

# ILLUMINATION

AN INTERNATIONAL MAGAZINE

devoted to the  
ENLIGHTENMENT of MAN

Volume I

February 1931

Number 4



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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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As a wide hospitality is extended by ILLUMINATION to all fields of Philosophy, Religions, Science and Art, it is deemed preferable and necessary to leave to all contributors the full responsibility for the ideas and ideals expressed in their articles.

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# *Announcements*

SHRI VISHWANATH KESKAR

*THE HIGHLANDS*

WASHINGTON, D. C.

*February, 1931*

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Sunday    11 A.M.—Studies in Bibles.  
             4 P.M.—Spiritual Health and Healing.

Monday    8 P.M.—Yoga Classes.

Thursday   8 P.M.—Meditation Groups.

Friday      8 P.M.—Studies in Poetry and Mysticism.

Meditation Every Day, 12 Noon to 12.15.

Philosophy, Education and Art of the New Age—February 7th and 8th at  
8 P.M. The Playhouse, 1814 N Street, N.W., Washington, D. C.

Speakers: Shri Vishwanath Kesar; Miss Frances R. Grant; Dr. Charles F. Fleischer.

February 15—"The New Civilization." Theosophical Society Washington  
Lodge, Theosophic Hall, 1216 H Street, Northwest.

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## NEW YORK

Silent Meditation daily at 12.00 o'clock noon.

Meditation every Thursday evening at 8 o'clock in Studio 1214.

Lecture by Shri Vishwanath on "Powers of Light and Darkness," in Hall  
of East. Roerich Museum, February 10th, at 8.30 P.M.

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Spiritual Centres recommended for study:

Master Institute of the Roerich Museum, 310 Riverside Drive,  
New York City.

International Centre for Spiritual Research, Villa Gabriella,  
Ascona, Switzerland.

Arcane School, 11 West 42nd Street, New York City.

Unity School of Christianity, Kansas City, Mo.

Les Polaires, 100 Rue Richelieu, Paris.

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

The Temple of the People, Halcyon, California.



# EDITORIAL

*By D. E. G.*

**E**MANCIPATION, Liberty, Freedom, and Independence are living words which are flashed upon the screen of man's consciousness today, as the memory film of the yesterdays is unwound at the approach of the birthday celebrations of two great American liberators—WASHINGTON and LINCOLN. These two are symbols for Americans because they were the great spirits who guided young America through two crucial epochs in her history.

They remind us today of all the great Teachers, Guides, and Liberators of humanity throughout the ages—spiritually and otherwise—who have broken the chains of slavery and blazed a new trail for the upward progress and higher freedom of mankind.

Today the world is imperiled by the bonds of a self-imposed slavery. It is a form of slavery more unjust and brutal than Lincoln had to contend with in the early life of America. Man is a slave to selfishness, greed, intolerance, ignorance, unkindness, fear, and a strange unbrotherliness. He has permitted his higher self to become the slave of his lower self. Thus man's act of enslaving himself has bound his brother also—until the whole of humanity struggles in bondage.

Lincoln, great as he was, cannot now issue a proclamation of Emancipation which will liberate man from the chains of Selfishness, Greed, and Intolerance.

Even the great Buddha, or Jesus Christ,

who pointed unmistakably, and demonstrated clearly, the way to freedom and liberation of mankind, will not come down and break the bonds of slavery which bind humanity today.

Man must free himself. He must seek within himself for the power to overcome the slavery into which his lower nature has bound him. He must dig deep within the silent depths of his inner consciousness before he can discover the secret passage that will lead him up and out into the spiritual world of freedom and sunshine.

It is a day in the history of man when he seems weary of the struggle and chase after mere exterior material manifestations of himself, and his kind. Man is learning from the bitter experiences of life to think for himself. He knows that freedom of mind and heart cannot be won in the pursuit of selfish greed, injustice, worldly power, and the passing material shadows. The clouds of the chaotic world have kept the sunlight of freedom out of his sight—but man turned within and caught a glimpse of the sunlight of his soul. He has discovered God, and learned that He is knowable in the Silence of his Being. And, today, man is almost in sight of, hearing and touch with, the INFINITE LIBERATOR—and he will emerge from earthly bondage into the sunlit realms of TRUE FREEDOM, Peace and Harmony—through the heretofore unrealized Spirit within himself.



# Wisdom of Life

By SHRI VISHWANATH KESKAR

## HUMANISM IN RELIGION

THERE are elements in man's thoughts and life which defy all measurement of rod and compass, scale and test-tube. Man not only exists but lives, he not only feels but thinks; he not only reacts but imitates. He dreams of laws and sees visions. He is a law unto himself, a creator within his own realm of action and effort. A new reality came into the world when man was born. For æons the evolution of life went on

upon this planet. In man life for the first time awoke to consciousness. With consciousness came awareness of the evolving process, an interest in its meaning, a desire for its control. These qualities make man a new creature, a person, a spirit.

John Haynes Holmes says: "Humanism is the religion of humanity. It interprets religion in terms not of divine revelation but of human experience."



## CULTURE

KNOWLEDGE is the body of culture, understanding is its soul. It is not something that lodges in the head, it is something that lives in the life. It is not an accumulation of learning, but an application of experience and education, association and travel, enhancing the sensibility, deepening the significance and reducing the friction of life. It is the growth of knowledge into understanding and courtesy.

Goodness is greater than culture and Christ is profounder than Socrates. But properly understood culture includes much kindness. The one grand crown adornment of culture is—"Thou shalt not be cruel."

Culture and self-control are synonymous terms. The true test comes in one's dealings with one's inferiors, that is those unfortunate ones who by the omnipotence of accidents seem to be beneath us—fallen fellow wrestlers in the stark arena of life.

Culture has the power of enabling us to be happy in the only way wherein most human beings can be happy—in complete defiance of their surroundings. If he is fortunate as well as wise, he will be able to escape from crowds and noise, and find in Nature herself—that God of Gods, the meekest, deepest pleasures that culture can afford.

Culture is a bridge and bond between Nature and country; it is rooted and nurtured in the one, it flowers and is perfected in the other. To love tall buildings and marvellous mechanism is a revelation of one's immaturity. Even to seek the beauties of Nature is not enough. The real lover will relish Nature in all her moods; he will find strange delight in her anger and storms; her cloudy and rainy gloominess. Above all he will court her when he is alone, and will try to find her where no third voice can disturb this communion.



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He will learn the names of the plants and flowers, of the birds and animals, of the planets and rocks. He will lay up in the storehouse of his memory thousands of impressions of hill and valley, brook

and wood, till the peace of great fields and placid animals is upon him, and he knows the amplitude of time and space and even death becomes tolerable, because it is a natural and necessary thing.



### GOD AND THE UNIVERSE

**H**EAVEN is not a place above but a condition or state of mind in which we may be now, without either dying or journeying from the human habitation.

This universe which expands in front of our vision is almost infinitely great, and each year seems to add to its immensity, as research, astronomical discovery and calculations add to our knowledge. It is possible and indeed probable that round these stars circle planets similar to our own and no doubt capable of supporting life.

Man is removed as far from the proton and electron as he is from the distant stars—he is occupying a middle position within the limits of finite measurement. Life and death and a future are all expressions of that limitation of measurement in minutes and years, inches and miles. So that the universe of which we

obtain knowledge through the five physical senses is nevertheless still wrongly interpreted to us by those senses.

The Infinite does not mean finite indefinitely extended, nor does Eternal mean time perpetually prolonged. Infinite and Eternal are opposites of space and time ideas.

To Ever-Presence there can be no distance, nothing can be farther away or more near—to Eternal Life there can be no meaning in a life that begins and ends.

Things which are seen with the senses are temporal; things which are unseen are Eternal. How simple to apply this one bare truth to every problem of human life. Behind every discord, illness, sin, crime, lies an Eternal Reality of which that discord is but a warped and ugly vision. That man has now an indestructible life in the Mind and Presence of the Eternal and Infinite, is the starting point of all Spiritual teaching and Healing.



### PROGRESS

**I**N the case of humanity—the heart always the same, the intellect tries to perfect itself; passions, virtues, and vices do not change much—but knowledge increases.

“The development of humanity,” says Eckermann, “seems to be a matter of thousands of years.” “Who knows, may be of millions,” said Goethe.

“To develop, there will always be some kind of hindrance and distress. Men will become clever and more intelligent, but not better nor happier nor more effective in action, at least except for a limited period. I see the time coming when God will take no pleasure in the race and must again proceed to a regenerated creation.”

The man of Europe tells of progress



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because by the aid of a few scientific discoveries he has established a society which has mistaken comfort for civilization. Civilized Europe is not happy. Its existence is a fever which it calls progress.

It was the coming of the World War that shook the faith of our century in progress. Men began to discover how precariously thin was their coat of civilization—how insecure their security, and how poor their freedom.

Science, which promised to improve conditions of life, became an instrument of destruction. In four years all the accumulated treasures of science and litera-

ture disappeared and their place was taken by bitterness and despair. Both the Allies and the Vanquished lost their purpose and goal. Democracy became imperialistic. People lost all faith in themselves and in each other. Progress was a delusion, a mockery.

The earth produces metals as well as food. Progress depends less upon methods of selection than upon character of institutions; it rests upon education and government rather than upon the elimination of the weak by the strong. How far does the church, the family, the school and the state help in progressive civilization?—*A compilation.*

# *The Living Spirit as Revealed in Art Form*

By ELIOT CLARK

FORM as manifested in the creative arts is one of the most potent and significant means of expression and communion. The visible symbol of life, it is the bridge between the seen and the unseen.

Since the invention of printing and photography vision has lost much of its elemental and essential significance. The word concept has been so abused by irrelevant miscellany that other attributes or inlets of consciousness have been dulled and atrophied.

The eye is used as a mirror rather than as a means of revelation. The true seer is the seer or prophet, the one who sees the life force within the form, the one who realizes that the visible manifestation is

the effect of a living cause and that the cause is but part of a living whole.

