

ILLUMINATION

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ENLIGHTENMENT of MAN

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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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Announcements

Under the auspices of the Society of Friends, Shri Vishwanath Keskar will lecture on "Man, the Thinker," at the Roerich Museum, 310 Riverside Drive, on Friday evening, December 12th, at 8:30 P.M. Prior to the lecture, vocal and musical selections will be given by Mme. Alicia Ripple and Mrs. Marion B. Walter.

On December 20th, at 8:30 P.M., Shri Keskar will lecture in the Tibetan Library, Roerich Museum, under the auspices of the Maha Bodhi Society on "Man's Liberation."

SCHOOL OF LIFE FOUNDATION ACTIVITIES

SHRI VISHWANATH KESKAR

Bible Study Lectures.....Sunday mornings at 11:00 o'clock
Bhagavad Gita Lectures.....Alternate 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
Spiritual Health and Medical Research.....Sunday at 5:00 o'clock P.M.
Studio Talks—Philosophy and Art.....Monday and Thursday evenings

OTHER ROERICH MUSEUM ACTIVITIES

On Saturday evening, December 6th, a Spinoza-Bach program honoring the 298th birthday of Spinoza, will be given by the Choir of the Women's University Glee Club.

On Friday evening, December 5th, Students' Recital of the Master Institute of United Arts.

December 3rd—Mr. Eliot Clark will lecture on...The Genesis of Modern Art
December 10th—Mr. Eliot Clark will lecture on...Realism and the Visual World
December 18th—Mr. Eliot Clark will lecture on

Contemporary Art and the New Era

On December 17th a Musical, in honor of the anniversary of Bolivar, will be given by the Colombian Society.

On December 22nd, Dr. Alexander Kaun, member of the faculty of the University of California, will deliver a lecture on "Art."

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.

School of Ageless Wisdom, 279 Newbury Street, Boston, Mass.

EDITORIAL

By D. E. G.

CHRISTMAS is here again! To millions of people in the Western world it will be more or less casually celebrated as the birthday of Jesus Christ of Nazareth who was born nearly two thousand years ago in Bethlehem of Judea.

In America the day of Christmas has lost much of its real significance by its deterioration into a "gift exchanging" season.

Christmas should have a deeper meaning. It should be the day when we can reverently and joyously celebrate the birthday, the advent of all the great Saviors of the world.

Christmas has a deeper cosmic significance. The existence of the great Spiritual Sun behind our earthly sun has been admitted in all ages. Once every two thousand years its influence is potently felt upon our earth due to its conjunction with our sun. Then it is said to gather to itself the power of its own Source and there is a mighty outpouring of spiritual energy upon the earth—and Saviors, Gods in human form, are born upon the earth in order to stimulate the spiritual evolution of humanity.

The birth of Jesus, like that of all the other great Messiahs, was the fulfillment of prophetic promise, foretold by the Wise Men of the Ages. The shepherds were the Holy Men who had full knowledge of the time and place where the new Christ would be born. It is said that these Magi—the three wise men from the East—were Mahatmas, or Masters from the Himalayas

of Northern India, and they had journeyed for over two years in order to be present at the advent of Jesus.

Jesus was a great Initiate. The Truths he brought were not new. He came to enliven Eternal Truth. He knew and taught the Wisdom of the Ages. In early youth he discoursed freely with the learned scholars and sages of that time. They were confounded at his perfect understanding of the Wisdom of pre-historic and pre-Christian eras.

Jesus came when the spiritual life of mankind was at low ebb. Hypocrisy and sham were rampant in the Temples of worship. False conceptions, and gross misrepresentations of Spiritual Truth were given the people by a selfish, materialistic and crafty priesthood. One of His first public acts was to rid the temples of false teachers, scholars, and those antagonistic to Spiritual Truth.

As the Christmas season approaches, it dawns upon a world of blindness and depression. Mankind has been led into darkness and gloom by false teachings, separative dogmas and creeds. Now, that the heart of the world is broken, and millions of suffering humanity are crying for the bare necessities of life, mankind is once again driven to seek comfort and solace in the Christ message of Love and Peace. If we will cleanse the temples of our hearts and minds—we can enter into the real spirit of Christmas—and follow the Path of the Wise Men guided by the light of His Star in the East, and discover for ourselves the birthplace for the Christ within us.

Wisdom of Life

By SHRI VISHWANATH KESKAR

IT is the growth of personality that makes life useful. "Stand aside!" says the Teacher, "and observe thy personality as though it were an object of experiment. Study thy wandering thoughts and desires."

Be not attached to things of the earth. Take refuge in meditation. The value of any experience or experiment lies in its capacity to make character. Think of this.

Men of the world give most of their time and attention to their body. They naturally perish with perishable thoughts and things. They create new fetters for themselves and try to enslave others.

Cultivate the habit of seeing faults in yourself and do not criticize them in others. Restrain your tongue and your thought. There can be no real spiritual progress without good moral character. Be occupied with the thoughts of improving and perfecting yourself in every way. This will kill vanity and leave you no time to find faults in others.

Obeys and be grateful. Live like a child in simplicity and purity of thought, word, and deed. You must first be a good servant and a disciple before you can be a master. Discipline yourself.

Endurance of pain and willingness to sacrifice and suffer are the two great keys to the development of the power of the soul. Love the immortal and eternal, crucify the mortal and personal in yourself.

Your first duty is to purify and perfect yourself. You have no right to preach and teach. A large part of world

misery is due to conceit and selfishness. Much of what goes under the name of unselfishness and impersonal work and service is born of egotism.

Turn to your own mind and train it carefully. The Guru, or Teacher, has love that knows no bounds. His unselfish and unbounded love is proof of his Divinity. Teacher, true and pure, is one who has realized his true nature and is therefore perfectly Divine. He is higher than personality. He is Brahma—the creator; Vishnu—the preserver, and Shiva—the destroyer. Abstract gods, or personification are realities because of the teacher's perfect self realization. Even the gods venerate a perfect Guru.

It is only through the expansion and perfection of the personality that the highest impersonal is realized. It is through the ideal of the Guru or Master that God and man are made one. Man must recognize Divinity in man before he can see it in God. The Divine man or Master leads the disciple step by step to the threshold of the Temple of Immortality.

First comes the physical presence of the Teacher as a source of inspiration. Through contact with the personality of the Teacher, the disciple learns the greatness and love of his personality. This is the second step. The dignity of character and unselfish love teach him new ideas of greatness and unselfishness. The living example of great lives and lofty ideals transforms his being. He tries to imitate them, and in doing honor to the person-

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ality of his Teacher he naturally tries to think of himself. He looks within to find where he has to begin the work of reformation, so as to be worthy of his position as disciple. This leads him to think of the principle that rules the conduct and character of his Guru. It is the third step, from personality to idea or principle.

He learns from the teacher the beautiful lessons of unity of souls and purity of life. He then tries to follow them and translate them into his own life. Now he finds his soul in more harmony with that of his teacher and thus nearer God and Truth.

The fourth and last step is the recognition on the part of the disciple of the

impersonal nature of the Teacher and his own divinity. Through meditation and constant practice of the golden rules laid down for his guidance, he finds that all life is one and the Teacher as well as he are drops in one ocean of Eternal Life. The Teacher now becomes an elder Brother on the same Path and God announces the highest form of an Eternal Principle animating and vitalizing all visible and invisible universe.

He now has found the God within, and he no longer reaches for Him in the outside world. Yet, he recognizes His own presence and omnipotence and continues to love and honor his Teacher as best guide and benefactor. (A compilation.)



SUCCESSFUL BUSINESS

THE business world has received a rude shock in recent times. Success has not followed the huge expansion in industrial operations. We are not directly concerned with the problems of industry and business in an economic sense, but successful philosophy of life must take note of the important factors that bring about proper relations between industry and the result.

Just as there can be no accident in Nature, there can be no failure in business. And yet we find an enormous increase in the number of the so-called accidents in life and failures in business. There must be some explanation.

There is a story of a blind man carrying a cripple on his shoulders. The cripple used his eyes and directed his blind friend who made use of his legs. Thus they helped each other, and though defective each in his own way made common cause for the common end and reached the destination. The blind business men in the world today

must cooperate and willingly receive help from those who see but have no financial legs to stand upon. The mad rush after production and over-emphasis on specialization have blinded us to the need of circumspection and cooperation.

