

# 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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# Illumination

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# *Announcements*

SCHOOL OF LIFE PROGRAM

OF

SHRI VISHWANATH KESKAR

AT

WASHINGTON, D. C.

January	4—Sunday at 11 A.M.....	Wisdom of the Ages
January	5—Monday at 8 P.M.....	Yoga Fundamentals
January	8—Thursday at 8 P.M.....	Lectures in Series: Philosophy of Life
January	9—Friday at 8 P.M.....	Studies in Poetry: Shakespeare and Emerson
January	11—Sunday at 11 A.M.....	Wisdom of the Ages
January	12—Monday at 8 P.M.....	Yoga Fundamentals
January	15—Thursday at 8 P.M.....	Lectures in Series: Culture and Civilization
January	16—Friday at 8 P.M.....	Studies in Poetry: Kalidas and Shakespeare
January	18—Sunday at 11 A.M.....	Wisdom of the Ages
January	19—Monday at 8 P.M.....	Yoga Fundamentals
January	22—Thursday at 8 P.M.....	Lectures in Series: Spiritual Synthesis
January	23—Friday at 8 P.M.....	Studies in Poetry
January	25—Sunday at 11 A.M.....	Wisdom of the Ages
January	26—Monday at 8 P.M.....	Yoga Fundamentals
January	29—Thursday at 8 P.M.....	Lectures in Series: Art of Living
January	30—Friday at 8 P.M.....	Studies in Poetry

## ROERICH MUSEUM ACTIVITIES

Sunday morning at 11:00 o'clock, regularly throughout January, meetings of the New Era Group will be held in the Hall of the East. Mrs. Nettie Horch, Leader.

Mrs. Sina Lichtmann's Agni Yoga Study Group will meet regularly during January on Sunday morning at 12:00 o'clock in Studio 3, of the Roerich Museum.

Silent Meditation daily at 12:00 o'clock noon.

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.*

THE Scroll of Time is unfolded and the NEW YEAR of 1931 is ushered in. The rays of the new Sun are shining through the clouds of gloom and chaos which hang low over the earth. To clear-thinking men, with vision and foresight—to men who are listening with ears tuned above the noise—the New Year has a far-flung message of joy and hope, and the mightiest warning of the Age.

It is a time when the issue has become confused; man has lost his bearings. He knows not from whence he came, where he is, nor whither he is going. All mankind today is adrift—drifting towards a future the form of which is unknown to him, yet whose shadow, falling upon the confusion of the time, has created pessimism, despondency, panic, and despair.

Individuals and nations are mired in the desperate effort to outdo each other in matters of economic advantage. Bitter antagonisms, cruel jealousies, and strange misunderstandings are the result, while all the time the souls of men and nations have been crying out for social harmony, peace between nations, and the spiritual realization of justice and cooperation.

The Gods weep at man's inhumanity to man! Fear and panic have seized the heart of the multitude. They have been led hither and yon by all manner of teachers and teachings. Social, political, religious, economic, and educational institutions which gained their confidence and affection, are crumbling before their very eyes. The man-created forces of competition and domination are ruthlessly undermining the

foundation structure of civilization. It is a challenge to the strong ones to protect and guide the weak and groping ones back into the full light of day.

The year 1931 will carry us further towards the climax—that is to say we cannot go on as we are—either a transformation must be effected or a crash is inevitable. Either the haughty world unbends itself in utter humility and becomes consciously receptive to the great Spiritual forces working for the benefit and uplift of all peoples, or the forces of inharmony and misunderstanding will sweep humanity into a terrifying cataclism.

This New Year brings heavy responsibilities; men's souls will be tested and tried in the spiritual fires. The universal spirit of love and cooperation is hovering low over the troubled waters, seeking response in the hearts of strong men. It must become the natural and normal thing for the strong to assist the weak, and the wise to instruct the dull.

It is a Happy New Year to men of spiritual vision and understanding—the calm, loyal, devoted leaders of Light and Truth. For them, it is more than the dawning of a New Year—it means the birthday of the Golden Age, the beginning of the greatest epoch in the history of evolution. It is the Age when men can grow rapidly into full spiritual stature and be brought into the complete realization of their oneness with the One Soul of the Universe. It is the day when men shall be chosen and invited to sit down at the table of the Gods and enjoy the blessings and rewards of true spiritual achievement.



# Wisdom of Life

By SHRI VISHWANATH KESKAR

## NEW YEAR

**N**EW Year of the New Age has dawned. Men's minds are confused with doubts and fears. Black clouds are rolling over nations and peoples. The bugbear of communistic fanaticism is tearing at the hearts of people busy frantically with restoring community to some kind of peace and hope.

The Temple of Solomon, Suleiman, Sun Man, Surya is slowly rising from behind the clouds. The Age of Aquarius has already been ushered in. But the actual work has not yet started. It marks the advent of a Messiah or Avatar. The new Age is and will be characterized by the wide growth of world consciousness and activities based on group work, as well as impersonal motives.

The Temple of the People has begun its beautiful work in California, the first land of the coming Race. A New World Temple presents itself to the readers and friends of humanity. The designs promises to materialize into an actual building, where religions can meet and embrace one another in Spiritual Love. Above all, Mr. Everest and Kanchanganga are shining in a new light and a new radiance. The Guardians breathe from the peaks of the Himalayas a new life into the dying race. Take heart good men and good women of the world. The beacon light of Truth and Love will soon light the Path, and guide the erring mankind to its destined goal.



## THE GOLDEN AGE

**I**T is the dawn of a New Age, the Golden Age of the world. The wheel of time has turned round and brought back to the world the miracles of Spirit.

The transition period between the first smaller cycle within the Kali Yuga and the second has almost come to an end. The iron age will soon give place to a Spiritual Age, after about ten thousand years. The old days of open air life, simple living and high thinking are coming back—back to the careworn, machine ridden world. The industrial and mechanical civilization has run its sands of life and is in its last gasp.

When people say that aviation and electrical appliances are producing new wonders and filling the world of men with new thrills, those that know the world pretty well say it is the old story being repeated.

In the days of the last Golden Age people lived more in the air and used airplanes more than coaches. To the young races in the West these inventions are really new and strange, but to the older people of the older races the modern scientific and mechanical marvels are old things in new forms—old wines in new bottles.



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## SOCIAL SERVICE

**A**MERICANS are so rich that mere wealth has ceased to satisfy them. They have organized and developed great industries, and have busied themselves in the special tasks of world enterprises until they find they have left out America. Unemployment comes to warn us of the real situation in the business world.

There are good signs of a waking consciousness in the minds of the thoughtful builders and leaders of society. There should be no room for slums in modern cities. Industry should be, and we hope will be, so organized that men and women will not be poorly paid. All will be able to live in cleanliness and decent comfort.

America is young, but full of vigor and vitality. Experience and patience and willingness will bring wisdom that age brings sooner than it has done to other races.

Wealth is a means to general happiness of society. Under wise guidance it can be properly distributed and made useful. Social life is the most important department in the existence of human beings. Man

owes to society many of his comforts and blessings. The rich man turns to the pleasures of sense, and other people follow him. This is due to lack of understanding of the laws of individual and social life. No man can live without letting others live. No man can be happy without helping others in being happy. Wealth is a powerful means and its power has a great responsibility.

Service is the highest privilege for man. If you are rich in money, serve with money. If you are rich with physical health serve with physical labor in addition to your daily duty. Those who know some good and useful art may spread the beneficial effects around them and teach it to others.

Unemployment and deficiency arise from non-correlation of interests between individuals and groups. Our specialization always leads to irresponsibility and overproduction. When each individual attends only to his job and never tries to find how he is related to other members of the same fraternity, and to the society of nations as a whole, he becomes a drag, a burden, a deadweight.



## YOGA OF ACTIVITY AND PEACE

**H**E who performs his social and moral duties without attachment to fruit of action is free and happy. He has done his work but has not created any Karma for himself. He has played his part but has refused to receive any reward.

It is the hardest thing for man to make plans, and plant the tree of life and yet not to wish to eat the fruit thereof. But

if he takes time to think what it means and meditates on the ideal and not on the immediate results, he will find that he actually gets more than he ever expected.