Art is the silent manifestation of man and is made to speak only when we approach it with sympathetic understanding. Mind and spirit must be attuned before the eye can comprehend. The eye is but a transformer or means of enlightenment. The key to the words of art is psychic affinity.

The expression of the past then begins to re-awaken and the ocular image is transformed into a living realization. So may one attain new dimensions of being and enter the realms of illimitable expanse through the rich inheritance of the past and its message for the future.



# Fearless Death

By LOIS KELLOGG

NEVER the spirit was born;  
The spirit shall cease to be never;  
Never was time it was not;  
End and Beginning are dreams.

BIRTHLESS, and deathless, and  
changeless,  
Remaineth the spirit for ever;  
Death hath not touched it at all,  
Dead though the house of it seems!

—*The Song Celestial (Bhagavad Gita).*

In another Eastern poem it is declared  
of the body after death:

"This was mine—It is not I."

These fragments express the attitude of  
the East on death. Immortality is a living  
reality to them. Here, in the West, there  
is a prevailing fear of death.

When I asked a man of prominent family  
in India what impressed him most  
about Europe, his answer was that he was:  
"shocked by the fear of death. In my  
country," he said, "they have not this  
fear."

We say we believe in immortality but our  
actions belie our words. Otherwise how  
can we account for the gloomy black; the  
sonorous tones, the clinging to the body;  
and all the long, dreary, dismal trail of  
mourning that follows the advent of death.

Shri Keskar wrote in the first issue of  
the magazine—"Let us face the problem  
of the fear of death cheerfully."

What can be done to act on this sugges-  
tion, to intensify the accent on cheer and  
fearlessness; to bring nearer the goal of  
deathlessness? Let us hasten to dispel the  
shadow by letting the light of our under-  
standing shine in every possible direction.

How can we let it shine—this light of  
realization that it is only the bodies, the  
forms, that come and go; and that we go  
on forever?

Let us begin with the children. Smile  
about death. Say to them that the body  
is a cast-off garment. Show them that, of  
course, life never dies; that we simply leave  
that which has held us—even a moth leaves  
the cocoon to fly free of that which it has  
outgrown. Opportunities to illustrate will  
offer themselves; it may be the cast-off  
skin of a snake—or the vacated shell of  
a locust. Let us explain the law of growth  
in all things—from darkness into light,  
with the example of the seed. Their vision  
will gradually expand from the single and  
apparent seed of the flower to all seed.

Rabindranath Tagore writes in *Gitanjali*: "I was not aware of the moment when  
I just crossed the threshold of this life.  
What was the power that made me open  
out into this vast mystery like a bud in  
the forest at midnight? When in the morn-  
ing I looked upon the light I felt in a mo-  
ment that I was no stranger in this world;  
that the inscrutable without name and  
form had taken me in its arms in the form  
of my mother. Even so in death the same  
unknown will appear as ever known to me.  
And because I love this life, I know I shall  
love death as well. The child cries out  
when from the right breast the mother  
takes it away, in the very next moment to  
find in the left one its consolation."

Let us gather in the force of our know-  
ing, then ray it out in silent thought, in  
word, in action, in our attitude to all our  
contacts; and through every medium—  
music, art, poetry and the dance.



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And last of all, with the passing of the old thought, surely the old forms will fall away; then a rite will be required that will be in harmony with the idea of liberation; a ceremony to uplift the thought from the body, and the grave to the beautiful, the triumphant and eternal; a fitting symbol that shall reflect as a beacon light the power of our faith; as high and pure and holy and joyous a symbol as we can conceive; a true celebration in honor of those who have gone from darkness into light.

Those alive to this thought must unite to formulate a ceremony, or ceremonies, free from the fearful black, and filled with the radiant light of life.

"If you would indeed behold the spirit of death open your heart wide unto the body of life. For life and death are one,

even as the river and sea are one. . . .

"And what is it to cease breathing but to free the breath from its restless tides that it may rise and expand and seek God unencumbered?

"Only when you drink from the river of silence shall you indeed sing.

"And when you have reached the mountain top then you shall begin to climb.

"And when the earth shall claim your limbs, then shall you truly dance."

—*The Prophet by Kahlil Gibran.*

EDITOR'S NOTE—The writer of this article will be glad to receive helpful thoughts and suggestions from the readers of ILLUMINATION on the idea of overcoming the fear of death. Address your suggestions to the writer c/o ILLUMINATION.



*From a painting by Nicholas Roerich*

*Roerich Museum, N. Y.*

"BUDDHA THE CONQUEROR"



# *Bibles of the World*

(AN INTRODUCTION)

By SHRI VISHWANATH KESKAR

THE study of comparative Religion and Philosophy has brought to light many significant points of similarity between the great faiths and their teachings on the ethics of conduct and principles of inner life.

Man has reached a stage in evolution when he cannot make real progress without an understanding of the different parts of his being and a knowledge of his relation to other fellowmen in the world. He is forced into a position of—"KNOW OR FALL BACK!" He has lost the old power of playing upon another's ignorance and then conquering him.

The Printing Press, with all its abuse and corruption, has brought to man's doors the treasures of Art and Science, Religion and Philosophy, History and Sociology, and thus he is compelled to read something of other men's lives and experience.

In the midst of prejudice and blindness, based upon racial and social differences, he has begun dimly to feel the throb of common life that brings all men and women together.

Science may flourish or it may fade, but the heart will ever seek the beyond. The hereafter runs close upon the heels of the Here and Now.

Bibles of the world reveal the heart of the Human race, its aspirations and spiritual achievements. A careful study of the main tenets of these Great Books will today yield a rich harvest of peace and joy, and inward happiness. Sympathetic readers of Scriptures, and students of World Religion, will find wonderful in-

spiration in the unity of the fundamental teachings. They clearly prove that cardinal virtues like Love, Purity, Truthfulness, Temperance, and Altruism, do not belong to any one particular religion, but are the common property of all religious men and women.

The main Scriptures are seven in number, and there are seven minor Bibles. The Vedas, including the Upanishads and the Bhagavad Geeta, form the Holy Bibles of the Aryan Hindus of India. The Tri-Pitakas, or three Caskets of Teachings of Buddha, are the main Bible of Buddhism. Avesta, the Bible of Zoroastrians of Ancient Iran or Persia, is written in Paheloi or Persianized Sanskrit, as the large part of Buddhistic canon is written in Pali or simplified Sanskrit. These three sets of Scriptures belong to one Home of Religions and Races, the Aryans of Central Asia and India.

The Book of Hermes takes the place of a Bible for the Egyptian race. The Hebrew Laws gave the Jews a new light. Judaism gave birth to Jesus Christ who in turn gave the New Testament or Bible. These three Scriptures belong to the second group of the Aryan family, the Egyptians, Jews and the Christians, and mark the next stage in man's history on earth.

Arabia was in labor for a long time before she could produce a Prophet—a Bible, the Koran. Mohammed gave the last of Seven Inspired Bibles and is the last of the Great Initiates. All are Spiritually Great and Divinely Inspired. Confucius and Laotze, Mahavir Muni and Nanak Deva, Pythagoras and St. Francis



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of Assisi are not less conspicuous in their contributions to the Sacred literature of the world.

Rama, Krishna, Buddha, Zarathustra, Moses, Confucius, Jesus and Mohammed, form a rosary of eight priceless beads of Spirituality. There is no One higher or lower in the Realm of the High Initiates. It is we foolish men who make our own distinctions and place one above another, either because one precedes or succeeds in time, or because He is our Prophet.

A few quotations from the Scriptures on the fundamentals of Spiritual Life and Peace will clearly prove how they breathe a spirit of universal tolerance and brotherhood. Bibles and Prophets go together. No prophet wrote a Bible, but every Great Prophet lived the Bible and made it possible for his disciples to read it in his life and then to write it for the world.

"All religions rise like rivers from the mountains and flow into the sea of water."  
—*God*.

"All paths lead to the same goal."  
—*Aryan Scriptures*.

"God hath made of one blood all the nations of the Earth."

—*Bible, New Testament*.

"Religions are many and varied, but reason is one. The Spiritually minded see the same Truth in different faiths."  
—*Confucius*.

"Wisdom always enters the holy souls and maketh them good friends of God and Prophets."  
—*Old Testament*.

The Golden Rule of love and treatment is found in all Bibles almost in identical terms. A few examples:

"The Rule of life is to see all beings in us and we in them. Treat others as you would treat yourself."  
—*Bhagavad Geeta*.

"Each man should give to others the happiness he desires for himself."

—*Dhammapada*.

"Let none treat his brother in a way he himself would not like to be treated."  
—*The Koran*.

"Do ye unto others as ye would have them do unto you."  
—*Bible*.

"The Great Initiates," by Eduard Schuré, and "Seven Great Bibles," by Alfred Martin, will be found very helpful as guides along this path. The New Age demands a clear understanding of the Unity of purpose that underlies all human endeavor toward progress and perfection. Bibles are Books of Illumination and they interpret the spirit of Wisdom and Love for all men.



# Hearing With Light Vibrations

*Astounding Telescopic Ear that Makes Possible the Hearing of Sounds, Voices and Music from the Infinite Depths of Space. Complex multi-tubed instruments, invented by Charles J. Clarke, New York scientist and writer, transforms light into sound, and makes possible the broadcasting of a practically unlimited number of programs simultaneously*

THE scientific and religious world is staggered and stunned by the immense possibilities of these remarkable inventions which make not only inter-planetary but inter-galaxial communications possible, for light from distant worlds so far away that it takes untold thousands of light years for their light to reach our planet, could transmit the human voice and talk to us with the aid of these amazing inventions, whose telescopic receiver has selenium ears that transform light vibrations into sound waves.

Down through the ages there have been a few of mankind whose sensitive natures were Receiving Stations of the Once Great Unknown, and now with the aid of an artificial telescopic ear, many others may listen to messages broadcasted from the Infinite Hosts of Heaven.