Business is the salt of life. There is nothing in good business that conflicts with the spiritual aspirations of man. Individual comforts and national prosperity depend largely upon great captains of industry and honest and skilful labor of the workmen. We must recognize the dignity of labor and blessings of honest business.

Business, to be really successful, has to be first regulated by the laws of harmony and cooperation, and then to be conducted in a spirit of honest service to the members of the community. Man cannot prosper at the cost of another. A good man of business is a useful member of society, and a friend of the race. An unscrupulous man of business is an enemy of himself and of the world.

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PHILOSOPHY OF WEALTH

IT was a day in the Golden Age of the world about 5,000 years ago. A poor teacher received at the hands of a rich landlord a gift of a piece of ground. The poor owner began to dig, and he found a vessel filled with gold and diamonds. He at once went back to the owner and asked him to receive the treasure. The righteous merchant refused to take it, saying that the new owner was entitled to the possession of the treasure as the land belonged to him. They could not agree, and King Dharmaraj (the just) was appealed to. He was overwhelmed with the lofty moral character and sense of justice of his dear subjects. He congratulated them on their right understanding of the use and value of wealth and decided that the treasure belonged to Mother Earth, but that the poor pious teacher (Brahmana) could use it as a gift for the use of others. The parties were satisfied, and thanked the just King for his wise decision.

Can the modern world learn something from this historical story? I was crazy about money myself when I was a boy. But the disillusion came, fortunately for me, very soon. My father lost everything he had before my very eyes. And those whom he helped and supported at the expense of his own children refused to see him. I vowed not to touch money, but resolved to study the psychology and philosophy of wealth.

All wealth is mineral product. Land, houses, gold, diamonds all come from the earth and go back to the earth. Men gain and lose, become rich and poor, but the total wealth of the world is ever the same.

It is not the fault of gold or silver, but man's wrong idea of possession that works havoc and brings misery to the people.

We shall not solve the economic problems of individuals and nations unless and until we recognize that no wealth belongs to any man; but those who are in possession of material gifts are trustees for the proper distribution of that wealth for the relief of the poor and the common well being of all people. There are certain eternal laws of property and wealth, and the world would be better and happier if those laws were properly understood and followed by all in the economy of management of private homes and nations.

A person who owns anything material does so partly by his own effort, and partly by the help of others. It is better for a man not to own anything than to be possessed with a feeling of selfishness and arrogance that property brings. All material gifts work under the law of Spiritual Economy, which gives to each what he deserves, and deprives each of his possessions when he has learnt the necessary lessons. Money is a symbol that stands for human needs in earthly life. Fly pleasures and they follow you. Run after them and they deceive you. Our good economists know only the surface of the Science. They will do well to dive deeper and get the fundamental laws of production. Waste is the curse of the day. Selfish idea of possession has never helped any individual or nation. Each of us comes into the world with all things he has to use here in life. Honest effort, industry, labor and economy are needed. More needed is the principle of justice.

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THE WORLD TODAY

THE man today is a machine. He uses the brain but not the mind. He does not think. Thinking is a creative process. It is organic and vital. It is dynamic.

To be able to think in the creative sense man must first give up the crutches of leaning upon other men's ideas and opinions. Normally he begins his life with what others say to him and about him. A young man nowadays knows more about books and writers than about himself. He is stuffed with bits of information of many things, some of which are unrelated in any way to life before him and a few are positively useless and pernicious. He is brought up in traditions of prejudice and dogmatism, either of church or state, of society or science, of business or teaching. To him life is what some books or some persons describe it to be. He has no chance to find it himself.

The world is a museum of dead minds and hearts with a few living souls that seem like crying in the wilderness.

And yet the youths show great vigor and enthusiasm. New waves of ideas seem to sweep the earth and push the careworn

and tired out men and women onward to their goal. The picture is gloomy, but there is hope if all young and old try to think clearly and act honestly. Self-reliance is the key and independent thought is the means. Cyclopedias must give place to inspiration from direct observation. Education of information must make room for education of natural unfoldment before the world will be rid of its many evils. Science and mechanism may be used with advantage as helps, not as gods.

Good books are ever reliable friends. Good thoughts are the best companions in life. Learn from the past the valuable lessons she has to teach, lest you may waste time in trying the same experiments over again. Let the great minds of all ages open your minds to truths that are ever new. Look, the future is waiting eagerly with offerings of love and joy!

True peace takes the greatest wisdom and courage. To be able to concentrate one's mind on the highest ideal, one must first conquer desire and give up attachment to objects of sense and see clearly the value of spiritual life.



"The most important thing is Silence. In the Silence, Wisdom speaks, and they whose hearts are open understand her. The brave man is at the mercy of cowards, and the honest man at the mercy of thieves, unless he keep silence.

"My son, since the beginning of the world—and your brain cannot imagine how long ago that was—there has never been one minute when the knowledge that was in the beginning has been utterly forgotten. There have always been men who

possessed and guarded the secrets, and there always will be such men. There is not a religion in the world that is not based on the tradition that such secrets do exist; there is not a philosophy that is not founded on the ancient mysteries; there is not a modern science, however perverted and material, that is not an effort to discover, and put to use some aspect of the ancient knowledge and the Higher Law."

—From "OM", by Talbot Mundy.

God in Man

By RUDHYAR

MEN who are whole serve the whole. Being free, no blood ties have power over them. They walk the earth over, as Servants, as Knights, as Messengers. What do they tell in their long wanderings? Look within. You are whole. Hear within. Tone sings in you. Touch within. God is you.

God is you; but you know it not, because you are only part human. You have not yet integrated the many forces of Soul which are to make in one time the Body of God. You are the builder of the Body of God. Just as the elemental and cosmic forces of life were the builders of this human body in the mother's womb. There are many Soul forces drawn to you, forces which have worked through and have been refined by many men of the past, who you may consider your past reincarnations. These forces are the many "you's" which often surprise and baffle you, as they unexpectedly sing their song of existence. Some are very strong, some are very weak. Yet, none of them is the real You—the God that is you. The God that is creating Itself out of the commerging of all parts.

God is the dissonant harmony of all the Soul-forces which, in a sense, are your past. Each of them pull apart in its will for self-expression. But God is not self-expression, but harmonization. It is the synthesis of wills which you see usually as enemies fighting for the control of you, but which God sees as complements uniting to give birth to your own living God. The conscious you is the Mother of this living body of God. He builds it cell by cell, deed by deed, meditation by meditation. He is sacrificing himself to bear the living shrine, the glorious temple where all Soul-

Rays merge in the nine-gated sanctuaries and become Silence—the No-thing that is God.

How cruelly do we need mothers, mothers of the living God! The modern world is tragic and mad from lack of true mothers. It cries for Mothers of God, to harmonize the warring forces of Soul into the great chord of the Companions, into the wholeness of Man. It cries for seeds, for the time has come for germination. Spring's breezes are stirring the pubescent earth that longs for fulfillment. Sun-rays are stretching through the ether waiting to dart love-rays into the soil. But where are the seed-men, men who are wholes, men whose hearts are mothers' hearts, bearers of Living substance? Sun-rays want to become roots, to push life earthward for the regeneration of the crude salts of the soil, of these salts that yesteryear were incorporated in leaves and flowers, that now are humus, dark and moist.

Men that are whole, men that are Mothers of God, men that are sacrifices to the New Life—where are they, where can they be found? They are the true nobility of man, the Redeemers and Lovers. They are ready to break open, for the new roots to push through and perform their work in the darkness. They are ready for endless crucifixions. "This is my body—eat ye all of it, that you may become whole."

This is the chant of seeds—"Eat my body, that you may become whole." It is the Christ-song, and the song of wheat. The mystic plant exiled from its Venus home to the green fields of the earth. What greater Knighthood? What more sublime crusade? Fields of wheat to help the mul-

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titudes to give birth to the living God—for wheat is the sacred food of generation. It is the substance that makes whole, that above all else sustains the mating of the opposites, that brings fertility. Fields of Mother-love stretched across vast, endless plains of time—for it is mother-love at its highest that make possible the harmonization of the many Soul-forces into a spiritual Body in whom God may manifest.