A man who wishes to attain purification of mind and heart for clear concentration and meditation must work every day. It will not be possible for him to find peace simply by choosing a quiet place for meditation or by trying not to think at all, un-



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less he first finds out the obstacles, such as conceits, misconceptions, low desires, and removes them. To be able to enjoy concentration leading to inactivity and peace he must work for steadiness and balance. True inactivity or peace is not dullness and inertia. A stone is not an example of living peace but dead inertia. A Yogi as

a student and aspirant is not a Yogi perfectly balanced and established in peace. It is easier to be inactive than to be active where action has no meaning or purpose. But it is the hardest thing to be inactive apparently and yet to be positively and consciously peaceful.

### PROPHECY FULFILLED

O to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped together treasures for the last days.

"Ye have lived in pleasure on earth, and been wanton; ye have ravished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he that doth not resist you. Be patient therefore, brethren, unto the coming of the Lord, establish your hearts, for the coming of the Lord draweth nigh."

—*St. Peter.*

The first part of this prophecy has been and is being fulfilled. It is a warning to the worldly rich that they learn from the history of France and Russia the lessons of service to humanity.

Wealth is a blessing when it is used properly. It is a curse when it brings arrogance and waste. Waste not, want not.

The second part is a challenge to the selfish and wicked rulers and leaders; men in power. Take care of what you do to the just and the righteous, the simple and the honest. The Spirit of the Lord has already descended upon the earth and it shall judge all.

Coming of the Maitreya, or Christ, has been vouchsafed to us in many scriptures and sayings of Saints and Mystics. It does not mean a Personality such as Buddha or Jesus. It refers to the spirit of the New Age that is being born and which is inspiring a large number of individuals and many movements working for World Peace and World Unity, and Spiritual Cooperation.

Great world teachers and saviors will come as they came before. But it would be foolish to wait to begin the important work of self-examination and self-purification before the King of Righteousness actually arrives. Many men and women in all lands prepare the world for the New Civilization built upon love and peace.



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**N**O government can stand as a constructive force until its elements of selfishness have been burned away. As the vibratory movement of Spirit increases in intensity and power, it will act as a cleaving sword. Forces of like nature will gather together and war against forces of different nature. This Law cannot be gainsaid.

**I**N this time of chaos we find the ancient prophesy fulfilled, that the sheep will be herded away from the goats, each expressing according to its law. You will see gatherings which express the Light of Spirit, and gatherings of vaster numbers which express the negative or dark forces. These latter, when they have gained sufficient momentum, will turn and destroy themselves.

**B**UT be of good cheer. The new cycle of time is moving under the direction of the Gods. The method by which the way is cleared for the forces of Light is a perfect one. When the dark forces draw together for destructive action, whether consciously or unconsciously, the Light of Spirit withdraws itself, and the dark forces destroy themselves. Those of the people who cannot bear the Light of Spirit are blinded thereby.

**T**HE perfect plan of spiritual expansion cannot be destroyed. Even now it is shining forth, laying a foundation of Light in the universe.

**S**EEK the Light and walk in its rays.

—*Sano Tarot.*



### THE ARROW

Let me move true  
And unswerving  
As an arrow through  
The shadowland—  
Nor high, nor low;  
Nor East, nor West;  
From point to point go  
As the bird to its nest.

Nor this side  
Nor that  
May I lean,  
But balanced be  
Between.

LOIS KELLOGG.



# *A Cry For Peace*

By RABINDRANATH TAGORE

THE world is crying for peace. The West is desiring the restoration of peace through a League of Powers. But can Powers find their equilibrium in themselves? Power cannot be made secure only against power, it must also be made secure against the weak; for there lies the peril of its losing balance. The weak are as great a danger for the strong, as quicksands for an elephant. They do not assist progress, because they do not resist, they only drag down. The people who grow accustomed to wield absolute power over others, are apt to forget, that by doing it, they generate an unseen disruptive force, which some day rends that power into pieces. The dumb fury of the down-trodden finds its awful support from the universal law of moral balance. The air which is thin and weak, gives birth to storms that nothing can resist.

Have we never read of the gorgeousness of a power, supinely secure in its arrogance, in a moment dissolving in the air at the explosion of the outraged weak? Politicians calculate upon the number of mailed hands that are on the sword-hilts; they do not possess the third eye to see the great invisible hand, that clasps in silence the hand of the helpless and waits its time. The strong form their League by combination of Powers, driving the weak to form their league alone with their God.

I know I am crying in the wilderness, when I raise my voice of warning; and while the West is busy in its organization for building its machine-made peace, it will still continue to nourish, with its iniquities, underground forces of earth-

quake in the vast bosom of the Eastern Continent. The West seems unconscious that science by providing it with more and more power, is tempting it to suicide, encouraging it to accept the challenge of the disarmed, not knowing that this challenge comes from a higher source.

Two prophecies about the world's salvation are cherished in the hearts of the two great religions of the world. They represent the highest expectation of man, thereby indicating his faith in a truth, which he instinctively considers as ultimate,—the truth of love. These prophecies have not for their vision the fettering of the world into tameness with a closely linked power forged in the factory of political steel trust.

One of these religions has, for its meditation, the image of Buddha who is to come, Maitreya, the Buddha of love. And he is to bring peace. The other religion waits for the coming of Christ. For Christ preached peace when He preached love, when He preached Oneness of the Father among brothers who are many. And this was the truth of peace. Christ never held that peace was the best policy. For policy is not truth.

The calculation of self-interest can never successfully fight the irrational force of passion—the passion which is perversion of love, and which can only be set aright by the truth of love.

It is the national and commercial egoism, which is the evil harbinger of war; by different combinations, it changes its shape and dimensions, but not its nature. This egoism is still held almost as sacred as religion; and such religion, by its mere change of temple and of com-



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mittee of priests, will never save men. We must know that, as through science and commerce, the realization of the unity of the material world gives us power, so the realization of the great spiritual unity of man only can give us peace.



### WHO KEPT THE CITY?

#### A PARABLE

HE who owns another does that which profits him nothing and makes that other poor indeed. He can not act for that other, for then he has robbed him of his right to act; he can not think for him, for then he has robbed him of his right to think. And if he has robbed another of his right to think and to act, he has left him like a rudderless ship in the midst of a wind. He has taken the captain from the deck; he has removed the soul's compass.

But the pride of the self is deep in the heart of the mortal man. And at that time when the soul has come of age it moves by subtle ways to have its own. It fears to be lost to itself by being merged like a drop of rain into the ocean of God's heart. It would rather remain on the shore and wet a pebble or grow an insect than go yonder into the Ocean of Love and clasp a star. It is slow indeed to learn the true lesson of Love, which is the loss of self into the Self for the love of another. It is like the disciple who kept the city.

A Blessed One had two Disciples in a Sacred City. He said to them, "Keep the city until I return, for I shall be gone a while." And he went away.

So the two Disciples kept the City. But after a while one of them wanted to go to a neighboring city, and he went.

This greatly troubled the Disciple who remained in the Sacred City, and he rebuked his brother and accused him of de-

serting his Master, saying, "You have broken your Master's command, and I must keep the City alone." And he quarreled with him.

After a time the Blessed One returned, and the Disciple in the Sacred City ran out to meet him and said, "Master, the one whom you left with me has gone away. He deserted me, and I have kept the City alone."

"You have kept it alone?" asked the Master.

"Yes, only I have been faithful," said the Disciple.

Then the Master stood before him and read his heart, and he said, "My son, if, as you thought in your heart, your brother did wrong by going from the City but you still have loved him, it would have been well. Then a pathway would have reached him in that other city, and over that pathway Love would have come and gone, ministering. It would have blest him, and, having blest him, would have blest Me, and, having blest Me, would have thrice blest you. But you did not love, you condemned. And you are poor indeed. For when you condemned your brother you drove him out of your heart, and when you drove him out of your heart you drove out Me. Only he has kept the City."

And he left that Disciple with sorrow in his heart.

—E. S.