According to the statement given to ILLUMINATION by Mr. Clarke,—the complex, multi-tubed telescopic ear can also detect rays of light too faint to





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be seen by the unaided human eye, and by means of a polarized light projector equipped with a specially designed shutter directly connected with a vibrating diaphragm something like that of an ordinary telephone transmitter, the human voice will carry hundreds of miles over the polarized light rays as clear as if the speaker were just across the room.

By means of a system of reflectors set up every few hundred miles it would be possible to talk around the world with light rays; and what might not be conceived at first thought, this system of communication by means of varying the intensity of polarized light rays could be used even in the daytime, for the telescopic selenium ear can be made so sensitive as to register the projected polarized light rays even in bright sunlight.

The polarized light ray projector, sending out only a narrow beam of light to a telescopic receiver, not only makes possible private communications over immense distances, but also permits the broadcasting of a practically unlimited number of messages or programs simultaneously

without interference, and a multiplex receiving station could be so wired that it would be possible to instantly connect up an individual telephone line or loud speaker with any program desired.

By a special adaptation of the inventions the varying intensity of a spot of light projected in television could be made to operate a loud speaker, thus perfectly synchronizing vision and voice.

Every large sea craft or air craft could be equipped with a telescopic spar carrying a polarized light projector which could be elevated in case of danger and, revolving, send out an S.O.S. signal for hundreds of miles in every direction.

Mr. Clarke, like all true scientists, does not wish to commercialize his inventions, and all United States and foreign patents will be used more for the purpose of preventing any monopoly of his discoveries, than for personal profit. In fact he has already offered to assign to the United States Government all patents granted to him in order to prevent any private exploitation of his inventions now or later.



### BROTHERHOOD

The One bethought Him to make man  
Of many-colored dust,  
And mixed the holy spirit in  
In portions right and just:  
Each had a part of mind and heart  
From One Himself in trust.

Thus came the brown and yellow men  
And black and white and red,  
So different in their outer look,  
Alike in heart and head;  
The self-same earth before their birth,  
The self-same dust when dead.

*By Pai Ta-shun.*



# *Religion and International Relations*

By DR. HENRY A. ATKINSON

WE have learned how to live together in the community after long years of experiment. It now remains for us to learn how to live together in the world. In the earliest days people in one tribe looked upon those outside their own restricted circle as enemies. The way of life, worship, narrow views and bigotry, bred an intolerance aggravated by natural differences of opinion which led always to conflict. As society became more settled this same attitude continued, and up to the present, but one method of settlement has been employed in all international disputes; that is, war. So we find today, as in the earliest times, the chief problem in world relations is the problem of peace and war.

War educates, levels barriers, forces the will of the stronger upon the weaker, and is a mighty instrument, but has proved itself through more than six thousand years of trial a dismal failure.

There is a better way to settle international disputes than the old way, and that way must be found. Might does not make right and justice never awaits the arbitrament of the sword. Human good is delayed and the processes of development slowed down by the senseless loss through incessant war. Millions of men and women throughout the earth today are praying for, longing for, and working for peace. Has religion any contribution to make?

If you ask the average man this question, "Can religion prevent war?" he will say, "No." To him religion has been a fighting force—Catholic and Protestant,

Jew and Arab, Hindu and Moslem, Lutheran and Calvinist, Methodist and Baptist. These very names signify opposing forces.

The historian will agree with the man on the street in saying that religion cannot prevent war. Wars in the past have been largely fought either for religion or by the aid of religion. From the earliest time man built his altar over against the altar of his neighbor. Religion is today and always has been a divisive factor in human affairs. By its very definition religion binds man back to his God but in its activities it seems to divide him from his fellow men. The Fatherhood of God is a doctrine much easier to accept as an article of faith than the Universal Brotherhood of man—if one is to judge by practical results. Religion has always identified itself with race and national aspirations. Every war that was ever fought has had the active support of religion and many wars may be considered purely religious. This is what the historian will tell you.

However, in spite of common experience and historical evidence, I am sure that a deeper study of history will convince anyone that there have been few purely religious wars; that is, wars fought solely for religion and in the interests of religion. Hundreds of times religions of all faiths have stood shoulder to shoulder for war purposes. There is ample evidence in history to prove that if you can find a cause great enough you can command all the resources of mankind for its accomplishment.



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To millions, life is an untold evil. Poverty, incompetency, sickness, disease, and death stalk the human race. Social progress is slow. Colossal evils strongly entrenched hold their own largely because at recurring intervals all the resources of humanity are squandered in senseless slaughter. Disillusioning years have followed since 1918, when the Allies won the victory in the greatest war ever fought. Since then countless millions have been asking, "When will this democracy that is now saved at such a cost begin to shed some of its divine benedictions upon us?"

Peace is something that cannot be secured by any short-cut methods. No nation, no matter how great it may be, can solve its own problems, nor can it live apart from the rest of the world. Religion, to be utilized in the effort to do away with war and establish peace upon the earth, must function on a world-wide basis, for

we recognize today that whatever might have been true in the past, it is no longer possible for people to live within the boundaries of their own country. Physically we may stay at home—but our needs, interest; indeed our every mode and means of existence, depend upon keeping in right relationships with our neighbors.

Never before has there been such a clear vision as to what is really needed; never has the ideal of world fellowship and human brotherhood been so necessary. Religion can abolish war. If the religious instincts of humanity can be mobilized for war, surely they can be mobilized for peace. This is the day of the common man. Either the eleven living religions can cooperate to put an end to war or else war will put an end to modern governments and the religions that now dominate humanity will be cast aside as the useless appendages of an outgrown past.



"In this world are countless masses of beings suffering all manner of pain. Old age is waiting like a tigress. Life ebbs away as if it were water from out a broken pot. Disease kills like enemies. Prosperity is but a dream; youth is like a flower. Life is seen and is gone like lightning. The body is but a bubble of water. How then can one know this and yet remain content? The Jivatma passes through lakhs of existences, yet only as man can he obtain the truth. It is with great difficulty that one is born as man.

Therefore is he a self-killer who, having obtained such excellent birth, does not know what is for his good. Some there be who, having drunk the wine of delusion, are lost in worldly pursuits, who reck not the flight of time and are moved not at the sight of suffering. The Shastras are many, life is short and there are a million obstacles. Therefore should their essence be mastered just as the Hangsa separates the milk from the water with which it has been mixed."

—From *Kularnava Tantra*.



# *The Real Issue*

From THE BUSINESS WEEK

IT is impossible for business men to form an intelligent and sound judgment about the future without a clearer understanding than is anywhere evident of the nature and significance of the situation in which American industry finds itself today. This is a time calling for extraordinary effort in clear thinking, courageous leadership, and decisive action. Yet, more than in any other depression of the past, there seems today to be among business and financial leaders a curious and disturbing unwillingness or inability to come to grips with the situation and grasp its meaning.

The reactions of the business community to this depression have so far been mainly of two kinds. On the one hand you find the unreasonably, cry-baby pessimism of those who see it in the beginning of a long period of price decline, business stagnation, and painful economic readjustment; on the other, the smug, careless self-assurance of those who feel that it is just one of those inevitable periods of slackness which will pass over and leave things much as they were before.

What is involved in this situation is more than another of those cyclical fluctuations of business, profits, or employment. Business is almost certain to improve sooner or later, but we should not delude ourselves in believing that this will erase the memories or the effects of the things that are happening today. The important thing in this depression is not the temporary losses to business or the hardships to labor which it brings in its train; it is the consequence of these things upon men's minds. It is one thing for men to lose their jobs; another for them to lose their faith.

In that light, this depression is more than a passing circumstance in our history; it is a crucial turning point in industrial civilization, not only for the United States, but for the world. Because of the circumstances in which it takes place—far more universal in their scope and far different in their character from any in the depressions of our past—it presents the first and perhaps final challenge to the economic and political systems under which the western world has lived for more than a century and a half. It is not too much to say the philosophy of individual and organized private initiative upon which our business system is founded and operated under the leadership of business men, economists, and engineers who have replaced the kings and statesmen of the past, is definitely on trial today, more decisively than it ever has been before. And because of the dominant position of the United States in world economic affairs and the leadership it has assumed in world progress, this philosophy is meeting its crucial test here for all the world.

Unless this business system, founded on private individual and organized effort, can demonstrate its ability, and unless our business and financial leaders developed by this system can demonstrate their intelligence and determination, to sustain stable progress in this country and maintain and advance American standards of living, vast masses of people in this and other countries are going to consider seriously the possibility of achieving these ends under some other social philosophy and system of economic control. All of Europe has already gone a long way toward state



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socialism in one form or another; Russia the whole way. Unless the United States can effectively resume its leadership in world economic affairs and demonstrate by its own success in meeting this crisis the superiority of the philosophy of which it

now stands as practically the sole exponent, outright communism will be knocking at the gates of Berlin and London within the next decade, and the echoes of that summons will be heard across the wide seas.

### *Hindu Music*

By RABINDRANATH TAGORE

**T**HERE are six major tunes called raginis,—they have been personified with a wealth of detail.

In our country musicians have always associated with ragas and raginis with different parts of the day and night and with seasons too. For instance, BHAIRO is a ragini of the morning. But is it an imitation of the thousand sounds of the new awakened earth that we hear in the morning time? No. The musician who composed it had heard with rapt soul the inner music of all the various sounds—and more, of the deep and soundless silence of the morning, and then he could say that his "Bhairo" was a ragini of the morning. How can that be confounded with any outward expression of the morning which is only perceived through the senses?

This distinctive feature of Indian Music appeals to me. Morning and noon, evening and night and deep midnight, the rains and spring all have their respective ragas and raginis. In all seasons and at all times, ever new raginis are being played in the private audience-chamber of the Creator, where by the deepest ear of the heart our musicians have caught some of their notes fleetingly.

The Hindu raginis therefore suggest to you that beneath this outer manifestation

of the universe there is another manifestation more intense and profound. In our country the execution of a song is considered to be of minor importance. India goes to the extreme of almost holding with contempt any finesse in singing, and our master singers never take the trouble to make their voice and manner attractive. They are not ashamed if their gestures are violent, their top notes cracked and their bass notes unnatural. They take it to be their sole function to display their perfect mastery over all the intricacies of times and tunes, forms and formalities of the classic traditions.