Mother-love sings to the unborn, and to the new-born. It is tone, because it is whole” and tone is the power of wholeness, the emanation of wholeness from the heart of that which is integrated and full. The noble Man chants his mother-love to his charges. These chants stir the heart-power in the unborn; they slowly arouse in the embryo the rhythmical motions of life, of this power of active love which is the power of blood circulation keeping the body whole. And soon the mothers feel the touch of the quickened One. The Christ-

baby stirs in the womb of the Soul which has become harmonic and vibrant. His little pulse brings joy to the Mother that gladdens because the living God is to be born. Birth of the Living God! Pain and joy, strain and release, fear and supreme love—then complete dedication, all-absorbing service to the little Ones.

Is this not the supreme knighthood? The knighthood of the mothers of God. They love, they struggle, they serve and sacrifice. Their bodies are the offering: their Souls are the crucible. Their love is the strong sword that protects the new life.

Men who are whole are wombs of God. They are the messengers of eternity. They are knights of harmony which means fullness and freedom. They are servants of the sun. They wander over the earth, holding in their consciousness the seeds of the Living God. Sowers of Seed, feeders of the hungry ones, mothers of the unborn—they are the true nobility of Man.



SPIRIT OF SILENCE

Silence is a healing for all ailments. Silence is good for the wise, how much more for the foolish. All my days I have grown up among the wise and I have found naught of better service than silence.

—*Ancient Jewish Proverb.*

* * *

That which we most require for our spiritual growth is the silence of the desert and of the tongue before God, Who is high. The language He most listens to is that of silent love.

—*St. John of the Cross*

* * *

Give me the splendid silent sun, with his beams full dazzling.

—*Walt Whitman*

Silence is the heart of all things; sound the fluttering of its pulse,

Which the fever and spasm of the universe convulse

Even the mystery of sex; through his sense of God, he will arrive at the comprehension of spiritual energy. These three tendencies in man have made him what he is, have carried him forward from darkness to his present measure of light and must ultimately carry him forward into the full light of day. Man already stands on the border of divinity and intuitively knows himself to be a son of god.

But in the immediate present we have a peculiar and very significant situation. Behind man there lies a past of ignorance

New World Community

By ALICE A. BAILEY

THERE is in the world at this time a group of mystics belonging to no one race or nation. They are found scattered throughout the world. I am not referring here to the Masters of the Wisdom, the Elder Brothers of mankind, or to those occultists, mystics, and workers who live and function in a subjective non-physical world. I refer to men and women living in physical bodies upon our planet. They embody in themselves the ideals which will bring the new age into manifestation. They are a forward-looking group of men and women; they are inclusive, and not exclusive, in their outlook, with a tendency to eliminate the non-essentials from the religious field and from the philosophies of life. They speak the same language; and though they are not an organized body and frequently do not know each other, yet their work is one, their vision one, their goal and objective one, and their realization the same, no matter by what name they call themselves. They are linked spiritually and mystically, and when they meet they tender to each other an instant recognition.

Soul-forces which, in a sense, are rough past. Each of them pull apart in its way for self-expression. But God is not self-expression, but harmonization. It is the synthesis of wills which you see usually as enemies fighting for the control of you, but which God sees as complements uniting to give birth to your own living God. The conscious you is the Mother of this living body of God. He builds it cell by cell, deed by deed, meditation by meditation. He is sacrificing himself to bear the living shrine, the glorious temple where all Soul-

conviction and knowledge. The signs of the time are interpreted by them as being full of promises. They are a band of optimists.

In the field of religion, science, and psychology, there is a germinating, fusing and blending which will produce the new world religion, a new mode of education, and the new ideals upon which the coming race will take its stand. This band of mystics see a world emerging which will provide an environment wherein the human unit can unfold that precious, hidden potency which the mechanism at present prevents us from seeing. They are busy organizing the forward movement and preparing for the New Age. They have no spectacular message, but basing their premises upon the significance of the past, and their prophesies upon the tendencies of the present, they point man to a future achievement which will inaugurate a civilization distinguished by cooperation, understanding, and community of interests and brotherhood.

The New Age will bring a new understanding. We shall recognize human beings for what they are, and their place upon the ladder of evolution will be considered and designated. The standards for certain people will not be the standards for others, and we will guard, teach and guide the ignorant. Preventive and curative measures, and not the meting out of

This punishment, will distinguish our body, nation of the law.

The Church is increasingly growing in the minds of men a tendency toward unification, synthesis and cooperation. This greater traced and worked out in every department of human thought and life, and is this so in the religious

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world. A central structure of thought is being formulated in the world at this time upon which some believe the new Church Universal will be erected. Instead of organized religions, distinguished primarily by their quarreling, disputes, and antagonistic creeds, there will be seen emerging certain spiritual truths which will be universally recognized. The necessity to substitute personal experience for theoretical definitions is immediate and urgent. Personal religion and personal service must in the future take the place of theology and organization, and this has been beautifully expressed by Dean Inge in the following words:

"We want a new reformation. . . . It will be neither fundamentalist nor modernist, but it will rest on mysticism, which means the practice of the Presence of God, and on rationalism, which means confidence in Science."

Man's work at this time, perhaps as never before, is of a dual nature. First, he has to arrive at an understanding of himself, and the words of the Delphic oracle, "Know Thyself!" are meeting with an interest never before evinced. Secondly, he has to arrive at an understanding of the world in which he lives and of the effect of his environment upon himself as an organism, and the significance of the relationship which he bears to other forms of divine manifestation and to other kingdoms in nature.

Never before has man been so well equipped to carry forward this investigation. Never before has he realized the possession of the necessary requisites and mechanism to expand his knowledge out of the human or fourth kingdom into the fifth or spiritual. Units here and there down the ages, through self-effort, have raised themselves out of the rank and file, and

have transmuted experience into knowledge, and knowledge into wisdom. But they were few and far between, and their names have come down through the ages as the great leaders, teachers and guides of humanity. Now, however, in the fifth root race, the Aryan, and particularly in this fifth sub-race, a unique opportunity exists. The mental equipment, the emotional condition, the highly organized nervous apparatus, the dawning comprehension as to the part the endocrine system plays in the mechanism of the personality, have reached a point where the user of the equipment can enter into new fields of realization, and carry his search forward to a satisfactory conclusion.

The most distinctive characteristic of man is his sense of divinity. It is humanity who feels out after God, if haply he may find Him. It is humanity who posits a Deity. Human beings register ideals, and are conscious of their failure to measure up to those ideals. It is the human consciousness that is aware of infinity and of those inter-relations which exist between the varied forms of divine life. Through his sense of suffering, man arrives at an understanding of the nature of the soul; through his sense of beauty, he may solve the mystery of sex; through his sense of God, he will arrive at the comprehension of spiritual energy. These three tendencies in man have made him what he is, have carried him forward from darkness to his present measure of light and must ultimately carry him forward into the full light of day. Man already stands on the border of divinity and intuitively knows himself to be a son of god.

But in the immediate present we have a peculiar and very significant situation. Behind man there lies a past of ignorance

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and of gradual development until he stands at a point where his mind, his emotions, and his physical body form a unit. He has through the ages developed a mechanism and a structure through which the soul, the psyche, can express itself, but that event has not yet taken place, except in a few rare and distinctive cases. He has learned to walk, but not yet to fly. The caterpillar is not yet the butterfly. Humanity is at that intermediate stage which perhaps is best pictured as that of the chrysalis. This is brought out very significantly in the history of the caterpillar, the chrysalis and the butterfly.