*From—The Temple Artisan*



# *Cosmos and The Artist*

By HOWARD GILES

The vision is at last revealed of a Single Science which will be the Science of Beauty everywhere. To this we will proceed. Plato—SYMPOSIUM.

**T**HIS is a very small essay concerning a very big subject. However so much regarding it that is dark and obscure has been expressed, by the written and spoken word, that it would seem some illumination would be of value. The writer's only claim that might justify the attempt is based on several years of personal contact and study with Mr. Hambidge, and many more years of independent experimental work as a result of this inspiring association.

The term Dynamic Symmetry means power with control. Dynamics even to the laymen is obviously associated with power, and is traced in such words as dynast, dynamo, etc. Symmetry, though a less familiar term, means control. It was so used by the ancient Greeks.

The work which has resulted in Dynamic Symmetry began when as an art student Mr. Hambidge realized that design, to be recognized as such, must conform to certain principles whether the artist was aware of the fact or not. Further investigation led him to differentiate between two types of these design principles. For convenience he used the terms static and dynamic symmetry. In nature the static type is observable in crystal forms and regular patterns. The dynamic seemed to be the symmetry of growth, observable in the shell and phenomena of leaf arrangement. He wrote: "I was delighted to find in design what appeared to be a parallel to natural forms." Dynamic symmetry in design depends upon certain simple subdivisions within the areas of certain rectangles.

The writer's personal application of this ration developed into a system of relationships, a metric system. Relation of part to whole, whole to part, is dwelt upon by Kant, Swedenborg, and the oft repeated "God eternally geometrizes" of Plato ties up the subject with speculative philosophy. It also implies a spiritual awakening for the artist, i.e., an awakening of his, of my spirit, a personal experience, not the vague amorphous thing generally suggested by dogmatism in religion.

No however logical thinker untutored in at least the rudiments of geometry can form the slightest notion of this noble Science as revealed to the discerning mind. "Geometry is so close to God that it is the one unique and indispensable transformer by which chaos resolves itself into order." This thought of Frank C. Higgins makes more significant Albrecht Dürere, "It is impossible for an artist to be or become without the knowledge of geometry," for the present day student, for whom, fear of mathematical difficulties may cease to linger and obstruct the approach used being synthetical not analytical.

The use of these laws is a natural process. Laws, it is the writer's belief, that all best artists have instinctively obeyed from the beginning.

The use of Dynamic symmetry with its potential movement indicated by the diagonals of a rectangle (enclosing shape of canvas on drawing surface), and perpendiculars at right angles to the diagonals give an elementary design base of line and plane. The first steps. In practice this base for design and its developments are



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shown to the student graphically as a mode for releasing effort, not however releasing from effort.

The six directions of diagonals and perpendiculars develop also a series of shapes, within the spaces bounded by the lines, of greater and lesser sizes, a skeleton on web for design plans, using discrimination, selection, and judgment, the student fills these related spaces with three tones, white, grey, and black. In thus accepting the restrictions or boundaries which Symmetry dictates, creative design is begun and in the process he learns as with art so with life, when we know our limits we are free, also that the possibilities of order are practically limitless. So much for the elements of a system for pure design.

In representation the same general law governs procedure. The relation of the model to plan is comparable to that of the Sextant to the Mariners, an instrument to make observations with. Art is what the terms implies, it is art, not nature though based on the latter.

The sufficiently advanced student proceeds with a Scientific knowledge and understanding of design, with love for order and the sense of beauty, he sees the order and beauty of design in everything at all times and everywhere; and it is his constant effort to bring design into his drawings. The extraordinary truth of representation which we see in his work is not at all the truth of imitation but the truth of the imagination, which is a very differ-

ent thing. He sees in the model or subject whatever it may be, a geometric symmetry, and it is that he draws, with the subject in it. A central vertical is established. The subject is then drawn between the balancing diagonals and perpendiculars which are at right angles with them. In the process of drawing, the lines of representation take the place of the lines of symmetry which in the end disappear. In that way the truth of representation is achieved with a strict symmetry in space relations not otherwise obtainable. The artist craftsman through his scientific knowledge thus turns a vague groping desire into purpose and understanding.

Art is an expression of life and any contribution that helps to clarify her underlying laws and thus enables the artist to freely express ascending ideas is of inestimable value.

Art is the true Esperanto, tending to the enlightenment and brotherhood of man.

The true artist is unmindful of self, watchful only for the truth, constantly seeking out its inner meaning, sharing it with others and obeying it himself. It is a matter of major importance that he makes his life beautiful through service. His ideas may develop into living ideals. "All great art is praise."

As stated at the outset this is a very small essay on a big subject and it can only be hoped that it may stir the interest and curiosity of the reader to investigation.



According to Bahá'u'lláh there has been but one religion in the world, and there can be but one. The founders of all the great religious communities have taught the same religion, but each has

taught it in accordance with the requirements of the times, and the capacity of the people to whom they came. No revelation can ever be complete, exhaustive, or final.



# *The First Spinoza Group*

By A STUDENT

**D**EEP within every human heart is hidden a silent urge for Truth. Like a tiny seed planted in the depth of the dark soil, this urge lives on in us and sometimes it is unheard because of the huge mass that covers it.

The desire for a better life among human beings brings us together in the First Spinoza Group. In order to be practical and to live a Life of clear understanding and joy, Spinoza explains that "Before all things a means must be devised for improving the understanding and purifying it, as far as possible at the outset, so that it may apprehend things without error, in the best possible way."

The First Spinoza Group functions as such a means and it can truly be said that it has actually brought to human beings a character far surpassing their previous one. It is a school where one learns actually how to live freely. Special interest is taken in students and they are trained in spite of natural differences to co-operate and live in harmony with each other. Striving for mutual understanding, each one is interested not only in his own understanding but strives to work with an equal zeal for the improvement of his companions on the way.

We in the Spinoza Group are not interested merely in theories—we have been shown the *way* leading to the perfect life. Seven years ago, Dr. F. K. Kettner started the Spinoza Group. He worked faithfully and silently. Slowly young people began to come to him and they remained—for in his ideas and actions they found the possibility of a new and more beautiful life opening before them. . . .

Our aim is to attain freedom from ignorance, confusion, selfishness and all the things that shut out the glow of the Inner Light. For we believe that the Inner Light is shining deep within every human being. Our work is to bring it out in ourselves and to help others to bring it out also.

"It is before all things useful to men," says Spinoza, "to associate their ways of life, to bind themselves together with such bonds as they think most fitted to gather them all into unity, and generally to do whatsoever serves to strengthen friendship."

In the First Spinoza Group this ideal for friendship occupies the foremost place in our thinking and striving; for it is deeply rooted in every individual who desires to attain this life on a higher plane.

In order to realize this ideal of friendship, one has to have noble qualities and pure motives. In our ethical group, all these qualities are gradually developed. The chief activities of the group are to go deeply into the problems of the individuals in order to help them to change their natures and come nearer to the essentialities. Our task is to exterminate egoism from our nature by sacrificing everything which is a hindrance in attaining the goal. We have no rules, no dogmas and no doctrines. We are interested in all teachings that show the way towards self-improvement. We also study the Bible, the Bhagavadgita, the Taoteking and others. We have but one aim in life—to perfect ourselves so that we may be able to live in friendship with other human beings and to help others reach this goal with us.



# The Art of Living

By SPENCER KELLOGG, JR.

PAINTERS, sculptors, musicians, poets, writers express through their respective mediums the inner life of the soul. But as each type of artist, or creator, is a specialist, his specialization, while important, is not final, is not inclusive; it is exclusive.

What then is an inclusive, a synthetic art? It is the Art of Living. The Art of Living is the most important of all the arts—and the most difficult. To make life beautiful all roughnesses of habit and uglinesses of character must be hewn and washed away in the pure striving toward the perfect synthesis, or simplicity of Oneness; the perfect work of Art.