Our music is the music of cosmic emotion. It deals not primarily with the drama of the vicissitudes of human life. It does not give emphasis to the social enjoyment of men. In fact, in all our festivities the business of our music seems to me to bring to the heart of the crowded gathering the sense of the solitude and vastness that surround us on all sides. It is never its function to provide fuel for the flame of our gaiety, but to temper it and add to it a quality of depth and detachment.

Our raginis of springtide and rains, of midnight and daybreak, have the profound pathos of all the all-pervading intimacy, yet immense aloofness of Nature.



# *Toward the Light*

By M. VICTOR FOX

LIFE, as we view it in our present era, is made up of a series of almost continuous and rapid inner and outer adjustments and changes. There perhaps never was a time on the face of our Globe when the motion of Life had been accelerated to a degree that we see it today. Or shall we say, that never have the denser forms that Life uses, registered such sensitivity to the strong current of Life. It would seem that those who are not yet prepared to make the necessary adjustments in their personality life, which would in some measure respond to and harmonize with, the increasing pressure of life within all forms, will sooner or later find themselves "adrift on the high seas," tossed about like a ship without a rudder.

Because the changes that are taking place in the world at this time are so rapid and so drastic, the element of correct "choice" in every department of our nature becomes of paramount importance. Our capacity to rightly discriminate will determine the direction in which our consciousness will move. Outwardly, we travel in a "space-time" conveyance, while inwardly, the means of locomotion and the destination of our journey, is the expansion of our conscious awareness.

"Life is a Journey." There is no standing still. Each one has to determine for himself his own objective and immediate goal. Most of us have arrived at the crossroads of our journey. That is why the deliberate choice of direction is so momentous. When there are more in the human family who have chosen the path of Light, the entire tide of evolution in all the king-

doms of nature should assume a more definite outline of Purpose, for Man is the "wedge" or the "keystone" between the higher and the lower kingdoms.

We are very much developed or perhaps over-developed, outwardly. The trunk and the branches of the tree of man are well groomed and ready to bring forth the fruit, when we can go up to the "roots" of our being, for further nourishment. For the most part, we have not yet begun to touch the roots of our nature. We have very largely nourished ourselves with "exterior foods." If, however, our tree of life is to survive the storms and the stress of the outer world, our roots must grow deep and branch out within, thus securing a firm foundation. Only then can we grow to the fullness of our stature. We must ultimately realize our Wholeness, our Completeness. No longer shall we be content to live on the husks of exteriors, for we shall ever want to push upward and tap the fountain, from which flows the pure waters of life. Not until we have answered the urge to look inward and upward can we begin to drink of these waters and thus build for the fullest expression of life in the outer world.

There is a "narrow bridge" that connects the world of the outer man with the world of the inner man. If we would cross that bridge, we must first leave all excess baggage behind. All things that bind and enslave us, the narrow ideas that imprison us, those attachments that are as dead weights around us, all forms of thought, feeling and action that are contrary to an inclusive and all-embracing life, must go, before we can be permitted to enter the



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gateway that leads into the land of Light and Life.

The inherent freedom of Life will not be bound, nay, it cannot be bound, even though we may temporarily appear to circumscribe it by our separative ideas. Life seeks, and will, through its own pressure and momentum, attain the same measure and expression of unity through the medium of substance and form, that it now feels as part of its own inherent and essential nature.

The deflation of our ideas of what we consider to be vital and necessary for our peace and happiness, must go on relentlessly. Values commonly accepted must be carefully scrutinized. Although all worldly goods may come to us, yet we do not permit the threads of our hearts to entwine themselves around them and thereby create fetters that must ultimately be severed,

with great pain and at great cost. We shall recognize the correct use and properly evaluate all that comes to us, realizing that we are merely trustees or channels through which all energies must flow, whether they be the dense energies of worldly goods or the subtler and rarer energies of Light and Life.

The maze of complexities, which dim our understanding and act as the dense fog, that keeps us from realizing the Light that we are, must be dissipated. Simplicity of outer life seems to be the keynote for the coming era. It is through simplicity that we can more readily realize the Oneness of Life, and thus travel to the "mountain-top" from which vantage point we can scan the endless valleys and plains of the "forms" that are lighted by the Sun of the Self, and enable us to know ourselves as that Self of All.



*From a painting by Nicholas Roerich*

GUARDIAN OF THE ENTRANCE

*Roerich Museum, N. Y.*



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**G**IVE no heed to those who teach that thought is creative. Such is not true. Action creates thought. If you wish to determine how a man thinks, watch his acts.

**D**OES not thought precede action?

**N**O, action precedes thought.

**D**IDN'T God think before the world was created?

**N**O, God never thought. God is. Thought belongs to the brain cells of man. The creation of Earth began with action. The Spirit moved over the face of the Water, which is more clearly expressed by the statement that Spirit polarized itself with its opposite pole, Soul. Alchemically, Fire mated Water, and expansion began.

**W**HY did God move?

**U**NDER the impulse of expansion.

**A**ND this impulse or desire is not preceded by thought?

**N**O, impulse makes of thought a useless bubble. Impulse fulfilled creates new vision or thought.

**W**HY did God have the impulse to move?

**G**OD had no choice. God is Law and cannot break himself. God is Spirit, and Spirit moves through expansion. The Law has decreed that it must expand or disintegrate. So, when desire for expansion is ripe, Spirit moves through its fulfillment. As the great Spirit moves, so does the Spirit of man move, for man is THAT.

**E**XPANSION means action, and action creates wider vision and stirs the brain cells of the people and they think, many claiming that by thinking they have created new conditions.

*Sano Tarot—Written by Nancy Fullwood.*



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### INVISIBLE CITY

"A city built of dream, and therefore never built, and therefore built forever."

NOT out of mortar and clay, of granite and stone,  
Do we build the walls of the city invisible;  
But out of the heart's long reach, its mighty despair,  
Out of defeat and loss, out of contumely—  
Out of things "scorned and despised and rejected of men"—  
Out of envy and malice, slander and desolateness—  
Of joy and the love of comrades—of great eternal things,—  
Of the tissue of these is fashioned the lordly block.

WE shall not sing of honeyed cloying things  
In the City of Dream—not of things easily won—  
But we shall chant of the "lost battalions" who fought,  
Of victorious failure and of frustrate things.

MAKE wide your palaces, still steeper stretch their spires—  
Cover the earth with your arrogant cities of stone—  
Still for our building the city imperishable—  
Still for our building the turrets chiseled of dream! . . .

THANKS for the light of your bonfires, enemies;  
Thanks for the depth of girders, forged of the night;  
Thanks for the long long toil, the dark oblivion;  
Thanks for the heart's long roots dug in the soil of heaven;  
Thanks for the stones in the path, thanks for the bitter bread;  
Thanks for the days when we hung on the breast of God.  
On the ether swim the multiform blocks of our City—  
A mighty galleon their white etheric forms—  
Bearing each the kingly inscription. . . .  
These are the blocks the arm of gold cannot buy—  
These are the blocks the coveting eye cannot see.

STILL deeper, wider let rise the city invisible.  
One day, perchance, all men may come to its gates—  
One day the Lords of Life shall lead all souls therein—  
One day all hearts will come compassionate! . . .

—*Mary Siegrist.*



# *Light and Electricity*

By THE RIGHT HON. LORD CLIFFORD OF CHUDLEIGH, F.Z.S., F.G.S.

NOW the Ancients 10,000 years ago had drawn out a great deal on metaphysical matters that our modern scientists are now only beginning to open the door to and glimpse in upon. They grasped that there were three or four different dimensions of created matter (and laws which controlled matter), and in drafting them they spoke of the finite as the forces "I see, I hear, I feel and I think." Now when you are dealing with any infinitesimal problem you can neither see, hear nor feel. You may hear and feel without being able to see, then you have two of the three factors. You cannot possibly comprehend the Infinite. The characteristics of infinity are thus unlimited, immeasurable and invisible. Its forces can only travel in an absolutely straight line.

Up to a few years ago every scientist thought that there were only two forms of electricity, negative and positive, but I realized that our ancient philosopher could not be absolutely wrong even if we could not follow his theory, and that there must be a third part besides these two forces of electricity, and I started to try further sources.

First there was the centrifugal force of rejection which resulted in the commonly called forces of gravitation. This is supplied by atoms of electricity. Secondly, there would be electronic forces conducive to the negative electron. Now if there were only two forces at work, in the course of time all matter would be reduced to the centre of attraction and we should only have one element, uranium, and if we only had uranium the world as we know it today would not exist.

After twenty-five years of research, I made the discovery that these three forces, or the color waves of light, are related to the eternal triangle.

Now it is one thing to comprehend the problem and another thing to understand it sufficiently to be able to describe it to others, and it was not until 1920 when my researches, in which I was assisted by the greatest bio-chemist in England, Dr. Benjamin Moore of Oxford, enabled me to make a workable factor. During the following two years I made a discovery that infra-red, visible, and outer violet light, could be divided into  $120^\circ$ , each degree having a wave-length of 5,154 vibrations to the inch, and that twenty of these light waves created or controlled inorganic matter into organic substance; the other 100 creating ninety-two elements. . . .

Putting my tables into practice I found that if you could get a symbol by chemical formula (which is very difficult to get because our bio-chemists have not reduced matter to simple formulæ—many of them are very complicated), and when you can get a simple formula, if you use the measure of light at the bottom, the addition of that formula gives you the transformation of matter.

You cannot produce by artificial means any action by light treatment that nature does not produce, but you can, by the use of apparatus, identify it so that you can get in five minutes the same effect that you would get in a week's or a month's sunshine. To obtain this it is necessary to know the identical wave-length which will produce that action on the atoms of blood in your body. In true sunlight or in arti-



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ficial sunlight the different shades of all colors are blended together to make an invisible ray of white light. If each of these different color forces had an equal unit of wave-length at all times of the day and at all seasons of the year, and provided we could have continual sunshine, there would be no life, growth, heat or cold, and the world would be destitute of plant life or human or animal life, and simply be a mass of matter.