In conclusion, I would like to point out that science has even recognized this ultimate possibility and noted that the trend of the evolutionary process is towards a more perfect adaptation between the form and the life. Herbert Spencer visioned it and J. Arthur Thomson in his book "*What is Man?*" sums up these basic trends of evolution under the following five heads, which might be stated to express the truth as to the individual and the truth also, not only of humanity, but of the cosmos as a whole. He calls to our attention that there is first of all the trend towards a more perfect adaptation between the organism and its environment, and that there is ever a tendency towards inter-relation, interdependence, inter-communication. These two trends inevitably produce the tendency towards beauty, towards sociability and, as he so triumphantly concludes, towards emancipation of the soul. Everywhere throughout creation a purpose is working out, a will towards perfection is manifesting. That purpose and that will are controlled by love and wisdom and those two great types of energy—the purpose of spirit and the attractive force of the soul

—are intelligently applied to the perfecting of the matter aspect. Spirit, soul and body—a divine triplicity—manifest in the world and carry all forward towards a consummation that is pictured for us in all the world scriptures in words of imagery, of color and of form. Browning visions this truth and expresses it for us in words that have brought satisfaction to many:

“—and God renews

His ancient rapture. Thus he dwells in all,
From life's minute beginnings, up at last
To man—the consummation of this scheme
Of being, the completion of this sphere
Of life: whose attributes had here and
there

Been scattered o'er the visible world
before,

Asking to be combined, dim fragments
meant

To be united in some wondrous whole,
Imperfect qualities throughout creation,
Suggesting some one creature yet to make,
Some point where all those scattered rays
should meet

Convergent in the faculties of man.
When all the race is perfected alike
As man, that is; all tended to mankind,
And, man produced, all has its end thus
far:

But in completed man begins anew
A tendency to God. Prognostics told
Man's near approach; so in man's self
arise

August anticipations, symbols, types
Of a dim splendor ever on before

In that eternal circle life pursues.

For men begin to pass their nature's bound,
And find new hopes and cares which fast
supplant

Their proper joys and griefs; they grow
too great

For narrow creeds of right and wrong,
which fade

Before the unmeasured thirst for good:
while peace

Rises within them ever more and more.

Such men are even now upon the earth,
Serene amid the half-formed creatures
round.”

God and Man

By A. S.

I

THE mystery of life has puzzled thinkers for all ages. Whence have we come? Whither are we going? Why so much pain of mind, heart and body? The puzzle is indeed almost beyond man's solution.

"Truth is this to me, and that to thee;
And truth or clothed or naked let it be."

Again we ask with jesting Pilate, "What is Truth?" and pause for an answer.

What indeed? Some have called it Beauty, others Love—to all it means the Eternal-veiled in sooth to our feeble vision. So marvelous is the answer and so imperfect our humanity that we must see now "thru a glass darkly."

"Never the spirit was born, the spirit shall cease to be never."

Out of the bosom of the great First Cause we come—myriad sparks of divine possibilities, a part of God. Clothed in physical matter we work our way slowly and painfully, going deeper and deeper into the material world. Stifled by sense experience, beaten on and upward by pain, the soul begins to climb the upward path back to the bosom of the Father.

On the upward road hands of older brothers in evolution are stretched out to help in proportion as the struggling soul has carried its burdens bravely, done its duty cheerfully and aided younger brothers below it on the path. A mighty chain of development links man to God, a chain of cause and effect.

But let us not think only of the God without. The Force in which we live and move and have our being is within as well, in all living things. Separated we seem to

the eyes of sense but in truth all one—all sparks of the One mighty flame.

Whence do we come then? The answer is plain. Why the pain, grief, despair? That the soul through suffering may see the vision beyond the stars, and by struggle grow strong.

Whither do we go? Therein lies the marvelous beauty and justice of the plan. Life after life, incarnation after incarnation, the steady growth continues until all the lessons have been learned and the perfect soul, unless drawn by the great renunciation to help his weaker brothers, need go no more out. "Him will I make a pillar in the temple of my God."

II

It is easy to say that we grow strong through suffering but when the real tests come we find our wills weakened and are often unable to resist the attacks that rob our souls of peace. It is then that the disciple must wear the armor of faith and know that whatever comes is for the strengthening of his will. Through will we rise from form to spirit in the sense that we learn to overcome or rise above the relatively unimportant affairs of a material world and center our consciousness on a plane where all is peace and permanence. Nothing lasts in the material expression of life. All is in a constant flux and flow. The only thing unchangeable is the law of change. Well is it that this should be so, for it is through change of forms that evolution works. Constant progress should be the experience of every soul. From the lower to the higher, from the weaker to the stronger—this is the purpose of expression on the physical plane.

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If then we do not learn to transmute suffering into joy, we miss the fruits of the experience. In all lives come bitter disappointments, disillusionings so that the soul may be aroused to seek that which is beyond and above—the unfailing Peace, the Love that never disappoints and will not let us go until we rest our weary souls in Him.

In this way we learn to rise in the plan and thru our own experience can become the more sympathetic and compassionate to those who are still struggling in the dark and know not why they struggle.

The great plan needs the help of every human being. It is through those on earth that the forces on the higher planes must work. We here count it a joyous privilege to serve. May you know, too, the beauty of such service. Without it life is futile and suffering meaningless. With it the whole upward urge of evolution is quickened and the race made ready for a higher development in which pain shall be no more, for God shall have wiped away all tears from the eyes of those who through struggle have become strong and through suffering tender and compassionate toward all that lives.



Education Today

By WILL DURANT

From "Mansions of Philosophy"

THE tremendous expenditure of wealth and labor in the equipment of schools and the provision of instruction for all is a contemporary innovation. Today universities are so numerous that he who runs may become a Ph.D. We have not excelled the selected geniuses of antiquity, but we have raised the level and average of human knowledge far beyond any age in history. In the perspective of history, the great experiment of education is just begun.

We dislike education because it was not presented to us in our youth for what it is. Consider it not as the painful accumulation of facts and dates, but as an ennobling intimacy with great men. Consider it not as the preparation of the individual to make a living, but as the development of every potential capacity in him for the

comprehension, control, and appreciation of his world. Above all, consider it, in its fullest definition, as the technique of transmitting as completely as possible, to as many as possible, that technological, intellectual, moral and artistic heritage through which the race forms the growing individual and makes him man. Education is the reason why we behave like human beings.

We are hardly born human—we are born ridiculous and malodorous animals; we become human, we have humanity thrust upon us through the hundred channels whereby the past pours down into the present that mental and cultural inheritance whose preservation, accumulation and transmission place mankind today, with all its defectives and illiterates, on a higher plane than any generation has ever reached before.

KRISHNA

I paused beside the cabin door and saw the King of Kings at play,
Tumbled upon the grass I spied the little heavenly runaway.
The mother laughed upon the child made gay by its ecstatic morn,
And yet the sages spake of It as of the Ancient and Unborn.
I heard the passion breathed amid the honeysuckle scented glade,
And saw the King pass lightly from the beauty that he had betrayed.
I saw him pass from love to love; and yet the pure allowed His claim
To be the purest of the pure, thrice holy, stainless, without blame.
I saw the open tavern door flash on the dusk a ruddy glare,
And saw the King of Kings outcast reel Brawling through the starlit air.
And yet He is the Prince of Peace of whom the ancient wisdom tells,
And by their silence men adore the lovely silence where He dwells.
I saw the King of Kings again, a thing to shudder at and fear,
A form so darkened and so marred that childhood fled if it drew near.
And yet He is the Light of Lights whose blossoming is Paradise,
That Beauty of the King which dawns upon the seers' enraptured eyes.
I saw the King of Kings again, a miser with a heart grown cold,
And yet He is the Prodigal, the Spendthrift of the Heavenly Gold,
The largesse of whose glory crowns the blazing brows of cherubim,
And sun and moon and stars and flowers are jewels scattered forth by Him.
I saw the King of Kings descend the narrow doorway to the dust
With all his fires of morning still, the beauty, bravery, and lust.
And yet He is the life within the Ever-living Living Ones,
The ancient with eternal youth, the cradle of the infant suns,
The fiery fountain of the stars, and He the golden urn where all
The glittering spray of planets in their myriad beauty fall.

A. E.



A SONG TO INDIA

O Mother India, in thy ancient bosom,
Cradled were the children now across the sea;
Centuries have vanished, continents have risen
Since the early ages when we were with thee.
Yet thy sons and daughters scattered o'er the west world
Know thy magic summons, hear thy mystic cry,
In unuttered yearning turn their eyes to eastward,
Thrill in recognition, while the world goes by.
Utterly unheeding of the ancient wisdom,
Stored in temples older than the aged land.
Give us inspiration, patient Mother India;
Teach us Truth and Beauty, make us understand.