Just as a work of art may be beautiful or less beautiful so Life or living may be. What are the indications of that beauty? The beauty of a work of art is qualified by its usefulness? Ornament cannot exist by itself; it must ornament *something*; and that ornamentation must not interfere with its usefulness. This does not mean that in order to be beautiful a canvas by a great painter should be used as a fire screen or wind shield. It may be useful in an entirely different way—in the expansion of consciousness.

But if we are to make of our lives beautiful works of art we must understand what beauty is. How may we come to that understanding? By the contemplation of beauty. We must feel, feel and feel for beauty; that beauty which is everywhere not alone in man-made works of art, but in all creations—the garments of the One-Self—of Nature. We must contemplate, then ask ourselves why this, that, or the other thing is beauty-full. We will dis-

cover that harmony, rhythm, order and unity have a lot to do with it. It is not always easy to discover the usefulness of the Creator's works of art—but that is not His fault. Where we are able to discover their usefulness we see that it in some way depends upon service obscure though that may be. And the greatest and only pleasure, that pleasure which is lasting, comes with a service that is born of love. In order to serve best we must understand all that we can of Beauty.

Art is the bridge between man and soul. Art is universal. Next to love it is perhaps the first language understood by all peoples under the sun. Why is this so? It is because of Beauty. Beauty, which cannot be separated from Truth and Goodness. God clothes Himself in Beauty because He is also Truth and Goodness. Beauty is the mantle of the Infinite.

Through art then there is the possibility of bringing humanity to a keener realization of the supreme fact of the brotherhood of man. Man is a creator; is essentially a craftsman imbued with spiritual ideals. As the illusion of separateness has more and more obscured the Truth his pristine soul has become clouded through contacts with ugliness.

"Let not your heart be troubled." Yea, Yea! Let us not despair. In all of us burns the fire of eternal Youth; unquenchable Life. For the ONE-SELF time and space do not exist. For the human these are but states of consciousness. We are living in the everlasting here and now. Birth and death are but incidents in one long life. Death is but an open door to greater adventures.



# *Yoga and Western Science*

Excerpts from a lecture given by  
SHRI VISHWANATH KESKAR

in Vienna, July 18, 1930

**Y**OGA is the oldest science and philosophy in India, being at least six thousand years old. This philosophy of life takes months to understand, and years to know and practice. If I were to describe it in one line it would be, "He who knoweth himself knoweth his Maker and Creation." Man know thyself first, the body, the mind, the soul, and when you know these you know yourself. When you know yourself you know the world around you, the Maker of that world, and the laws that rule it. It is a science that increases the capacity of body and mind to respond to higher vibrations, and to know the powers within as well as the forces of nature. It is a philosophy that enables man to establish Harmony within himself first, and then to develop those powers that produce Harmony in the world around him. It treats of physiology for the body, psychology for the mind, philosophy for the soul. Wonderful researches have been made in all these fields. The Yoga accepts them all, understands them all, and then goes further. Both the voluntary and involuntary functions of the body are taken into considerations, and of special importance are the subconscious or involuntary functions. The chief object of Yoga is to gain conscious control over the unconscious actions, to make man a conscious master.

You go to a physician for your body, and to church for your soul, when it is perfectly simple to find everything within yourself. Why depend upon others? Of course teachers and books are necessary,

but too much dependence upon them has made the world a helpless child. You must find out about yourselves, both physically and spiritually. How much is known of the lungs, the heart, and the ductless glands? Recently medical science and research workers have discovered that the glands help to regulate the vital energies and the metabolism. Not so long ago they were thought to serve no purpose, and were sometimes removed. Important as they are, man, the creator, did not know about them. He cannot even make his lungs work as they should, but he thinks he deserves to be called an intelligent, civilized person. The Yoga science teaches man to know about all the human functions, and to control them in a simple, sensible and practical way. The average man does not know whether his food makes him healthy or unhealthy. Yoga lays down rules for eating and growing healthy, says that man must watch his food, its properties, the amounts necessary to give energy, rest, balance, repose.

The use of mental power on food will enable man to extract from it the energy needed. For man is a creator, not a machine, and can command food to sustain him. That is the strength of a dominant mind. In like manner bring the mind to bear on all acts of the body and it obeys. Not only does the mind keep the body in order, it has creative ability that sheds health and radiance.

Man must remember that he is not his body, the house wherein he lives, but the dweller in the house, the soul of it. Un-



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fortunately in most cases the house has become the owner, and the master has to obey it. Most people are not living and using body and mind, but are machines drawn by body and mind. Food appears before us, and we cannot resist eating it. Someone speaks slightly and we cannot overcome a little passion. Is that kind of life a human life? We are shaken, there is no foundation, no balance. So how can we expect Harmony and Peace to be established in the world, when we are upset by a little thing against ourselves, our country, our religion, and stirred into opposition, which is weakness. If we are strong we will be patient, and only strike when the time is right.

It is therefore evident that Yoga is a science that gives power and peace within. All results of modern science are accounted for by results of Yoga. The scientific outlook in the West is admirable, but man needs more than the body. Man does not live by bread alone. He needs the Bread of Life, he needs love, he needs aspirations. What is honor, glory, reputation? We cannot define them, and still men and nations fight for them.

Life is complicated and hard to understand, and we can never know our hidden powers and the meaning of things unless we give our minds rest, and time to think about life. We must watch how the mind works, let it give a picture of itself. Meditate on what we like, or ought to like, and make your own destiny.

Within each of us there is a store of latent energies known as the subconscious mind. Psychologists know it well, and that we seldom allow it to assist us. All powers are within it, latent; no opportunity is given it to come forth. That is why the subjective consciousness has to come back

again and again and express itself in bodily form. If we consulted ourselves and used common sense the subjective self would help us along the path.

In fact all great problems, both social and national, can be solved when man understands himself.

The Yoga science lays great stress on rhythmic breathing. And if you take a watch and count the heartbeats you will find them spasmodic and irregular, generally. This denotes that the machine is out of control. It can be brought under control by two methods, through rhythmic breathing and by controlling the thoughts. Both methods are in our power, and both should be used. If they are practiced for a few days, weeks, months, marvellous results are noticed. There comes a power not dreamed of, power to do, to think—a creative power for science, art, business, philosophy. There is one power at the base of all. All comes from the fount of the subconscious mind. We have the lives of Ford, Edison, Einstein and Milliken as illustrations of the power of regulated thought. They directed the mind where they intended it to go. Give the mind one channel and concentrate on one object or ideal. If there are five or six channels or objects in life then there is waste. But with concentration on one great ideal and purpose the powers within begin to appear. In the effort to reach out and discover new powers are found, or brought to the surface—for they were always there.

There are manifestations of Power called miracles. And every day brings new discoveries and wonders. The latest is television. And even it is an old thing with the Yogis. Broadcasting will soon be done with the mind. Why not? Thought is vibratory, and all work is based on vibra-



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tion. Science uses the term, "invisible light." For below and above a certain range we cannot see. However, there are ways of opening the sight. Also, above or below a certain set of vibrations we cannot hear. And there are animals that see and hear better than man.

These mysteries of nature can only be understood by the proper use of the powers

within us. We must of necessity develop our latent potentialities, and it is precisely here that we enter the realms of the Science of Yoga.

The foregoing remarks are but an introduction to this ancient science, and are intended to create an interest, and also to correct some of the false impressions in the minds of people about Yoga.

## SPIRITUAL HEALTH

THE dignified, healthfully erect carriage of simple people like the Red Indians of America, and the hill men of North India is due to the fact that they never wear high-heeled shoes. The Romans wore sandals; all great nations that produced tall, strong and healthy men and women, saw the use of flat shoes. Then the foot rests firmly and safely upon the ground.

The upright posture of the body is very necessary for good health and dignity. In all big cities and many large towns men and women are seen walking quite awkwardly. They seem to suffer from prolapsus of the transverse colon.

The author of "What the White Race May Learn from the Indian," makes some interesting comparisons and useful suggestions. Learn to walk straight and upright. Ladies, especially, with their fashionable high-heeled shoes, seem to hobble and make

a pitiful picture. There has been so much said and written against the Chinese custom of binding feet with tight wooden pieces, but the civilized west glories in barbaric practices, unhealthy and injurious to life. Maybe the freedom-loving sisters of Europe and America are too shy to expose both ends to the sun and air. They have thrown off the yoke of stiff collars and tight corsets and have asked chivalrous men to bear the burden of stiff collars and tight shirts for them.