But in Nature there are several factors which work against and qualify the others, and at different times of the day or year negative effects are produced by the refraction and polarization caused on the ethereal wave of light which enters our atmosphere, and so every color predominates at a different time of the day and at different times of the year.

The colors predominating during the daytime are illustrated in the following table, but one cannot speak absolutely because they vary to some extent because of the longitude; they are not exact to a quarter of an hour or ten minutes at the equator as they are on the Arctic poles, but, as nearly as possible, are taken as averages:

Up to 5 a.m. ultra-violet waves predominate,

5 to 7 a.m. violet waves predominate,

7 to 9 a.m. indigo waves predominate,  
9 to 11 a.m. blue waves predominate,  
11 a.m. to 1 p.m. green waves predominate,

1 to 3 p.m. yellow waves predominate,  
3 to 5 p.m. orange waves predominate,  
5 to 7 p.m. red waves predominate, and  
7 to 12 midnight, infra-red waves predominate.

The seasonal changes are: during the months of December, January, February, the violet and indigo rays predominate; March and April, blue predominates; May and June, green; July and August, yellow; September, October and November, the red and infra-red.

The violet and indigo produce the stamina of the roots and stems of the trees, blue produces the sap, green produces the vital power of the plant which makes it grow, yellow produces the flower, orange and red produce the seed and ripening. If you shade away certain colors, these effects will not be produced. If you give violet and indigo and shade off the blue and green, your plant will become infested with germs and pests. If you have shaded off the green, it becomes distorted in growth. If you shade off the yellow the flower does not come to maturity, and if you shade off the orange and red it does not seed, and if you shade off the red the seed will not germinate.

"We already have enough knowledge which, if brought together, compared and sorted, would give us some approach to the normal child.

"The ideal to which we should strive is that there should be no child in America that has not been born under proper conditions, that does not live in hygienic surroundings, that ever suffers under

nourishment, that does not have prompt and efficient medical attention and inspection, that has not the complete birthright of a sound mind in a sound body, that has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being."—*President Herbert C. Hoover.*



# Golden Thoughts for Meditation

By S. V. K.

**P**OWER OF SILENCE—The wise men of all ages realized that the deeper part of our nature can only be expressed fully when our outer life is silent. They think deeply and act quietly, and so they have to retire from time to time into some kind of quietness. We misunderstand people of this kind. We judge the best by our low standards of activity.

**I**T is not the most active people to whom the world owes the most. The truly silent are the most usefully active. They enjoy deepest calm and patience and radiate help as well as comfort around them.

**I**T is again in the silence that we can hear the voice of Spirit. Economize all your powers and waste none in idle thought, in idle emotion, or in idle action.



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



**T**HIS house of flesh is never loved of me, but I have always found abundant love under this roof.



**K**EEP the heart pure with all diligence, for out of it comes the Issues of Life.



**M**AKE your life a regular sacrifice for service to mankind.



**T**HERE is no power greater than Love to build and to heal.



**L**ET me live like a child in purity and simplicity and the Father will receive.



**M**AY the sunshine of Wisdom bring Joy into everyday life.



**M**AKE your life a feast of Joyous Communion.



**W**HEN we understand the Self we make our own destiny.



# Moving with the Cosmic Tide

By G. G.

ETERNITY is one year older—25,000 of the years of man—than it was on its last birthday, when the Sun by precession of the equinoxes passed into Pisces, the sign of the fishes, which brought Christ and His “fishers of men.” We are now in the sign Aquarius, which is symbolized by a *man*, and which brings a truly human era. Mankind will function increasingly in the kingdom of mind—become more at home there.

It is impossible to grasp the entire significance of the New Age, but we can comprehend the more obvious facts. We know that our relationship to the Cosmos is altered, that Eternal Life is poured into our consciousness through another channel, another window of the firmament, and that this shifting of currents among the Eternal Energies demands a new adjustment and balancing of our own magnetic and dynamic currents, a new kind of response from us, the microcosmic beings. The Infinite has sounded a new note, bringing forth a new color and a new vibration.

What will happen if we fail to adjust our minds and bodies to the new influx of life, if we continue to sound the keynote of a world period that has passed into quiescence, and thus try in our weak and mortal way to oppose the Cosmic-marching-onward?

We cannot satisfactorily answer this question, just as we cannot understand the entire meaning of the Aquarian Age. But again reason and intuition come to our rescue, and establish certain fundamental principles from which to work. For instance, we know that as human beings accustom themselves to electrical currents passed through their bodies they can re-

ceive higher and higher voltage without shock or injury. In a similar way we may experiment with the new dynamic energy which the Era brings us. By an intelligent understanding of Cosmic readjustments we adjust our mental apparatus, and create receptivity to a higher rate of vibration. We train our invisible vehicles, which the advanced teachers tell us are of vital importance in the Aquarian Age. We have outgrown our heavy, cumbersome physical forms, and must put on finer garments before we knock at the entrance of our Eternal Home. We must build other forms of light, of more delicate hue, and of a higher rate of vibration.

It is a scientific fact that nothing new is invented and materialized until it is first conceived of and born in the mind. In analogous fashion the conception of the New Age and what it implies must be born before we can hope to alter our currents and become more delicate instruments, finer recording and receiving apparati for immortal melodies.

We have been told through the ages that man had an immortal soul, but we watch him live and die without displaying strong evidences of his immortality. In a sense this is the Age when man's immortal possibilities will unfold, when man will demonstrate his kinship with the gods, and his divine right to communion with the subtle worlds. The Cosmic Hour-glass marks the hour of his entrance into a higher rate of vibration, and therefore into a higher state of consciousness.

Let us join the rhythmical march of Eternity, and not loiter in the world's highways, whistling the tune of an Age that has vanished.



# *Eastern Affinities in Italian Art*

By MURIEL CIOLKOWSKA

TO the numerous collations or affinities between the great art styles of East and West accumulated by scholars these recent years, I venture to add a few which may so far have escaped attention. I do not, for instance, remember allusions to Buddhist art in connection with Giotto. Yet how undeniable is the resemblance in certain of his works, notably in the *Madonna and Child* and the *Christ Washing the Feet of His Disciples* at Padova! The resemblance cannot be ascribed to Byzantine influence, for it is just as much where it departs from that tradition as where it is still joined to it that the reminiscence occurs most strikingly.

A very extraordinary case is the *Annunciation* by Simone de Martino (A.D. 1344) and Lippo Memmi (A.D. 1357) which actually anticipates Japanese pictorial work. The similarity in the general type and design of the figures will be plain to everyone, but special attention should be given to the tartan drapery floating behind the angel.

In Donatello's rich and various productions I find one instance of conspicuous Oriental affinity—and that is in the bust of the *Donna della Famiglia Risaliti*, whose singularly Chinese features are partly responsible for the association brought to mind.

As to the Oriental characteristics in Botticelli, the *Birth of Venus* and at least one Madonna show many points for analogy with Chinese and Japanese art. Indeed the resemblance is so striking that it seems strange it has not long been a commonplace in criticism. Yet I do not remem-

ber Horne, Botticelli's master-exegesist, particularly arrested by it, though Mr. Lucas in his "Wanderer in Florence" does obliquely touch upon it. The angle of the figure of Venus and the whole cadence of the design are at once grandly and amusingly Oriental. The hands, it is true, are wanting in the splendid freedom of a Chinese artist, their drawing being a little precious and tormented, but the treatment of the feet is worthy of one. So much can be gathered from the accompanying reproduction, but when the original is studied the manner of painting is so surprisingly like Chinese technique that one can easily delude oneself into fancying one is gazing at a Chinese work. As to the head of the Madonna, are not its inclination, the drawing of the facial oval, of the eyes, less so of the mouth (which may have been spoilt by restorers) eminently Chinese? The head looked at upside-down emphasizes other secondary but singularly coinciding similarities.

Harking back to greater antiquity: An Etruscan head from a monument to a dead warrior belonging to the V and VI Centuries B.C. in the Florence Museum of Archaeology is astonishingly like the "clay head of a boy dug up at Khotan" reproduced in Fenollosa's book on "Epochs of Chinese and Japanese Art."

To make this thesis quite valid and convincing, a contrasting choice of European works pre-Raphaelite, Raphaelite and post-Raphaelite evidencing absence in points of similarity with Oriental art should be given. But as this would lead us too far the reader must recall them to his mind or look them up elsewhere.



# *The Laws of Thought*

By AUROBINDO GHOSE

**T**HOUGHT builds the universe. There is such a thing as the conscious holding of a thought. When this is done, all that opposes it, or seems contradictory to it, gradually melts away, and we wonder what has become of it, or why we were at one time under its illusion.

Anything may be achieved by thought. Death, disease, poverty, humiliation, any or all of these may be overcome. The one thought, "I am the strong! I am the strong!" earnestly held, calmly, confidently, unwaveringly and yet silently asserted, is enough. In the presence of one strong thought, all of a contrary opinion or partly so become apologetic, and seek to defend themselves, or to explain why they cannot quite agree.

Immense batteries may be made, by numbers of people uniting together to think a given thought. If a group of men and women could agree to give, say ten minutes every evening, at the oncoming of darkness, to thinking a single thought, "We are one. We are one. Nothing can prevail against us to make us think we are divided. For we are one. The East and West are one and all antagonisms amongst us are illusion," the power that would be generated can hardly be measured.

This force ought always to be used in constructive forms. We ought always to devote it to what are called positive ends. We should never use it for hatred or jealousy or anger, but always in love and

faith, and for the upbuilding of something. Even when evil is to be destroyed or a lie overcome, we must think of the truth that is to be revealed or the good to be done, and not the evil or falsehood.