A. C.

Behind Our Civilized Chaos

By COLBY D. DAM

GR^EAT changes are under way in the nations of the earth. Industrial, political, social, intellectual, scientific and religious attitudes of the human race are all in a state of swift and turbulent transition. On the troubled surface we see the United States, shaken with financial crisis and unemployment—Russia, embarked on a revolutionary social experiment—Italy, hypnotized with dynamic nationalism—England and Western Europe, struggling with war debts, paralyzed trade and shifting governments—China, dying of revolution—India, aflame with protest, helpless with poverty—South America swept with revolt. Beneath the surface we see also invisible destiny forcing a young humanity through pain and strife, through bloodshed and violence, towards a recognition and expression of its own essential nature!

The nations of the earth are in desperate need of new leadership, new vision, new power, new genius to carry them out of chaos, and to break down the antiquated barriers of ignorant, selfish and over-materialistic nationalism. The governments of the western nations, dominated as they are, by the masters of industrialism and finance, do not yet represent the natural, cooperative, human attitudes of the peoples who have placed them in power. Being controlled by business men, international relations under industrialism reflect the selfishness of competition for world markets, and the private advantage of special industries and groups of industries. Before the world situation can change, we must have governments which represent human beings and their human attributes and qualities. We can never establish a

civilization worthy of the name, as long as human relations are based primarily on buying and selling, and the exchange of commodities. We are more than bodies.

Nothing will improve our tragic world situation but a basic change in human nature. This change is the aim of human evolution and will come in time, even if our entire technical-scientific civilization has to be destroyed in the process. Civilization is not an end in itself, and is of no importance to the human race, except as an agent of spiritual evolution, and a method of developing consciousness and educating faculties. The industrial civilization of the west stands on treacherous ground, and has by no means proved its fitness for survival. It has emphasized physical equipment at the expense of intellectual and spiritual progress. It confuses living with "making a living."

Only one thing can save the Christian nations of the west from the unhappy fate of a competitive nationalism, controlled by the huge, restricted wealth derived from modern industrialism—this is a spiritual and intellectual leadership, which can compete with industrial leadership for the loyalty and devotion of the people.

Where are these leaders coming from? Who will receive them? What will be their message and their hope?

Already they are waiting, silently, hopefully, behind the scene of human affairs, for destiny to strike the hour of their approach. In order to prepare the way for them, we must understand what their aims are and how they work. We must know the world situation, and understand the human race beneath the various cloaks of nationalism. We must be specific and vig-

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orous in thought, word and action. We must strike with the right weapon, at the right moment.

This work for the future race is the privilege and opportunity of those who can understand its value and appreciate its effects. What are some of its methods and objectives? The teacher must know human nature in its relation to human knowledge and to current civilized institutions. He must deal always with the complete man, including physical, mental, emotional and spiritual attributes. He must recognize the soul as the root of personality, and deal intelligently with the deepest instincts and highest intuition achieved by the student. Very few have achieved any measure of synthesis. We have to deal mostly with souls devoted, not to the implicit truths of awakened consciousness, but to various departments of specialized knowledge. We must understand and clearly present the distinction between knowledge and truth. We must show how truth develops from the attitude which the man takes towards knowledge. Man's complete consciousness is his only measure of reality; he cannot escape from illusion and ignorance until he knows that his consciousness is master of all facts and sense information. Facts do not exist in themselves. We can never know anything but our inward reactions to facts. We live literally in a world of our own making. By studying our consciousness, its causes and effects, we can discover our creative faculties, and see how and when and why the soul generates personality, and then seeks to dominate it entirely.

Man is a fragment of a fragment of a cosmic process. Every thought and feeling relates itself in the subconscious to all the accumulated experience of his millions of

years of evolution. Every thought and feeling has a universal application and meaning. The entire subconscious must be transmuted to universals. Personality, with its inconceivably minute sphere of causes and effects, is simply the beginning of racial consciousness. Until a man sees himself as a center of consciousness, built entirely on universal ideas, attributes and aspirations, he remains ignorant and ineffective. He is like a man who goes through life with a mirror in front of him and sees only himself. In the hidden evolution of consciousness individuality is simply unrecognized universality.

The teachers which the world so badly needs must have universal hearts and minds. Sufficient occult knowledge to enable them to understand something of the causes behind phenomena, will be helpful. This is a technical age which is moving from the technique of matter to that of consciousness. Human knowledge is the slave of consciousness itself, which holds all the keys to the future. It is possible and necessary to deal with, and to direct, the entire consciousness as we now direct electrical energy. Vast powers and tremendous realms of experience lie just ahead in the realms of consciousness—but they will never be available except to the universal heart and mind. Humanity has scarcely reached the outer margin of the oceans of universal thought. Only once or twice in a century does a great soul strike a universal note in literature, art, or science.

A wise eastern teacher says of consciousness: "Learn to compare your days according to your consciousness, and you can accumulate this energy which will eventually dominate all physical conditions."

Mysteries of Plant Life

By R. B. I.—(*Occult Review*)

THE researches of the Hindu scientist, Professor Jagandish Bose, have already done much to open the eyes of our generation to the essential "oneness" of all life. The three orders—animal, vegetable and mineral—are seen no longer to be separated the one from the other by a great gulf.

In common with many other branches of learning, botanical science has, when we come to sift its findings, taught us very little of intrinsic value. It seems as though all things, placed under the microscope, yield up to us their externals while jealously guarding their esoteric being. We gain a more intimate knowledge of the chaff, but the grain slips through our fingers. It is undoubtedly of value that all vegetable growths and mineral forms shall be known, ticketed, arranged in their orders and families. But having performed this task, the modern mind is far too ready to rest content, imagining that all is known that can be known.

That surely is a foolish attitude. When the youthful Blake assured his father that he had seen a tree "full of fairies" he received a whipping for telling a lie. And I recently heard of a little Irish girl who was put on "a good wholesome meat diet" by her father because she declared she had seen fairies on the grass and refused to admit that she was "fabricating." Times are changing, but still there are a great many who are capable of behaving like those stern and ultra sceptical fathers.

The grand secret of all vegetable life is still the grand secret of all animal life. The two arcana are one. What lies behind the sprouting of the seed, the waxing of the plant, its withering, fading, and decay? When we can enter intelligently into a

knowledge of these processes, we shall be in possession of something of infinitely greater value than anything any microscope can reveal to us.

Perhaps the Greeks of classic times were nearer the secret than we. They, at least, had a clearer sight and a keener intuition. True, as regards the tree, they have only left us a few "fairy tales"; and yet, for those who have ears to hear, those classic myths are not without their message.

To the Greeks the tree had a sacred significance. Many of their myths were connected with tree-worship. The bearing of wreaths and branches at festivals was a familiar custom with them. The tree, in many instances, was regarded as the home of a god, hence these emblems, the branch of olive, the floral chaplet, the laurel bough carried in procession and dedicated to the temple.

In the classics we frequently meet with the tree as a sanctuary and place of refuge from pursuit. The Amazons, defeated by Hercules, found an asylum beneath the holy tree at Ephesus, which was worshipped as the symbol and temple of Artemis. Orestes, in his flight from the Furies, is represented on a Greek vase as seeking refuge beneath Apollo's laurel. The cypress grove on the Acropolis at Phlius in Peloponnesus was another well-known refuge. Fugitives from justice frequently sought safety there, and escaped prisoners joyfully hung their chains upon the tree.

Many of the gods of classic mythology had their sacred trees. Thus to Dionysus belonged the vine; to Persephone the poplar which was supposed to grow on the banks of Acheron. The cypress too was sacred to the rulers of the underworld. To

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Aphrodite was dedicated the myrtle. And since it was held to have the power of perpetuating love, it was used in marriage ceremonies. In the Eleusinian mysteries the initiates were crowned with the oak leaves of Zeus and the myrtle of Aphrodite. The apple is not only associated with the Garden of Eden: it had its part in the worship of Aphrodite. Her votaries brought offerings of apples to her temple, and Theocritus alludes to the use of the apple in love games.