Upright position of the spine is essential for good breathing. Breath is life, says the Ayar Veda. Take care to keep the mouth closed. Breathe through the nostrils and breathe deeply. Let all the corners of the lower lungs receive fresh air. Pull the abdomen in, raise the chest and drink fresh oxygen from the air. You absorb vitality—Prana, and supply it to all parts of the body.



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## HEART'S PRAYER

**O** My Beloved, let me enter the Peace of Thy Being, let me be with Thee for evermore. I rest on Thee as a ship on a calm sea; without wind or wave I see myself reflected part for part as in a polished mirror of undimmed perfection; I meditate upon Thee in a windless void. In the pure silence of Thy holiest night I look down into Thy soundless depth and am content. Between Thee and me is but the shell of my own boasting; let me but open the gateways and I shall sink into the vastness of Thee. Flood me with the ocean of Thy Love; embrace me and hold me; dissolve me with the magic of Thy Imperishable Law until I become One with Thee. Then shall the day become one with the night, the lands merge with the sea, the stars melt in the glory of the sun, and Thy Song alone remain—singing, singing, singing. . . .

*By S. K., Jr.*



## THE DESTINY OF LIFE

**I** DIED from the mineral and became a plant;  
I died from the plant and reappeared an animal;  
I died from the animal and became a man;

Wherefore then shall I fear?

When did I grow less by dying?

Next time I shall die from the man  
That I may grow the wings of the angels.  
From the angels, too, must I still advance:  
"All things shall perish save His face."  
Once more shall I wing my way above the angels  
I shall become that which entereth not the imagination.

—*From the Persian Poet Rumi, (1207-73 A.D.)*



# Globe Temple

By DR. S. A. BISEY

**J**ESUS said "Ye shall know the truth and truth shall make thee free."

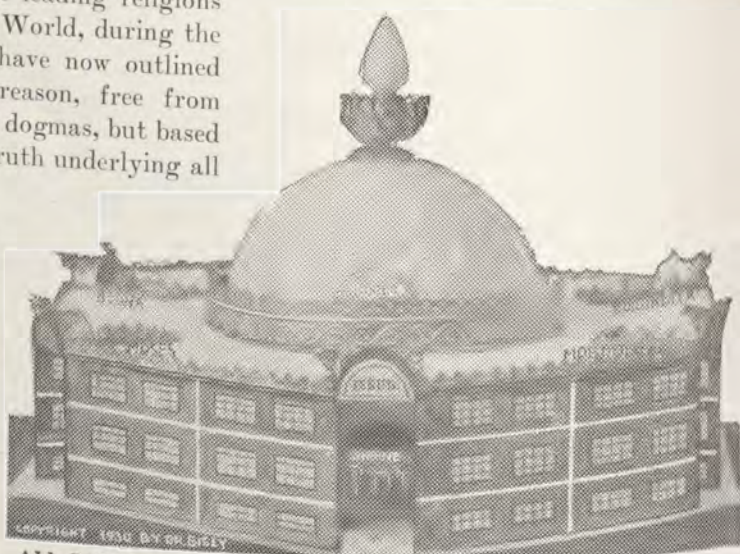
And so we are now realizing more and more clearly the fundamental truths underlying all religions aiming to bring unity of faiths. The Fellowship of Faith has been doing excellent work for many years in promoting union amongst different religionists, creating amongst them a spirit of toleration and helping the cause of World Peace. The tragedies of the World War set another war against the blind faith and time-worn dogmas of the existing religions and owing to the new spiritual awakening—the NEW AGE—the world is clamoring now for a new Universal Religion of Peace and Understanding.

I studied some of the leading religions and philosophies of the World, during the last fifteen years and have now outlined a new philosophy of reason, free from blind faith and deceitful dogmas, but based upon the fundamental truth underlying all religions, and modern scientific facts, with the hope it may serve as a basis for such a universal religion. The Globe Temple was designed to serve as a suitable place for all religionists to preach from a common platform.

The Temple is designed like a globe to represent the earth. A portion of its lower part is underground and contains a circular swimming pool and chambers for meditation. Its upper part forms a crystal dome to represent the sky with

planets and covered with frosted glass panels to permit the daylight to enter the temple and illuminated at night. The circular auditorium is level with the street surface. The main circular gallery inside the temple is provided with a library and space for tables for reading, writing or dinners. The upper gallery is intended for the use of young folk. The railings of the galleries are faced with portraits of saints and heroes of Humanity, irrespective of caste or creed but known for their charitable and humanitarian work.

The six leading religions—Hindu, Buddhist and Zoroaster in the Eastern Hemisphere, and the Jewish, Christian and Islam in the Western Hemisphere were needed

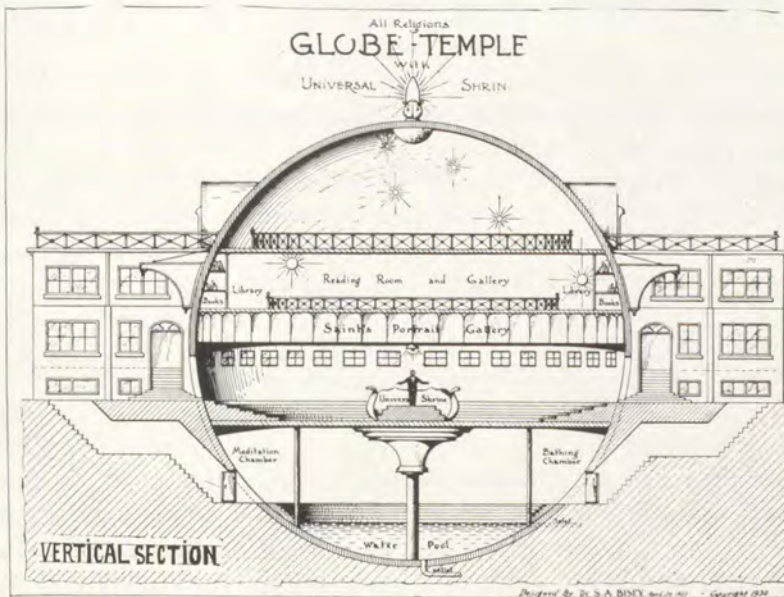


ALL RELIGIONS GLOBE TEMPLE WITH A UNIVERSAL SHRINE

at the various stages of our evolution. They are like the six differently colored rays of the sunlight which when united produce the white light—Universal Religion.  
(Continued on page 20)



# ILLUMINATION





## ILLUMINATION

### GLOBE TEMPLE

(Continued from page 18)

ligion. The Temple has six equi-distant gates, each one with an arch, to represent the six religions respectively. All the entrances through the six gates lead to and meet at the Universal shrine in the centre of the Temple.

The lotus grows in a pool of stagnant water. All our religions are like that stagnant water—non-progressive and degenerated. The lotus symbolizes the universal religion coming out of the existing religions. The six petals of the lotus represent the six religions and are illuminated from within with differently colored lights to represent the six colors of the sun's rays. The six petals surround the central universal shrine from which ministers from all religions and others may preach or lecture on subjects to promote unity and welfare.

The Globe Temple represents the five elements—earth, water, air, light and fire and is surrounded by six lodge buildings each having three floors and a roof terrace. A circular terrace over the six arches encircles the crystal dome and connects all the roof terraces which are intended for fresh air and exercise, baths, and the like. The diameter of the globe temple is 120 feet and it has a seating capacity for about 2000 people. It is intended to serve as a non-sectarian public

forum-beehive of activities, for lectures or discussions on religions, social, political and industrial subjects concerning the progress and welfare of humanity. Mahatma Gandhi says: "All things affecting man's welfare are religious."