The use of mental powers for directly destructive ends has always been regarded as accursed. It is what the West calls black magic, and certainly recoils upon the user in very terrible ways. A large beneficence should distinguish the man who knows the power of his own thought. He should not, indeed, assert two conflicting goods at the same time. But out of all that is possible, he should select that which, for reasons that he apprehends, is most admirable and desirable, and concentrate upon it. As this emerges into facts, he will find that all that opposes it is automatically banished and destroyed. The confusion of wishing this and that in opposite directions, is the ordinary way of the ordinary world. This way represents a clearing and rationalizing of the ground, it means a dealing scientifically with our own desires in such a way as to make them realizable by the world about us.

The less selfish the thing we wish for, the greater and keener will be the accumulated and multiplied power of our thought battery. Our thought must be clear and ordered. When this is done, we shall see, to our surprise, that it has become creative. The world without begins to reflect the world within. Men and women become incarnated ideas.





## Scientific Observations



**T**HOMAS A. EDISON, Dean of American Inventors, in a recent interview given to H. B. and R. S. of the *Review of Reviews Magazine*, gave an unhesitating response to the following query:

"Are there certain definite fields in which the research of the future will lie?"

Mr. Edison wrote the following answer:

"Yes, health through biology and chemistry." Then he added orally: "There is too much sickness. Something will have to be done about it, and that is where biology and chemistry comes in.

"I have been experimenting with milk now for about eight years. For the last three years I have taken hardly anything else. I came in with milk, and I guess I'll go out with it. It's the only balanced ration—balanced by the Great Chemist, who is far away.

"Eighty per cent of our deaths are due to over-eating. After the age of twenty-one a large variety and quantity of food is unnecessary. All those things crowd the stomach and cause poisons. It takes courage to learn restraint, but all that eating is unnecessary. I find that my weight keeps up on a glass of milk alone, every two hours."

**S**IR JAMES HOPWOOD JEANS, in his newest book, "The Mysterious Universe," published by Macmillan, has endeavored to delve into the deep mysteries of the Universe and express his deductions and conclusions in every-day language which the laymen may understand.

"If the universe," says Sir Jeans, "is a universe of thought, then its creation must have been an act of thought. Indeed, the finiteness of time and space almost compel us, of themselves, to picture the creation as an act of thought." The determination of the constants such as the radius of the universe and the number of electrons it contained imply thought, whose richness is measured by the immensity of these quantities. Time and space, which form the setting for the thought, must have come into being as a part of this act. Primitive cosmologies pictured a creator working in space and time, forging sun, moon and stars out of the already existent raw material. Modern scientific theory compels us to think of the creator as working outside time and space, which are part of his creation, just as the artist is outside his canvas."

In his opinion, "the outstanding achievement of 20th century physics is not the theory of relativity with its welding together of space and time. . . . It is the general recognition that we are not yet in contact with ultimate reality."



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**D**R. ROSS GUNN, United States Naval Research Laboratory, Washington, D. C., has come forward with a startling new theory regarding the Sun and the universe. He is convinced that our Sun is a huge electric light. The stars and suns more or less similar to ours are glowing electric lights each with filaments over a hundred thousand miles in length. He believes that from the surface of the Sun countless ions charged with negative electricity are thrown into space. In passing through solar atmosphere, consisting of the reversing layer nearest the Sun, the electrified particles encounter resistance. This heats the gases into incandescence, as does the electric current passing through the filament of an ordinary electric light bulb.

Dr. Gunn, when asked where the tremendous electric current originated in the Sun, said, "It is to be found in subatomic conversion, the changing of matter into energy," a process which Dr. Robert A. Millikan and others have declared is constantly taking place in the universe. The Sun is estimated to be consuming itself at the astounding rate of four million tons every second. According to Dr. Gunn, the matter consumed becomes energy in the form of heat and light through the medium of electric current.

In spite of scientific observation throughout the centuries, the Sun refuses consistently to give up most of her secrets.

However through the researches of Millikan, Einstein, Eddington, Lockyer, Keppeler, Moreux, and other astronomers and physicists, it occasionally baffles observers and calculators with bewildering bits of Solar information. For instance, science has learned that when the Sun is hottest, the earth is coldest. Sun spots wield definite influence upon our crops and weather, telegraph and radio communications, atmospheric pressure, oceanic storms, and general health of earth's inhabitants. Sun spots occur in regular cycles of eleven years. The last maximum intensity of Sun spots occurred in 1926; we are now experiencing the period of minimum intensity.

On every side Science is confronted with all manner of perplexing problems in its search for definite knowledge concerning the Sun—and the most unyielding of all is to discover the Great Power behind the Sun, which keeps it going, and gives it an unending storehouse of energy.

✽

**D**R. KARL LANDSTEINER, of the Rockefeller Institute of Medical Research, has been awarded the 1930 Nobel Prize in medicine for his studies of human blood. Blood transfusions have been made possible through his discoveries. Human beings are divided into four blood groups. Blood from a person in one group will not mix with that from another group.



# *The Study of "The Secret Doctrine"*

By W. J. ROSS

I TRUST that I am not sufficiently depraved to believe in the total depravity of man; for many of his supersimian traits and for some of his simian qualities, I have profound admiration; but in candour we must own, I believe, that wholly disinterested pursuit of truth is very rare. We humans desire indeed to be regarded devoted lovers of truth and we flatter ourselves that we are such in fact; sometimes we are, but, in general, we are not; in general, we prefer something else; . . . we are not, however much we may pretend to be, endeavoring to enlighten our fellow men—we are endeavoring to influence them: our aim is not the advancement of wisdom; it is, in current slang, to put something over or across."

"Men must be driven by art,—the art of criticism,—to levels of excellence higher than those to which they are drawn by unenlightened nature."

" . . . one disciplined in the fine art of doubting can never be absolutely certain. Absolute certainty is a privilege of uneducated minds—and fanatics. It is, for scientific folks, an unattainable ideal." (Extracts from "Mathematical Philosophy" by Cassius J. Keyser.)

The quotations at the beginning of this paper should be pondered over by every student of *The Secret Doctrine*, for they give certain fundamental concepts, without which no progress can be made.

The student approaches the *Sec. Doc.* primarily because he is in search of truth. He desires to know; about the universe,

about himself and about the problems which confront and vex him: but to do this he must free his mind from all preconceived notions and ideas. His study is not to bolster up the ideas he already has but to find the truth,—whatever it may mean in the way of breaking down and changing present concepts.

This is not easy, for, generally speaking, we have not been accustomed to thinking for ourselves but to accepting propaganda; propaganda about race and country, about religion, about social conventions; propaganda that has been reiterated and thrust upon us until we cease to question and supinely accept. To rid ourselves of this attitude, is then, our first step.

If we approach this work with an unbiased mind, weighing each word, and fitting the chips of wisdom we gather here and there into a mosaic of truth, we will soon find patterns appearing that not only inspire and stimulate by their own beauty, but fill us with wonder and enthusiasm at the immensities of knowledge opened to our view.

I make these remarks particularly about the study of the *Sec. Doc.*, though they are of course equally applicable to all theosophical study, because I find generally that people approach the *Sec. Doc.* as they have approached the various bibles of the past as a revelation from an "infallible authority." This is disastrous and is directly contrary to the statements of H. B. B. herself. In the Preface she states, "These truths are in no sense put forward



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as a revelation; nor does the author claim the position of a revealer of mystic lore," . . . ; and later in the Introductory, ". . . it is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority."

Further in *Lucifer* (October, 1889), she wrote, "I speak 'with absolute certainty,' only so far as my own personal belief is concerned. Those who have not the same warrant for their belief as I have, would be very credulous and foolish to accept it on blind faith—what I do believe in is (1) The unbroken oral teachings revealed by divine men during the infancy of mankind to the elect among men; (2) That it has reached us unaltered; and (3) That the Masters are thoroughly versed in the science based on such uninterrupted teaching."

To turn to the book itself. It is not one that most people can sit down and read from cover to cover, and it is doubtful whether this process is desirable or beneficial. One great difficulty is the manner in which the book is written. In the West we have been accustomed in our studies to clearly arranged scientific treatises, built up on the deductive basis. The facts are tabulated and from them general principles are deduced. The *Sec. Doc.* is written in the opposite or inductive manner. General principles are stated first and then these principles are applied to particular cases. This method is just as valuable and instructive as the other, but as we are not so used to it, it often seems confusing.

It has been said in the East that four elements are necessary to understand the

complete sense of a passage. First, we must enter into the spirit of the speaker or author. Second, we must understand the true fitness of the words, that is the mutual connection that exists between the words and the objects which they signify. Third, we must take the words in the proper sequence, not detaching them from their context. Fourth, we must take care to give to the words the same meaning as the author intended they should convey. If we apply these rules to the *Sec. Doc.* we cannot go astray.

The first aim must be to gather the general scope of the book, understand its fundamental principles and then fill in the details as time goes on. For real understanding passages must be pondered upon and the intuition developed for that alone will glimpse the inner truths. The mind alone is not sufficient. Only those who realize how far intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of time and space. "Since, however, as before confessed, this work withholds far more than it gives out, the student is invited to use his own intuitions." (Vol. I, p. 299.)

Then, too, the whole life must be changed to conform to the ideals contained in the book. It is not enough to study and endeavor to understand with the mind: study and practise must go together. H. P. B. writes: "And they (the Adepts) tell us plainly: 'Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally.'" (Vol. I, p. 190.)



# *American Indian Commandments*

Some years ago the writer, while in charge of the Department for the Promotion of Economic Interests, met an old Seminole Indian Chief from one of the unconquered tribes of the Everglades of Florida.

While not ordinarily loquacious, the Chief had a strong attraction for "wyomee"—Seminole for "fire water"; and in one of the resultant confidential moods, he disclosed some very interesting facts pointing out the very high moral code of the so-called aborigines of this continent. These have since been verified by Cherokee and Ojibway Indians.

The following are what, in the belief and understanding of the Indians of North America, correspond to the ten Commandments of the Christian teaching. Asking of my advisor "who gave them," I was given to understand they were "Ojus" which is Seminole for "Very much," "Everything."