The tree has had an intimate connection with the religion of all races and ages. When Christianity supplanted the Druidic worship in sacred groves of oak and beech, the early missionaries thought no doubt that their own religion was pure and free from any tincture of tree-worship. Yet such was not the case. Christianity, derived from the religion of the Semites and the Semitic nations, rivalled the Greeks in their fondness for the worship of the tree. In Phœnicia the cypress was sacred to Astarte and to Melcarth. The pines and cedars of Lebanon were held in reverence. Worship was paid to the tamarisks of the Syrian jungles and the acacias of the Arabian wadies. When the Israelites established local sanctuaries they set the altar under a green tree and planted beside it an "ashêra," which was either a living tree or a tree-like post. Again and again the prophets denounced the ashêra and tried to extirpate tree-worship, but with scant success.

The origin of the Christmas-tree is hidden far away in the mists of the past. It is certainly pre-Christian. The custom of decorating a tree at Christmas was widely spread in mediæval Germany. Many are the legends of trees that blossomed miraculously at Christmas-time. A writer of the

early fifteenth century states that "not far from Nuremburg there stood a wonderful tree. Every year, in the coldest season, on the night of Christ's birth, this tree put forth blossoms and apples as thick as a man's thumb. This in the midst of deep snow and in the teeth of cold winds."

The tapers set round the Christmas-tree are certainly derived from the lighted candles of the Roman Saturnalia when the solstitial celebrations symbolical of the new birth of the sun were observed.

In the works of many of the early Christian writers, Christ is referred to as suffering death "on a tree," and the reference to the Cross in many Christian hymns still takes the same form. It is probable that here also is a lingering survival of that worship of trees so deeply ingrained in the Semitic peoples.

Readers of Philostratus' *Life of Apollonius* will remember how, when travelling in Egypt, Apollonius addressed a question to a certain tree and received an instant reply. It is easy to dismiss such marvels as fairy-tales, but the wise will assuredly not do so.

The Greek religion, though in its exotic expression it may appear childish to us in many ways, was deficient neither in beauty nor in wisdom. One source from which it derived was tree-worship. Trees were frequently resorted to by the Greeks for oracular advice. In the grove of oaks sacred to Zeus at Dodona in Epirus, was a very ancient oracular tree whose responses were interpreted from the rustling of its branches, from the music of the sacred spring at its foot, and from the drawing of lots kept in an urn beneath it. This oracle had a long and active career, continuing for close upon two thousand years; and ancient testimony as to

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its importance has been corroborated by the discovery in recent excavations of a number of leaden tablets inscribed with the questions addressed to the God by his votaries.

To-day, tree-oracles are, so far as we know, dumb. But the mystery of that vegetative life which finds its grandest expression in the spreading oak and whispering beech is still with us. Modern science can throw little or no light on that magic process which enables the acorn to become an oak-tree.

It may be that the Greeks knew too little; we assuredly know too much. Our accumulated knowledge gets in our way and prevents us from seeing. We have, for the most part, lost the power of vision.

"Has any one of us," asks Edward Carpenter, "really ever seen a tree? I certainly do not think I have—except most

superficially. That very penetrating observer and naturalist, Henry D. Thoreau, tells us that he would often make an appointment to visit a certain tree, miles away—but what or whom he saw when he got there, he does not say. . . . Once the present writer seemed to have a partial vision of a tree. It was a beech, standing somewhat isolated, and still leafless in quite early spring. Suddenly I was aware of its skyward-reaching arms and upturned finger-tips, as if some vivid life or electricity was streaming through them far into the spaces of heaven, and of its roots plunged in the earth and drawing the same energies from below. The day was quite still, and there was no movement in the branches, but in that moment the tree was no longer a separate or separable organism, but a vast being ramifying far into space, sharing and uniting the life of earth and sky, and full of a most amazing activity."



COMMON SENSE SPENDING

Saturday Evening Post

The whole history of the world teaches us that spending may be overdone, whether individually or collectively. The philosophy of salvation at all times by spending can be made very plausible, but likewise it can be reduced to obscurity. Saving carried beyond a certain point dries up the industrial system, and spending carried

beyond a certain point promptly smashes it.

No man wise enough to strike the right balance for the whole people has yet arisen. There is a law of action and reaction or of rhythm in these matters. We go too far in one direction and then too far in another.



SELF-EXPRESSION

"Self-expression is the highest prerogative of every soul. It is the means to freedom. But that attempt at expression of self which tramples upon the rights of others cannot lead to freedom and success of any soul. Motive power that inspires and guides such activity must be unselfish

love. Then life is a joy and love is a cement between man and man.

Free expression of one's ideas of life and love, truth and goodness, must be based upon the principle of willingness to learn and improve, not upon monopoly and exclusiveness."—S. V. K.

Creative Ideas

By E. G.

I

THESE old, old symbols of the mystery of life, which as Bergson puts it, is continually making and remaking, have an extraordinary effect. You follow them back and back—only to discover that you have made a step forward into a more extensive reality. Whoever makes this excursion boldly yet reverently will return with vision clarified, faith heartened and belief in the Eternal Verities joyously renewed. He will have perspective; feel the brevity yet measurelessness of time, the immensity of the ages, the tremendous force of life. He will see too, that however many times mankind has failed the bent of man's nature is toward the higher, and if there is a long road behind strewn with his defects, there is still a longer road ahead and the future is ever young.

Stretching across the horizon of man's beginning, their origin lost in remotest antiquity, there are certain symbols that for thousands of years have bored the materialist, piqued the curious, enchanted the mystic, fascinated the student, bothered the church and delighted the wise.

Whether even now you are at the beginning of things or have merely reached some clear open space that stands between us and some lost civilization, possibly higher than our own, none can say. The tradition of the lapse of mankind from a Golden Age and the destruction of the world by water is current in all races. Geologists have assumed that in the tertiary epoch there was a land connection between the two continents. This may have been the lost island of Atlantis, which was said to be overwhelmed by the sea about 9600 B.C.

"The remoter the time the simpler and purer was humanity," says Bayley.

Our glorious and inglorious past would be of little moment however, unless we could link it up with our glorious and inglorious present.

It seems simpler and perhaps nearer the truth to say that Religion is Life, and that all religions have for their fundamental basis reverence for life. If, as it seems probable, the continuity of life was the animating impulse back of all ancient religions—Life—not only the way of life was come by but life that unfolds develops through the awakening race, the Son being that which is better—if this was in truth the dream, the aspiration, the desire for perfecting until at last man is fit to walk with the gods, and Life Everlasting is attained—then the motive for existence itself becomes clear.

In the case of the human foetus, from the moment of its first planting until it repeats its seventh month of gestation it repeats in miniature the mineral, vegetable, and animal cycles it passed through in previous encasements, and only during the last two, develops its future human entity. It is completed only towards the child's seventh year. Yet the germ, existed without any increase or decrease aeons and aeons before it worked its way onward, through and in the womb of Mother Nature, as it works now in its earthly mother's bosom. A sage said truly the walls of men's intra-uterine existence embody a condensed record of some of the missing pages in Earth's history.

Legends of Roerich

By MAURICE M. LICHTMANN

AT one time or another, every creative artist reaches the point where new horizons spread before him, and he must choose a new medium of self-expression. Those who step over the threshold of eternity are called "masters," some of whom express the cosmic significance of the present, some of the past, and others express, through the mastership of their art, the cosmic significance of the future. In any case, these masters are the true leaders of their age. We scarcely remember the mighty rulers of the time of Leonardo da Vinci, yet we are still subjected to his precepts of beauty; we are still under the spell of Cimabue and Giotto, but how many of us can recall the threatening commands of the rulers of the 14th century? These true leaders, crowned by their art, shaped the destinies of nations and moulded the very habits of the people according to their precepts. In the hands of these inspired ones, art is a magic sceptre, which governs the welfare of men and opens wide the gates of the remote past as well as those of the dim future.

The Master, who himself stands at the threshold, calls men to follow him therein and kindles a new consciousness in the hearts of those who have the vision to follow the light. He is indeed the wise ruler, whose realm is that of beauty, all-containing and everlasting. Claude Bragdon, in his preface to Roerich's book, "Altai-Himalaya," says: "In the history of the fine arts, certain individuals have appeared from time to time whose work has a unique, profound and indeed a mystical quality which differentiates them from their contemporaries, making it impossible to clas-

sify them in any known category or to ally them with any school, because they resemble themselves only—and one another, like some spaceless and timeless order of initiates. Such were Leonardo, Rembrandt, Dürer, Blake, and, in other fields, Beethoven and Balzac; such also, in our own times and in a lesser way, were Rodin, Ryder and Burne-Jones, for their work shows flashes of that demoniac and eerie beauty, which is the sign whereby they may be identified as belonging to that mythical, mystic brotherhood. Roerich, in his life, in his character and in his art reveals himself as a member of this fraternity."