The Bahai Temple serves the noble purpose of promoting unity but ignores the importance of the existing religions. The Globe Temple differently designed, goes a step further by recognizing the existing religions on the basis of equality, respecting the reverence which is deeply rooted in the minds of the people for their respective religions but broad-minded to show the spirit of tolerance towards other religions which is the cherished object of the fellowship of faiths. It is therefore rightly called "all religions Globe Temple." Max Muller said "he who knows only one religion knows none."

The idea and design (copyright) of the Globe Temple has met with the hearty approval of several broadminded preachers, architects and others. It is sincerely hoped that philanthropists and broad-minded people of all creeds would wholeheartedly help and co-operate to build such a temple in any of the big cities—either on a suitable piece of ground or on the top of a modern skyscraper to give it a dignified appearance.

There is no great and no small  
To the Soul that knoweth all:  
And where it cometh, all things are:  
And it cometh everywhere.  
I am owner of the sphere,  
Of the seven stars and the solar year,  
Of Cæsar's hand and Plato's brain,  
Of Lord Christ's heart and Shakespeare's strain.

—Emerson.



# Golden Thoughts for Meditation

By S. V. K.

(Five important steps in Meditation)

**T**O meditate on love, in which you must so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies.

**T**O meditate on pity, in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties so as to arouse a deep compassion for them in your mind.

**T**O meditate on joy, in which you think of the prosperity of others and rejoice with their rejoicings.

**T**O meditate on impurity, in which you consider the evil consequences of corruption, the effects of sin and diseases. How trivial often the pleasures of the moment and how fatal its consequences.

**T**O meditate on serenity, in which you rise above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquility.



Concentrate your thoughts on the value of Spiritual economy. All belongs to the Lord, I have no right to it.



This house of flesh is never loved of me but I have found abundant love under this roof.



Keep the heart pure with all diligence for out of it come the issues of life.



Make your life a regular sacrifice for service to mankind.



If man goes to Heaven without his heart God knows he leaves behind his better part.



Faith gives us assurance that all is well and we shall not be left unprotected.



Blessed are the pure in heart for they shall see God.



There is no power greater than Love to build and to heal.



When music comes through the Soul it always heals.



It is in the Silence of the heart that man's soul communes with the Soul of the Universe.



## ILLUMINATION

### GLOBE TEMPLE

(Continued from page 18)

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# *The Soul of Chinese Art*

By AIMEE GREENE ABBOTT

*"Sermons in stones, books in running brooks and good in everything."*

THESE words might have been written in China where five thousand years ago the ideal of the times was to be

"As pure as a plum blossom,  
As strong as a pine tree,  
As pliant as a willow,  
And as free as a bird."

The Chinese do not have to acquire what we call refinement and culture for they are born with it, and Nature is the inspiration in literature and art. The poet, the painter and the sage go to the hills and streams, the trees and flowers for their inspiration and everything in China is a picture. Even a mud hut in the interior draped with a pumpkin vine manages to be artistic. The rice fields lie in their irrigating waters like emeralds set in platinum on the brown bosom of the earth. The coolie plowing with his hump-backed ox stoops to add to the wall a fallen stone or drape a wandering vine around a banyan tree quite as a matter of course. It may not be his wall and the vine may not be growing in his rice field but the coolie finds rest from his toil in the beauty his eyes behold.

To the Chinese imagination flowers have souls and must not be profaned by inartistic arrangement or harsh treatment. In some houses it is customary to set aside a room for the arrangement of the plum blossoms and one may not carry on idle chatter in the presence of such beauty. One visits the room as if it were a shrine and the solitary sprays standing in an almost priceless vase form a picture that stays long in the heart.

"The feeling heart and the understanding mind" with a deep sympathy with Nature are the secret of the longevity of Chinese art.

One of the interesting side lights of Chinese taste is the habit of displaying only one or two art treasures at a time, changing the objects frequently but never placing on exhibition in their homes everything they have all at once. Good taste, ceremony and the amenities of life are innate with the Chinese and their artistic productions reflect the beautiful thought which necessarily precedes the creation of any beautiful object. Gardens in China reveal the artistic soul of their possessors not only in the cultivation of the flowers but in the unique way in which plants usually found growing in the ground are placed in pots and moved from place to place creating a new arrangement of the garden as often as desired. The humble field daisy of America placed in ornate kiangs decorates the terraces of the Botanical Garden at Hongkong. Chinese imagination creates fairyland from rocks and miniature lakes and goldfish plashing in lotus covered pools hypnotize the beholder till he floats in a magic boat down the river of dreams.

In a Chinese garden one often sees fantastic faces peering from the vines. The faces are made of paper mache, painted with a substance to make them waterproof and some of them are humorous, others of terrific mien while the wires holding them in position are concealed in the vines. The effect is rather startling if one comes upon them unexpectedly at a turn in the path. When starting a garden it is the custom to consult the wind and water seer to make sure the place is in harmony with those



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important elements. Then comes the ceremony of burning incense and pouring libations of wine. A touch of Buddhistic tradition is given by the stone screen standing before the gate and the roofs of the tea houses, without which no garden is complete, have the curling eaves which have prevailed in China since the Sixth century. Small figures rampant on the roof are supposed to be a protection from evil spirits. The imagination necessary for creative work along artistic lines seems to be a universal gift with the Chinese people.

There is no joy in the world equal to the joy of self expression and a Chinese youth covering a silken garment with embroidered butterflies is happy seeing beauty develop under his flying fingers. In Canton, China, I asked a distinguished Chinese this question: "What shall America bring to China? Machinery?" With a tolerant smile he answered: "If you must

send us machinery, see to it you take out that part which would take from our people the joy of living."

The Chinese who can make of downright hard toil a pastime an industry and an art find in their appreciation of beauty great happiness which in no way depends upon the amount of their worldly possessions.

They see with the eyes of the Soul and hear the symphony of the Stars and the song in running waters.

They have a true sense of values and understand the elimination of the nonessential. The universal poise, peace and content of the Chinese is the real "Treasure of the Orient."

In art China is the storehouse of things that were, and our present craze for, and appreciation of things, Oriental fulfills the words of the prophet who said: "The first shall be last and the last shall be first."

### REFLECTIONS—By NICHOLAS ROERICH

It is said, "Faith without deeds is dead." Buddha pronounced three paths: the long way of knowledge, the shorter way of faith and the shortest way—through action. David and Solomon also glorify the strivings of labor. Vedanta philosophy extols the manifestations of works. Verily, in the foundations of all covenants, action is placed foremost. This is the creative fire of the spirit.

A certain Chinese Amban (governor), an evil and dissolute man, was desirous of visiting a venerated holy abbot of the local monastery in Tibet. By persistence and force he demanded an audience, but when he entered the reception room of the abbot, he saw on the throne instead of the holy man, the image of a hideous pig, and in fright he rushed from the presence.

Thus the dissolute man, making his way by force found an image worthy of him. A reminder to all despots: As ye measure so shall he be measured unto you.

Yes, Asia ponders firmly. And under turban and fez, and under tubeteika is a resourceful mind and a knowledge which is richly applied. In Cairo in a mosque there sat a boy of about seven or eight chanting the lines of Koran—and one could not pass by without remarking his penetrating striving. In the wall of the same mosque was imbedded a cannon ball of Napoleon. And it was this same conqueror of empires who mutilated the face of the great Sphinx. But if the Sphinx of Egypt is mutilated—the Sphinx of Asia is safeguarded by the great deserts, the rich treasures of the heart of Asia remain inviolate.



# Buddha—The Enlightened

(Excerpts from an address delivered under the auspices of the Maha Bodhi Society, Roerich Museum, by Shri Vishwanath Keskar, November 29, 1930.)

TWO Holy Lands have produced all the great Savors, Prophets, and Teachers of the world—India and Palestine.

The great teacher Buddha was not the last of the great prophets of India, but he was the greatest of modern times, and his contribution was unique and valuable.

About the year 563 B.C. he was born. His father was Bimbisara, the ruling king of a small state in North India, his mother was queen Maya Devi. They were wonderful people, and they called their son Siddârtha, which means one who has accomplished his purpose, one who has gained his object in life.