It is a sin or crime:

1. To neglect the old in any manner, or to refuse to share with them the fruits of the chase or the products of the field; and it is especially sinful to neglect or disregard the aged or infirm.

2. To speak in derision of anyone that might be lame, idiotic, blind, insane, crippled in any manner or unfortunate to any degree, or to refuse to give them shelter.

3. To refuse to share food or shelter with anyone that should apply for either,

or to fail to care for the sick, the widow, or orphan.

4. To break any treaty made at the Council Fire when the Pipe of Peace had been smoked, or after the persons making the treaty had eaten food together.

5. To violate the chastity of any woman.

6. To kill animals for any purpose other than for food or clothing, or the protection of growing crops and human life.

7. To tell a falsehood, even though it be of the most apparently innocent character.

8. To show cowardice in meeting danger of any kind, or to shirk from exposure, pain, suffering or death.

9. To take human life unless for self protection.

It will be noted that the first Commandment "Thou shalt love the Lord Thy God," is missing from the Indian's Commandments, there being only nine.

To the American Indian, God, or The Great Spirit, is so obvious in all Nature, it is unnecessary.

—From *The Great School of Natural Science*.



# *Fruits of the Tree of Life*

By MALCOLM SCHLOSS

THE truth must always be approached as if one knew nothing, but were about to understand everything.

\* \* \*

That which is essential is neither visible nor invisible, touchable nor untouchable. It is. It manifests itself to itself by penetrating itself with itself.

\* \* \*

Everything visible is a manifestation in name and form of some one's thought. Penetrate the thing to the thought, the thought to the thinker, and you will know all things, both in essence and in application.

\* \* \*

Words will never express the truth and thoughts will never encompass it, but they may approximate it and suggest it. It may be realized fully only in experience.

\* \* \*

That is essential which, when attained, leaves nothing to be desired,—which, when experienced, leaves nothing to be revealed.

\* \* \*

By the continued exercise of right choice, we ultimately arrive at a point where choosing is no longer necessary. When the will of God flows through us into being, there is no possible alternative of thought, or speech, or action.

\* \* \*

The reason language is a barrier to an understanding of ultimate truth, rather than a help, is that all words were invented to describe relative things, and cannot be used to describe the absolute. When one says "I," one distinguishes oneself from

all else. When one says "you," one distinguishes the person one is talking to from all else. And so on with all words, which serve only to distinguish one thing from another. But when one reaches the essence of anything, one arrives at the essence of all things, and all distinction disappear. That is why those who have experienced the ultimate reality have always been at a loss to describe it, and have, for the most part, chosen to remain in silence.

\* \* \*

If one would live in the present, one should eliminate comparison, which springs from the past. Each moment, each person, each circumstance brings its own gift, its own beauty, its own message, and each should be accepted and appreciated by and of itself.

\* \* \*

To regard as final any experience, any realization, any idea, is to limit life and check growth. All these are simply progressive revelations of an infinite truth, our apprehension of which continually changes as our consciousness unfolds.

\* \* \*

We never expend energy. We merely provide channels for the universal energy to flow through for the accomplishment of universal ends.

\* \* \*

Man is a being of infinite resources, capable of bringing into manifestation whatever may be needed for his continually perfect expression through his conscious direction of the one universal energy in the transformation of the one universal substance.



# Le Voyageur et le Temple du Savoir

By BEATRICE HARRADEN

**A**UTREFOIS, il y eut, très, très longtemps, un voyageur exténué par les fatigues de la route, gravissant la dernière partie d'un rude chemin conduisant au sommet d'une haute montagne. Il y avait un temple sur cette montagne. Et le voyageur avait fait vœu de l'atteindre avant que la mort ne l'en empêchât. Il savait que le voyage était long et le chemin difficile. Il savait que la montagne, toute cette chaîne, était appelée "les Idéals," la plus difficile d'ascendre. Mais il avait un cœur plein d'espérance et le pied sûr. Il perdit tout sentiment de temps, mais ne perdit jamais espoir.

"Même si je viens à m'évanouir au bord du chemin," se dit-il à lui-même, "et que je ne puisse atteindre le sommet, c'est pourtant quelque chose que d'être sur la route conduisant aux Grands Idéals."

Voici qu'il atteignit le temple. Il sonna et un vieillard à cheveux blancs ouvrit le portail. Il sourit tristement en voyant le voyageur.

"Encore un autre," murmura-t-il, "qu'est-ce que tout cela signifie?"

"Vieillard à cheveux blancs," dit-il, "je suis donc arrivé au Temple, au merveilleux Temple du Savoir; j'ai employé toute ma vie à voyager jusqu'ici. Ah! C'est un dur labeur que de gravir la route jusqu'aux Idéals."

Le vieillard toucha le bras du Voyageur:

"Ecoute," dit-il doucement, "ceci n'est pas le temple du Savoir. Et les Idéals ne sont pas une chaîne de montagne, c'est une vaste étendue de plaines et le temple du Savoir est au centre. Tu as pris le

mauvais chemin. Hélas! pauvre voyageur!"

La lumière s'éteignit dans les yeux du voyageur. Il s'appuya lourdement sur son bâton.

"Peut-on se reposer ici?" demanda-t-il avec lassitude.

"Non?"

"Y a-t-il un chemin de l'autre côté de ces montagnes?"

"Non."

"Comment appelle-t-on ces montagnes?"

"Elles n'ont pas de nom."

"Et le Temple, comment s'appelle le Temple?"

"Il n'a pas de nom."

"Alors, il s'appelle le Temple des Cœurs Brisés," dit le voyageur.

Il tourna le dos et s'en alla. Mais le vieillard à cheveux blancs le suivit.

"Frère," dit-il, "tu n'es pas le premier à venir ici, mais tu peux être le dernier. Retourne dans les plaines et dis aux habitants que le Temple du Vrai Savoir est juste au milieu d'eux; tous ceux qui le désirent peuvent y entrer, les portails ne sont même pas fermés. Le Temple a toujours été dans les plaines, au cœur même de la vie, du travail et de l'effort journalier.

"Je ne désire pas aller plus loin," dit le voyageur. "Mon voyage est terminé, j'ai peut-être été dans la mauvaise direction, mais cependant il est terminé."

"Non, ne t'attarde pas ici," insista le vieillard, "retourne sur tes pas. Bien que ton cœur soit brisé, tu peux préserver les autres du même malheur. Ceux qui ne font



que partir dans cette direction, tu peux les engager à s'arrêter et à considérer combien il est fou de supposer que le Temple du Vrai Savoir put avoir été édifié sur une montagne isolée et dangereuse. Dis-leur que bien que Dieu semble dur, il n'est pas si dur que cela. Dis leur

que 'les Idéals' ne sont pas une chaîne de montagnes, mais leurs propres plaines, où leurs grandes villes sont bâties, où croît le blé, où les hommes et les femmes travaillent, quelquefois dans la peine et quelquefois dans la joie."

"J'irai," dit le voyageur.



## *Intuition Und Integration*

VON DR. FRIEDRICH KETTNER, NEW YORK

**E**S gibt ein wahres und ein absolutes Denken. Was erfahren wir mit unserem absolut-wahren Denken? Wir erfahren damit, dass der Mensch in seinem wahren Mensch-Sein mit dem Absoluten verwandt ist, "Ich und der Vater sind Eins." Mit dem nicht-richtigen Denken kann nur das Verkehrte erfasst werden, d.h. weder die eigene Natur im Zusammenhange mit dem Universum, noch das Ur-Ganze als die Wahrheit des Lebens.

So wie ein Richter niemals zu einer sachentsprechenden Urteilsfaellung in irgendeiner Angelegenheit wird gelangen koennen, ohne alle Zeugen befragt zu haben, so koennen wir zum Verstaendnis des menschlichen Daseins nur im Zusammenhange mit dem Denken des Universums gelangen. Das Universum muss uns Rede stehen, weil wir zum Ganzen gehoeren.

Es genuegt also nicht, zu wissen von diesem oder jenem Gedanken in diesem oder jenem Menschen, sondern um zum wahren Leben zu gelangen, muss man das Ganze des Denkens in sich wirken lassen. Wenn wir ueber einzelne, zerstreute Blaetter das Richtige aussagen wollen, so muessen wir sie im Zusammenhange mit den Teilen des ganzen Baumes denken koennen.

Wir muessen uns demaskieren lernen. So wenig man den Charakter eines Menschen nach seiner Maske beurteilen kann, so wenig werden wir zu unserem wahren Wesen, d.h. zum Ewigen in uns gelangen, solange wir uns nicht als Teile des Ur-Seins begreifen koennen. Die Natur stellt sich uns zuerst als Gegenstand vor und sie sagt uns damit: Das ist das Aeussere an mir, mein Wesen ist aber nicht das als was ich aeusserlich erscheine; ich kann mich nicht allen nackt zeigen.

Wenn wir aber hinter die Huelle mit unserem Denken greifen, so begreifen wir uns als Geist. Woran sollen wir uns denn halten, um nicht in dieser Welt unterzugehen? Das kann uns nur unser wahres Denken (Intuitio) sagen und unser absolutes Denken (Integratio) vollbringen. Die Menschen koennen naechmlich bis auf den Grund zurueckgehen, sie koennen zu Grunde gehen; sie koennen aufhoeren, solche Dinge zu sein und andere werden.

Wenn die Komoedie der Irrungen aufhoeren und das Schauspiel des goettlichen Lebens auf Erden beginnen soll, so muss das Wesen "Gottes" in unser Denken einstroemen. Nur das Ur-Sein kann uns zum Mensch-Sein helfen. Wir muessen aber



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bis auf den Grund unseres Bewusstseins gelangen, d.h. zum denkenden Sein. Unser relativer Verstand oder Egoismus muss entarten, wenn der Mensch, statt auf dem Grund seines Wesens zu leben, in die Irre geraet und statt das Sein zu finden, aus dem Scheinbaren die Kraefte zu seiner absoluten Selbsterhaltung schoepfen will. Welch ein Ohnmaechtiger wird der, der in das Nicht-Seiende des Egoismus verfaellt!