In her article, "Where the Lost Tribes Are Remembered," Sulamith Ish-Kishor says: "There in an office overlooking the strip of park beyond which one sees the broad stretches of the Hudson River, is to be found a strangely charming, magician-like personality,—the famous artist-explorer, Professor Nicholas Roerich. There is something archaic about his small, narrow figure, his thin, pointed white beard, and large, light blue eyes which have a remote look, candid and clear as those of a very young child. Here is a living being who might have stepped out of an old fairy-tale book,—too honest for a Merlin, too spiritual and beneficent for a Klingsor. It is satisfying to one's artistic sense to hear that the name Roerich is a variation of the medieval Rurik,—the Scandinavian prince who invaded and ruled Russia in the tenth century,—and that it means "rich in glory." A different kind of glory has been given it by the Roerich of today,—a glory much superior

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in nature to that of the old bandit and Viking. "Simplicity, Beauty, and Fearlessness" expresses his artistic creed.

Nicholas Roerich's art has often been called the "Realm of Roerich" because the master, at the threshold of eternity, leads his followers into a realm where vulgarity and fear are non-existent; and he has opened the gates of past and future.

The artist created a series of paintings foreboding unusual events, many of which prophecies have already come true. These "Prophetic Paintings," as they are now termed, have been ascribed to the period between 1912 and 1914. In the images of the "Sword of Valor," "The Serpent Awakened," "The Crowns," "The Doomed City," "Human Deeds," "Cry of the Serpent," "The Fire," and "The Last Angel," which is now in the Roerich Museum, New York, were outlined many pending events which had not yet penetrated into the consciousness of other men.

The success of the new Roerich Museum was indicated in Raphael's Astrological Almanac of 1929; and indeed, when ten thousand admirers greeted the artist on that unforgettable occasion, a new page of Roerich's legend was written.

Conventionally-minded people have their pigeon-holes, or categories, into which they place everything that they do or do not understand. The author's attention was once directed to a legend to the effect that all the institutions founded by Nicholas Roerich received their support from political organizations. It is clear that the authors of this legend took into consideration neither the character of the artist himself or of the organizations he founded. On the other hand, there were tales of Buddhist propaganda, while churches in

conservative Boston circles held services voicing the well-wishing of Christian principles as expounded by the activities of Nicholas Roerich. The author once heard the artist's reaction to these unfounded opinions and attacks, and he spoke as follows:

"But they do not know," he smilingly said, "and we must not condemn them. Perhaps in their nature they are not such bad people after all, but this accursed misunderstanding is always cropping up." How many times I have noticed people coming away from Professor Roerich's hospitable study, where he always finds time for each question and personal sorrow, exclaiming: "If I had only known that before!"

We are not accustomed to seeing heroes nearer than from the stage, or under cover of the centuries, and we cannot therefore understand the synthesis and transmutation of our daily life into a joyous approach to eternity.

Branches of the Society of Friends of Roerich crop up in many countries. If one studies these names one sees once more the same sudden synthesis as in the activities of the artist himself. It seems as if some magic influence unites former enemies in a benevolent and evolutionary work. Without premeditation, they approach a new way of living, revering old traditions kindled by the rays of contemporary knowledge. When we hear the artist speak of the life of Christ, of the resplendent image of St. Francis of Assisi, of the cosmic ray of Millikan and of Einstein's theory of relativity, only then may we understand that the master's broad comprehension brings a unifying conception into the various fields of life.

Golden Thoughts for Meditation

By S. V. K.

When the personality is purified it responds to the higher emotions of unselfish love. Meditation will help a lot in driving out wrong feeling and purifying love. Think coolly and calmly of what you have said and done to others in moments of excitement and irritation. Try to think how you would feel if another said the same words or acted the same way towards you. This is the process of inward change.

Meditation opens the door to inner life, and it is necessary that there is no physi-

cal strain or emotional excitement or nervous irritation.

Try to think of others in terms of your own feelings. Repeat the sacred word thrice before you answer a person or speak to a person in anger. He may have done something wrong. Even then do not give way to passion or irritation.

Meditate on the one life within all of us and forgive and learn. If you have done something wrong ask for forgiveness and repent and be free.



Purification of the mind and heart by daily thought on pure things is essentially necessary for clear vision and perception of truth.



The spirit of Divine Life now dwells in my body temple, and from mortality I am raised to immortality.



We can always feel the presence of the Supreme Spirit ruling the Universe in Silence. Meditate upon the spirit within.



Mercy and Truth are met together; righteousness and Peace have kissed each other.



The peace and harmony of God's presence fill my thoughts and my whole being.



To live in the flesh is to die; to live in the Spirit is Life immortal.



The great love God shows to me teaches me to cast out all hate and bitterness and to be kind and loving.



The great thing needed for soul welfare is practice of Righteousness. Try to live every day in that beautiful consciousness of God within.



He who conquers himself conquers the world. Perfect peace is achieved by the way of self-control.

Let no thought of pleasure or of self turn you away from duty to God and man.

ILLUMINATION

In his articles and addresses, the artist has often said: "Our chief misfortune is that we do not want to approach the facts honestly, and we always try to apply every fact, big or small, to our own small, casual point of view." With equal attention, the artist studies electrical phenomena and manifestations of psychic energy and coordinates them with the testaments of Rig Veda and Cabbala. I remember how Roerich once stopped an attack on the Koran with the simple statement: "How can you speak of that which you do not know?" And when one hears the master speak of the significance of Nirvana or of the word "Israel," and how he points out that because of the incorrect pronunciation of the word Boddhisatva by the Arabs, it changed into

Iosaphat, one understands that one has to deal not only with a consciousness, but one unlimited by prejudices.

"Above all, do not be afraid," says the master to his pupils. "Remember that if you act, not egoistically, but for the good of humanity, nothing can harm you." He also says: "Instead of a poor and limited 'I,' let us try to pronounce, in our deed and thoughts, the unconquerable 'we.' If you seek practical advice, this is the most practical. Also,

cease to be afraid. The most destructive emotion is that of fear. Tremor before the grandeur of the Supreme is not fear, for this is a sacred tremor—a benevolent vibration before an indescribable power."

With such vigorous and practical words he accompanies his talks, which rid many of daily fear.

"The chief misfortune of mankind," repeats the master, from Agni Yoga, "is the fact that everyone judges the quantity and quality of help from his own narrow ideas. You can send help to a man from all the bright windows, yet he shall await help from a dark door, because his bound spirit cannot grasp the thought that 'angels can fly,' and do not need dark, conventional doors."



"THE DOOMED CITY," BY NICHOLAS ROERICH

The Miracle of a British Lancer

By HENRY JAMES FORMAN

"The Lives of a Bengal Lancer," by F. Yeats-Brown, New York: The Viking Press

ANY one who believes that miracles are scarce in this day had better read at once this outstanding book by a British army officer upon his life and adventures in India. He will realize that miracles happen even to an English public-school boy.

Major Yeats-Brown was an ordinary well-bred English subaltern when he arrived in India at nineteen, hard-polished with no nonsense about him, as his companions and superiors would have testified. "A bad drill, a wake voice," said Mulvaney, "thim's the signs of a bad man." Yeats-Brown bore none of these stigmata. He loved horses, bull-dogs, polo-ponies, polo, pig-sticking and other things that his messmates doubtless considered equally manly.

Then a curious thing befell this irreproachable cavalry officer. Owing to the circumstance that a man near his house was bitten by a snake, the entire life of Yeats-Brown underwent a strange and peculiar change. He was told by a servant of a *saddhu* who could bring the dead to life.

"I can animate the body for a few minutes tonight, Sahib," said the *saddhu*, "but it is too old and weak and full of poison to live." The man subsequently called forth the cobra that had bitten the dead man by playing soundlessly upon a flute.

