet clouds of men and women who come together saturated with love, with the spirit of cooperation and sacrifice, with the willingness to learn, not to teach. The world needs today places like this—places where we can meet with our hearts and minds free and open, where we can talk and listen with expectation of knowing more of life. This afternoon is not an occasion to make any speech. It is an occasion offered for mutual internal adjustment. It is an occasion of preparing the ground for future work. It is an occasion for looking back at the world as it has been and looking forward with an ideal as to what it will be in the future. Let us wish this place to become an ideal place for spiritual understanding and cooperation, so that it will radiate a true knowledge of life and each of those who come and live in this atmosphere will work and go back benefited, laden with the beautiful and pure water of life. The world is thirsty. It needs the purest and the holiest thing. Men are sick of many things, of dogma, of ritual, of fanaticism, of prejudice and of bitterness. You cannot heal a man simply by telling him the name of the disease, you have to give him the right medicine. That is the main problem today, the art of right living."



## ILLUMINATION

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Due to numerous and urgent requests, Unity has decided to conduct an Autumn intensive training course at the Unity Farm, Kansas City, Mo. The course will run through four weeks, beginning October 20th. Kansas City is well known for its delightful autumn days, and Unity Farm, which is always attractive, affords a rare opportunity for study and helpful contemplation during the autumn days.

\* \* \*

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### OCCULT WORLD DISPATCHES

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Mr. Malcolm Schloss, North Node, 30 East 60th Street, New York. Regular discussions on fundamental problems Monday evenings.

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The December issue of ILLUMINATION will carry occult news dispatches from all over the world. Also special notes on Roerich Museum, and Arcane School, of New York City, U. S. A.



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