The mother had a dream before the young prince was conceived, and when the astrologers and wise men came she asked its interpretation. After the consultation of the great men it was revealed that he would become a great King, not over earthly kingdoms, but a King in Spirit, especially if he left his own country. And although the wise men made this prediction concerning his spiritual kingship, and laid down rules for conduct, the real truth was concealed from the Prince, who was shut up in the palace, and not permitted to learn the true facts about life and conditions outside the royal precincts.

Siddhârtha sensed that there was another destiny for him besides the one for which his parents were preparing him, but his parents did not confess the prophecy of the astrologers until after the Prince had discovered the sorrow of humanity by accident, on a ride through the city. When they saw their son depressed and sad they

promised to let him learn the truth, but implored him to remain with them. He promised to try and obey them but was not sure what he would eventually do. This was the beginning of his life, or perhaps the turning point.

A few days later he was married to a beautiful princess, Yosôdhara, which means fountain of success. But though a sweet son, Rahula, was born to him, and he had every reason to be content with his earthly lot, his Spirit drove him forth to learn more of the great truths. And one night he kissed his wife and child and rode away "to find truths."

Messengers and letters were sent to him where he was hidden in the forest, fasting and undergoing all kinds of mortification and torture. For six years he went from teacher to teacher, always being taught to mortify the flesh, until finally he came, through the help of a simple shepherdess, to another turning point. Briefly, the shepherdess found him lying on the ground, so weak from fasting that he could not rise. She brought him goat's milk and told him that no *good* man should fast so much. He realized that she was teaching him, that her natural philosophy was better than the wisdom of the wise, and from thenceforth he began seeking saner methods of growing. He ceased emphasizing methods that necessitated physical torture, which he concluded related to Hatha Yoga, and were therefore not adequate for the needs of the times.

His new and right view of life led him to the beginning of the eight-fold path. He began a pilgrimage which led him to



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the Holy Places of India. In Benares, one of the ancient and holy cities, he decided to spend his life of initiation, and later chose a spot beneath a Bôdhi-tree, near Gaya, where he sat there for seven days. On the eighth day illumination came. This part of the city is now known as Buddha-Gâya. During his stay underneath the tree he was tempted, just as Jesus was tempted. But just as he had withstood the austerities of the rigid ascetics he now withstood temptations.

When he became a great teacher he stressed human endeavor, and said repeatedly that he was not a teacher, and had not come to found a new religion or philosophy. He merely wanted people to understand the old things and make them their own. He sent his disciples to the four corners of the world, telling them to purify themselves, teach others to do likewise, and to find the truth for themselves. The times and the people needed a new interpreter, and he came in response to their need. He was in reality a reformer.

His wonderful broad-mindedness is illustrated in the closing of the little chapter on Ethics and Morality in the Dhammapada, where he says: "Be a Brahmin. A Brahmin is one who cares not for the world, nor for the treasures of the world, but whose mind is fixed in the imperishable glory. He knows no hate, and envy does not touch him. The treasures of the world are at his feet but he cares not for them."

He taught for forty-five years, and was near eighty when he laid aside his mortal habiliments and was reabsorbed into Infinitude.

After a period of teaching he returned to visit his parents, and his wife and son. The country received him as the Prince of Light and Truth, the Prince of Renuncia-

tion. He received the title of Buddha or Sakyamuni, and his father, mother, wife and son became his disciples. With folded hands they begged to be taught, and with love and sweetness he promised to teach them.

If every family had this conception of life, even in a small measure, and lived in the peace, harmony and beauty of meditation and service, the world would be more than heaven. A little while ago I read you the passage which says that even the gods are envious of wise men on earth. He now became envied by the gods, and received the appellation, "Teacher of gods and men," and "Prince of Light," as well as "King of Kings," the title of Jesus. Ultimately he became Bhagavan Buddha, one in a billion in a million years.

He preached during his life against animal sacrifice, severe asceticism, licentiousness, frivolity, and placed a ban on war. He taught the doctrine of the ancient Sankyas, of Causality and Evolution, Prakriti and Purusha, or Matter and Spirit, and contributed something more to the ancient teachings. He tore down in a clear way the barriers between man and man, between man and woman. He raised the status of woman, and thus brought about a great social reform.

But the main problem on which he touched was that of happiness and misery. His ideas of happiness were right thinking, unceasing willingness to serve, always to do good for others, and to understand the laws of Karma and Rebirth, the two great pillars. The bundle of evidence which we call by the name of heredity, ancestry, has been caused by our own right or wrong thinking and acting in other lives. So that in a wider sense we have made ourselves what we are, and must be able to make of



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ourselves what we want to become. He recognized no God, in the ordinary sense, and no soul as absolutely immortal. Man is both mortal and spiritual. He warned his people to understand that unless they looked to themselves, studied themselves, and depended upon themselves, no heaven would come, no help could help.

And what the Great Buddha achieved we have to achieve very soon, in a new way. Each new age needs a new interpretation of old truth, and that is known as new civilization. Thus the great old truths and teachings return to humanity in a modified form, in a new garb, under a new interpretation, to inspire us and to teach us.

The Great Buddha inaugurated the ninth age of the Aryan Cycle after Krishna. Krishna was the eighth, Buddha the ninth, and the tenth and last will be Kalki, the coming Christ, or whatever we choose to call the coming Saviour. That is how the World Teachers prepared the world for the new teaching and the new teachers. There is really nothing new under the sun, yet we understand things better if they are given in a new interpretation. And in that sense we have to accept the wondrous teachings of Buddha. They are fundamentally eternal and true, but the application in your own case will be a new application, a new philosophy for you.



## BOUNDLESS LOVE

[TRANSLATED FROM THE *Metta Sutta* BY FRANCIS JOHN PAYNE]

**T**HIS is what should be done by him who is wise in seeking the good, and hath reached the state of peace:

Let him be diligent, upright and true, meek, gentle, not proud; contented and cheerful; not overwhelmed by the cares of the world, not burdened with riches, with senses at rest; wise, not haughty, not greedy for family gifts.

Let him do naught that is mean, for which those who are wise might reprove him.

Let none deceive any other, nor despise any being at all; let him neither anger nor hatred wish harm to another.

As a mother, at risk of her life, watches over her only child, let him cherish an infinite mind for all living things; let him have love for all the world, an infinite mind above, below and around—boundless, benevolent kindness!

All things that live, whether weak or strong, high, middle or low, small or great, seen or unseen, near or afar, born or about to be born—let all beings be happy!

Let them be delighted and safe, let all beings be happy!

Standing, walking, sitting or lying, so long as he be awake, let him cherish the thought, that this way of life is the best in the world!



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### SUMMER SESSION OF THE MASTER INSTITUTE ART SCHOOL OF THE ROERICH MUSEUM AT MORIAH, N. Y.

*By MRS. SINA LICHTMANN*

"If Beauty in the Mediaeval Ages was considered the Gates to Paradise," says Professor Roerich, "and if even a modest old chronicler of the 11th Century could assert his joy before Beauty, how necessary it is to take all practical advantage of this basis of life and to repeat as a prayer each day—"Love, Beauty, and Knowledge."

This fine devotional spirit of student life has been carried on in the Summer School of the Master Institute of Roerich Museum in the village of Moriah, New York, for the past few years, strengthening our belief in the great need of such centers of spirit and art. The close communion between the student which would be impossible in the city becomes a living factor in Moriah. The little town reverberates with the sounds of music, the voices of the students, the air of creative activity. In the pure vigorous atmosphere how exuberant and joyous they ring out!

Let us take a morning—The art students gather in the school building awaiting their assignments, each one receiving his individual task and problem. The ones with a truly serious attitude, because the entire spirit of the summer school is one of serious and concentrated work, set out to accomplish what has been assigned. The Painting and Drawing class meets indoors daily for a regulated period of time, and work is also to a greater measure done outdoors where classes under the instruction of the teacher make regular visits to interesting parts of the country, spending many hours in outdoor sketching. Classes in Portraiture, working from

a model, have been added to the curriculum. During the same period the music students have gone about their own tasks. Lessons are given, sounds of intense work are heard from every corner of the village where all musical instruments have been put to use. Not only are lessons in music given individually, but classes are held with discussion on the style and epochs of various composers, and ensemble work is an important factor which is greatly encouraged. The students do intensive practicing using instruments which are provided for this purpose. In the little village theatre, (which is an extraordinary one for the locality) a dramatic class may be rehearsing its production, or a class in rhythm going through its rhythmic problems. The constant experimentation and research work which has been carried on every summer during the session at Moriah has resulted in the greater expansion of the painting as well as the music departments where the six-weeks course is conducted on an extended scale.