A new immediacy of preoccupation began from that moment for the British soldier. He must find out more concerning this Indian wisdom. In Benares they told him were many gurus. He must go to Benares. Diligent inquiry finally led him to Bhagawan Sri. He asked the guru to

teach him something of Yoga and breath-control.

"Pranayama," replied the guru, "would be more dangerous for you than polo, Sahib, for it cannot be performed without purification and prayer. . . . You eat meat and indulge in an unnatural amount of exercise. The way will be long for you."

After nine years of life full of conflict and pain and adventure the Englishman was once again upon his way to the guru. The little he had tasted of the wisdom drew him ineluctably. Was it for him, he wondered, was it to be his mission to bring the Eastern wisdom to his own countrymen? He found his old guru together with two friendly disciples at Katgodam.

"I see signs," observed the guru, "that you have progressed in the Path. But the journey is a far one." Yeats-Brown did not feel encouraged. Nevertheless he pressed on, begging that he be accepted.

"You have seen much and learned much during these years, Sahib," said the guru, "but you have not learned to love. And love, you know, is the first as well as the last virtue of the Path."

"Can it be taught?"

"You must first learn indifference, Sahib, for love can only come into stillness."

Entreaty was of no avail. In the end Yeats-Brown returned in disappointment. Yet the last words of the Englishman concerning the Hindu teacher, are:

"And as all colours mingle and merge in sunlight, so in him the blending of all these beliefs showed forth love."

A moving book and a stirring—one of the most brilliant touching India that has appeared in recent years.

Wisdom of the Ages

"Are you perfectly unselfish? If so, you are perfectly irresistible."—*Vivekananda*.

* * *

"God is in all things, but He dwelleth most in the man who serveth Him."—*Exbaran*.

* * *

"Love cannot be made to fulfill desire for its nature is renunciation."

—*Narada Bhakti Sutras*.

* * *

"And behold the glory of the God of Israel came from the way of the East."—*Ezekiel*.

* * *

"Do you love your neighbor? Where should you go to seek for God—are not all the poor, the miserable, the weak, Gods? Why not worship them first?"

—*Vivekananda*.

* * *

"As the bee gathereth honey from flowers great or small, so does the really wise man gather substantial truth from chaff of all scriptures, great or small."—*Bhagavad Gita*.

* * *

"To utter truth effectively—the magical privilege of the creator—is only possible to him who has become the truth himself."—*Meredith Starr*.

"The Infinite indeed is below, above, behind, before, right and left—it is indeed all this. He who sees this, does not see death, nor illness, nor pain; he who sees this, sees everything, and obtains everything everywhere."

—*Chandogya Upanishad*.

* * *

"Let us live happily then, free from ailments among the ailing! Among men who are ailing let us dwell free from ailments."

—*Dhammapada*.

* * *

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that shut Him in."

—*Edwin Markham*.

* * *

"He that has light within his own clear breast

May sit in the center, and enjoy bright day:

But he that hides a dark soul and foul thoughts

Benighted walks under the midday sun;
Himself is his own dungeon."

—*Milton*.

* * *

"How far that little candle throws his beams!

So shines a good deed in a naughty world.
Heaven doth with us as we with torches do;
Not light them for themselves; for if our virtues

Did not go forth of us, 'twere all alike
As if we had them not."

—*William Shakespeare*.

ILLUMINATION



"THE SACRED GIFT," BY NICHOLAS ROERICH

Let no one stand with sad and downcast eyes,
And cry, "Unclean," as lepers did of old.
For lo! the Perfect One with love untold
Doth banish sorrow from the heart that sighs.

He gave to Lanka Truth that never dies,
And tamed the savage and the Mongol bold;
Proclaimed the peaceful path of living gold
Where blue Canopus reigns in Eastern skies.

Behold the Dhamma white as ocean's crest,
The Doctrine that doth lift a lowly head.
Behold the Goal—'tis fair Nibbana's rest,
The land of bliss by peaceful waters fed.

Behold the Truth—pure as the wreathed snow,
Or like a dewy field where lilies blow.

I. T.

Occult World News

Geneva—Lady Blomfield continues to send out the call for the **WORLD'S SUPREME PEACE**. This movement has for its object the drawing into cooperation of all religious bodies, learned societies, ethical groups, and philanthropic organizations, both of the Eastern and Western peoples, and all the agencies of man in a united support for the cause of World Peace.

A circular has been broadcast carrying the words "**FOR THE WORLD'S SUPREME PEACE**," and asking all men and women to read the words with close attention, give to them their earnest consideration, and meditate upon them.

* * *

London—The Friends of India, 46, Lancaster Gate, have issued a comprehensive booklet under the title "**India Calling!**" giving the Western world a fair picture of the present deplorable condition of India. It will find a warm response in the hearts of all who are interested in the principles of freedom and justice for Mother India, as well as for all the peoples of the world.

* * *

Boston—Mr. Paul Foster Case, 279 Newbury Street, is working with a large class of students this season at his new studio. The work is devoted to philosophical, psychological, and the higher cultural subjects. He is doing a good work.

* * *

New York—Mrs. Alice A. Bailey, founder of the Arcane School, at 11 West 42nd Street, is extending her work to Washington, Cleveland, and other cities, and has also begun her regular series of fall lectures at the Arcane School.

The Arcane School was established in 1922. It was the outgrowth of a demand for personal training and guidance in the study of esoteric philosophy. The work in the school is conducted by correspondence, the object being to stimulate the student to help himself in his search for better methods of self-training for higher and expanding fields of thought. Emphasis is placed upon complete mental freedom, and the students are expected to retain their connection with whatever groups they are affiliated, using their increasing knowledge and efficiency for the help of that group work.

* * *

Washington — Esoteric Christianity Class. Meets every Sunday. Such subjects as "St. Paul the Initiate Apostle" are being dealt with at these class meetings. Further information regarding these meetings can be had by addressing the Washington Lodge, Theosophical Society, 1216 H Street, N. W., Washington.

* * *

London—The Church of the Universal Design, Victoria House, sends good news of the work of this organization in the field of Medical expansion for cooperation and service. After referring to some cults, the correspondence addressed to the Medical profession of New York says:

"Such opposition to medical methods is sheer fanaticism on the part of faith healers, but on the other hand the doctor who does not understand or encourage confidence in intelligent spiritual help is leaving out an essential factor in his patient's recovery. Something more than psycho-therapy is required. The incal-

ILLUMINATION

culable value of medical skill, when augmented by Christian metaphysics, scientifically applied, has been many times demonstrated to the satisfaction of both physician and patient. There is no reason why a competent metaphysician (psychologist) and a liberal minded physician should not cooperate for the best obtainable results in healing."

This is encouraging and opens the path for Agni Yoga and Psycho-synthesis.

* * *

Science can enslave us or it can free us; but we ourselves must take the choice. You can use the radio to control a distant deposit on explosives and blow up a city, or you can use it to spread good will among the natives.

Idleness is not the goal, but leisure for new experiment may be. Automobiles, airplanes, radio, the long train of physical inventions and improvements which bridge time and space and save labor—these may be agencies in the education of the cortex. As such they are factors in the spiritual growth of man.

There is a spiritual growth out of the material. Indeed, we have had to go through materialism to attain it—have to learn the laws from nature itself. And we are not through learning, experimenting.

—W. R. Whitney.

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NOTICE

The first two books of the Wisdom of Life Series will be ready for publication during the New Year.

The first book will be published under

the title: "THE HIMALAYAN WORLD"—World's greatest wonderland. Shri Vishwanath Keskar, the author, tells of its mysterious formation; geography, glaciers, funa, flora and inhabitants. The mighty peaks, inspiring snow range, precious herbs, magnetic forests and holy atmosphere. Stories and legends. A world of scientific wonders and Nature's dreamland.

The second book will be published under the title: "THE HIMALAYAN RULERS." In this book, Shri Vishwanath Keskar, the author, writes of Occult history, the home of races and kings; Sages, Mystics, and Masters of Wisdom; Guides and Helpers of humanity; Life and Initiation of World Teachers; Visits of Solomon, Moses and Jesus, Buddha and Pythagoras; Elders of the Race; Future of the Himalayas and Humanity. This book is based upon Spiritual Research of twenty years by the Author.

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