Mit dem aeusserlich-logischen Wissen nach dem Wesen der Dinge forschen, heisst das fuenfte Rad am Wagen suchen. Absolutes Denken ist nicht Erkenntnis von den Eigenschaften der Dinge, nicht das relative Wissen, das aus der Welt kommt; absolutes Denken ist die Erkenntnis des Goettlichen in uns.

Unser Denken ist nach aussen und nach innen Erfahrung: Sinnenerfahrung, wenn wir mit unseren Sinnen etwas von Aussen erfahren und Ewigkeits-Erfahrung, wenn wir etwas vom "Goettlichen" erfahren. Wir sehen mit unseren Sinnen gleichsam nur die dingliche Farbe unseres Weltseins; mit dem absoluten Denken gelangen wir zur ewigen Erfahrung unseres Gott-Seins. Der Tag stellt sich dem Blinden als Nacht vor, hinter dieser Finsternis wirkt aber die Sonne. Das Relative gibt uns die lichtlose Welt und erinnert uns an das Licht; das heisst aber noch nicht die Sonne wahrnehmen. Wann und womit werden wir die Sonne wahrnehmen? Wenn sie in uns aufgehen wird und die Augen des Geistes ihr entgegenleuchten werden. . . . Alles Denken in uns ist ein Lernen und wir muessen erfahren und lernen, was wir eigentlich sind.

Woraus lernen wir das? Woher dieses Wissen? Wir haben es mitgebracht in diese Welt. Die Natur gab es uns mit,

als uns das Schicksal hergeschickt hatte in diese Schule des Lebens. Haben wir die Sonne nicht gleichsam in uns, auch wenn wir schlafen? Man muss uns nur aufwecken und wir sehen. Je klarer wir uns ans Absolute erinnern, umso tiefer kommen wir ins Innere der Natur, unser Denken wird Naturdenken und wir beginnen naturgemaeess zu leben. Wer nicht absolut denkt, ist nicht, lebt nicht, ist nicht im Seienden. Wer dieses Da-Sein anders verstehen will, der ist nicht ernst zu nehmen, der kann sich selber nicht ernsthaft verstehen, weil sein Denken kein Denken sondern ein Spiel mit Worten ist. Unser Inneres ist der Vorraum zum Inneren der Natur, wodurch wir ins Allerheiligste gelangen koennen. Wir muessen immer wieder nachdenken, d.h. der Natur gehorchen. Die Natur denkt in uns, die Natur, die das Denken von ewig her in sich hat, weil sie das Herz der Ewigkeit ist. Am Busen der Natur hoeren wir die Herzklaenge des Goettlichen, die uns rufen zur Herrlichkeit der Ewigkeit.

Es gibt nicht nur eine Himmelsleiter, die Leiter die von der Erde zum Himmel fuehrt, sondern auch eine Erdenleiter, die vom Goettlichen in die Welt fuehrt. Erhebt sich die Himmelsleiter aus dem Irdischen Tohuwabohu und ist deshalb das Steigen auf ihr mit Todesgefahr verbunden, was zur Folge hat, dass sie so selten von den Menschen benuetzt wird,—die Erdenleiter, die Leiter, die zurueckfuehrt ins Leben zur Tat der erlebten Gottes-Erkentnis entsprechend, der Weg von Gott in die Welt ist fuer den freien Menschen anders beschaffen,—das Hin und Zurueck ist nicht mit Gefahren verbunden, weil man auf solcher Gedankenleiter von absolut-geistigen Maechten sich stets begleitet weiss.



# *Society of Friends of Roerich Museum*

THE Society of Friends of Roerich Museum is an international society aiming to broaden the artistic and spiritual understanding between individuals and nations and to encourage all efforts in the cause of cultural progress. To this end it is collaborating with individuals and groups throughout this country and others. Several branches of the society have been organized in Europe and South America as well as the United States.

A series of recitals and lectures by the foremost musicians and leaders in the various fields of art are given under the auspices of the Society. Among the events planned for February are the following: a lecture on Buddhism by Shri Vishwanath Keskar under the auspices of the Maha

Bodhi Society; an evening of music devoted to the compositions of H. H. Beech; a folk song recital by Dorothy Gordon; lectures by Frances R. Grant and Bertha Kunz Baker; a musicale given by the St. Francis Association of Roerich Museum; a talk by Jean Teslof on Finland illustrated with motion pictures under the auspices of the Finnish Society of Roerich Museum. The Sunday morning lectures at 11 o'clock in the Hall of the East will be continued. These talks are devoted to spiritual life, philosophy, poetry and similar subjects.

A series of sixteen illustrated lectures on Appreciation of Art will be given by Eliot Clark, beginning February 5th. A thirty-hour credit will be given for this course by the Board of Education.

## ROERICH MUSEUM PRESS PUBLICATIONS

BECAUSE of their vitality of subject matter, the books scheduled for early publication by the Roerich Museum Press should be of special interest to readers of *ILLUMINATION*.

With the New Year, announcement will be made of a Series of Biographical books on the Life of Nicholas Roerich. This Biographical Sequence, long requested by Professor Roerich's countless friends, will cover his life and the various aspects of his accomplishments in Art, Science, the Theatre, Education and in other fields of his multiform genius.

The contributions to American life made by the vision of such industrial leaders as Owen D. Young, Henry Ford, Eugene C. Grace and others, is the theme

of one of the new volumes, "American Industrialists." Contemporary American Creators will be discussed in another volume—"American Musicians," also to appear shortly.

While Ancient Wisdom and modern science are approaching a common ground, the forthcoming volume on "Coworkers of the Cosmos," reveals a new philosophy being born through the cosmic searchings of such thinkers as Einstein, Millikan and others.

The Roerich Museum Press, 310 Riverside Drive, New York, will be glad to accept advance subscriptions on any of the above publications, to insure prompt delivery upon publication.



## News from Friends Round the World

NEW YORK—The New School for Social Research has moved into its new building at 66 West Twelfth Street, New York. The building is architecturally unique, containing modern facilities throughout its five stories and penthouse studios.

This school for adult education under the leadership of Mr. Alvin Johnson, President, and his able corps of Directors, is a progressive move in American education. It affords an opportunity for adults, who for various reasons were unable to avail themselves of an academic education during their youth, to satisfy all their intellectual and artistic requirements. Complete courses are offered in psychology, social science, literature, music, philosophy and art, with emphasis upon the Art of living.

NEW YORK—A New Blavatsky Study Centre, and Library, has been founded by Mrs. Russell Lloyd Jones in Room 1522 of the Master Building, 310 Riverside Drive. The Secret Doctrine Class is held every Thursday evening at 8:15. Mrs. Jones extends a cordial welcome to all.

WASHINGTON—The Theosophical Society, Washington Lodge, 1216 H Street, N.W., has announced the following Public Lectures for the Month of February: February 1, "Spiritual Experiences of Swedenborg," by the Rev. Paul M. Sperry; February 8, "Coming Changes," by Thomas W. Pond, of Baltimore; February 15, "The New Civilization," by Shri Vishwanath Keskar, of New York and Bombay; February 22, "Life and Powers of the Soul," by J. Smith Tassin.

Every Sunday, from 6:30 to 7:30 P.M., the Esoteric Christianity Class announces lectures on the subject: St. Paul, the Initiate Apostle; his wonderful life, and teachings concerning the Mystery of Godliness.

Mrs. C. M. Gillette is the Leader of the Free Study Classes meeting at 8 P.M., once a week throughout the year. These meetings are open to all interested students.

ROTTERDAM—Encouraging word comes from our friends in Holland through their leaders, Mr. G. H. Mees, and Mrs. J. Brinkman. Mr. Mees has just published his new book of Poems under the title "Lord Krishna." Several new Yoga Philosophy groups are being formed under the guidance and direction of these two devoted and worthy leaders.

BERLIN—Herrn. Paul Kuhl writes that the New Esoteric League is growing in both numbers and influence in the city of Berlin. The German people are responding to the message of the New Age. They are translating Shri Keskar's lectures and articles in ILLUMINATION into German and giving them wide circulation.

VIENNA—Baroness Helen Hamar has just completed translating Shri Keskar's Ascona Lectures into German, and arrangements have been made for their publication at an early date.

NEW YORK—Mirza Ahmad Sohrab sends us reports of the New History So-



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ciety, 132 East 65th Street, New York. This interesting group recently arranged for lectures by Prof. Albert Einstein and Rabindranath Tagore. The Caravanseraï activities of this society include lectures, chamber music, and other interesting features for the month of February.



NEW YORK—ILLUMINATION readers will find many helpful Esoteric and Occult books at the Lucis Publishing Company, 11 West 42nd Street, New York. It has been the policy of Mr. Foster Bailey, General Manager, to publish only books of a high standard relating to these subjects.



NEW YORK—Mrs. Pauline Cleaver, The Woodstock Tower, 320 East 42nd Street, Consulting Inspirational Psychologist, is featuring a special lecture and study group at her Studio every Tuesday evening at 8:30 P.M. Psychology, Astrology, and Numerology are subjects of discussion at these meetings.



### TWO BOOKS

"THE HIMALAYAN WORLD," with illustrations. Shrines of Kedarnath and Amarnath; Mount of Solomon; Flood, Noah's Ark; Paths in the Snow; Homes of the Watchers; Coming of the Aryans; Older Himalayas.

"THE HIMALAYAN RULERS," Study in World Government, Evolution of Races and Religions; Plan of the Worlds.

\$4.00 each—School of Life Foundation, Publisher.

Advance subscriptions for these books are being received.

## NOTICE

### TO ALL READERS OF ILLUMINATION

In order to spread the work of ILLUMINATION, several thousand copies are mailed each month complimentary to people all over the world. To all these friends who find something of interest and help in ILLUMINATION, and who would like to receive the magazine regularly, we would appreciate having their subscriptions as soon as possible, so that we can effect a wider complimentary distribution to others throughout the world who have not yet had the opportunity of reading ILLUMINATION.

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