One of the most unusual aspects of the entire summer session is the noon-hour gathering when the students meet for comparison and discussion of the results of the morning's work. One brings sketches of trees, the other of clouds, green pastures, cows, birds in flight, purple mountains. Music, Design, Rhythm, Painting, Thought and Philosophy of all Ages are closely interwoven in the communal spirit of the student discussion.

The possibility of creating intercourse outside of the classes and studios is em-



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phasized by such extensive activities as concerts, lectures, and open meetings. Naturally the greater freedom permitted by this manner of study enables the student to make strides beyond his own particular interest. The intense study in the beautiful surroundings, brings usually greater results in six weeks of the summer session than, at times, in six months of work in the city.

The surroundings in which this work is carried out are ideal. The charming village of Moriah is situated in a plateau in the heart of the Adirondacks surrounded by a rugged silhouette of mountains. In planning the summer program the contact with the outdoors is taken into consideration. It is felt that a close communion with nature may contribute fully as much to the creative understanding of the students as perhaps many hours of study. In the afternoons the tools of work are laid aside and the students take advantage of the outdoor life—Golf, tennis and daily trips to Lake Champlain for swimming and water sports. The country is rich in old stately trees, forests and rugged hills, and frequent walks are planned, often with sketch books, so that those so inclined have the opportunity of reproducing some unusual scene or some rare specimen of flowers. There is a particular charm in the simplicity and wholesomeness of the surroundings. The inhabitants of Moriah have grown to love the members of the summer colony of the Master Institute and provide them with practical, even if modest, living arrangements. The food is simple and fresh and the prices are within the reach of most modest means, so that all those who journey to Moriah for a six-weeks course devote themselves not only to a concentrated study in their

chosen fields, but enjoy the most ideal recreation, and return home strengthened and invigorated.

Another strong contact with the community is brought about by the donation of scholarships to encourage the native talent to be found in Moriah and the vicinity. Thus the students of the locality who have no opportunity of coming to New York and whose horizons would have been permanently narrowed by that section now find the school coming to them instead of their coming to the school.

One of the most striking features of the summer is the meetings in the evening when the summer school really takes on the aspect of one of the old universities where discussion was the true means of cultural study. In the library, or in the grange hall, the students gather in a circle and students and teachers become one in the discussions, each contributing his point of view on subjects so far reaching as Buddha, Leonardo da Vinci, Bach, Spinoza, and Teachings of the Great Illumined Sages of Humanity.

This summer a significant event will mark the life of the summer school of Master Institute of Roerich Museum in Moriah. Shri Keskar will go there for a couple of weeks and give his enlightened talks and lectures on Bhagavad-Gita and the Comparative Basis of all Teachings and Religions.

This community of art, so closely resembling the inspired atmosphere and spirit of the guilds of the mediaeval ages where the devotion of the masters and apprentices to art reached its peak, is vitally expressing its spirit and transmuting its striving into daily life. It is aiming at the ideal of linking art with living—the true end of creative work.



## News from Friends Round the World

*Editor's Note*—ILLUMINATION extends a cordial invitation to its friends in Europe, Asia and America, to send in news contributions regularly to this column, giving expression to the scope and aims of their work, in order that all may become better acquainted, and brought together in closer cooperation in the One great work of true enlightenment and brotherhood.

*Berlin*—The following greetings have come from the New Esoteric League, through its Leaders Mr. Paul Kühl and Mr. Frank Noack-Nordensen:

"We are watching the dawn of the spiritual awakening of man. A new era is announcing its birth. Great is the effulgence of the sublime world of spiritual Light and in all regions the torches of the spiritual liberation of mankind are flaming up.

"With heartfelt joy the German brothers and sisters, organized in the New Esoteric League, under the leadership of their teacher, Herr Paul Kühl, have learned that under the leadership of the beloved Indian Teacher, Shri Vishwanath Keskar, who stayed with us during the summer of 1930, groups and communities, working in the same spirit for the ethical uplift of man in cosmic Light, have joined hands and are cooperating for the great cause.

"With the others the New Esoteric League enters into the golden chain and feels closely bound in cosmic love to all others working in the same spirit. We welcome an interchange of thoughts and ideals from our spiritual friends in other countries.

"May this chain of true spiritual unity

bring true peace! May the cosmic Light shine through all and give inner power. The day must come when all mankind will realize that all people have come forth from the one God, and are therefore brothers and sisters.

"In the name of All-Powerful Love, we salute the communities and groups."



*Halcyon, California*—The Temple of the People. Greetings and words of courage and cheer have come to the readers of ILLUMINATION from Dr. W. H. Dower of the Temple of the People.

"The Temple of the People was brought into existence on this plane in the year 1898 with headquarters on the Atlantic Coast. In 1903 the headquarters were moved to Halcyon, Calif., from which Center it has continued to function the higher spiritual Forces of the Masters to the present time. In 1924 a beautiful and symbolic Temple was built, where all the religious and devotional services are held.

In addition to the spiritual support and teachings imparted by the Master Hilarion, the Masters Morya and Koot Hoomi have also from time to time imparted important teachings and rendered great assistance to the Master Hilarion in promoting the good and welfare of the organization from both the inner and outer standpoints.

The Masters referred to have been in constant communication with those in charge of the Temple movement on the various planes of being. Much of this has been purely interior, but at times letters have been received on the outer planes



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through the ordinary mail, and at times some of the Masters have been contacted by one or more of the inner groups in physical bodies, in broad daylight, and in the presence of many witnesses.

In addition to the object of forming a nucleus of a universal brotherhood of humanity without distinction of race, color, or creed, the Temple of the People has sought to study and understand the latent powers in man and to study all of the religions of the world with a view of finding the thread of truth running through them all. These teachings have been sent out by the Temple of the People in its official magazine, *The Temple Artisan*, and in the various books and booklets published by the organization."

Beginning with the February issue of ILLUMINATION, special articles in the French and German languages will be an added feature for the benefit of our friends in Europe.

### TWO BOOKS

"The Himalayan World" with illustrations, will be ready for publication toward the end of the year. Paradise of Kashmir, Garden of Eden, Holy Lake Manasa, Mount Kailasa, The Kuru Valley, Gauri Shankar, Kanchanan-Ganga and Dhaval-Giri—the three highest peaks, the Pilgrimages and Shrines, the story of World History, Silent Research Workers in the retreats, Miracles of light and air, Guardians of the snows, the two Worlds.

"The Himalayan Rulers"—Study in World Government, and Evolution of

Races as well as Religions—will be ready for publication sometime in 1932.

These books are based upon twenty years of Spiritual Research by Shri Vishwanath Keskar, the Author.

Price, \$4.00 each.

Subscriptions should be sent to the School of Life Foundation, Publishers, 310 Riverside Drive, New York, N. Y.

To the many admirers of Shri Keskar, who have awaited eagerly his printed word, the news of the approaching publication by the Roerich Museum Press of his "Pillars of Life" will be most gratifying. This work is devoted to eight of Shri Keskar's inspired lectures—seven given in Ascona, and one at the Maha Bodhi Society, Roerich Museum, New York City. Their universal and inspired character is immediately seen in the very titles of the lectures which include:

From East to West  
The Philosophy of Death  
Fundamentals of Spiritual Life  
Life Universal  
Western Science and Eastern Mysticism  
Service  
The Aspirant on the Path  
The Eight-Fold Path

The work will provide opportunity for his many students and admirers to study and absorb the beautiful expression of his spirit.

All students of the School of Life are invited to send in their orders at once to the Roerich Museum Press for their copy of the first book of Shri Vishwanath Keskar's to be printed in America.

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